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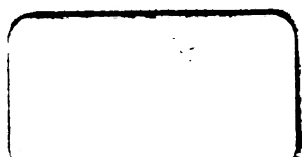
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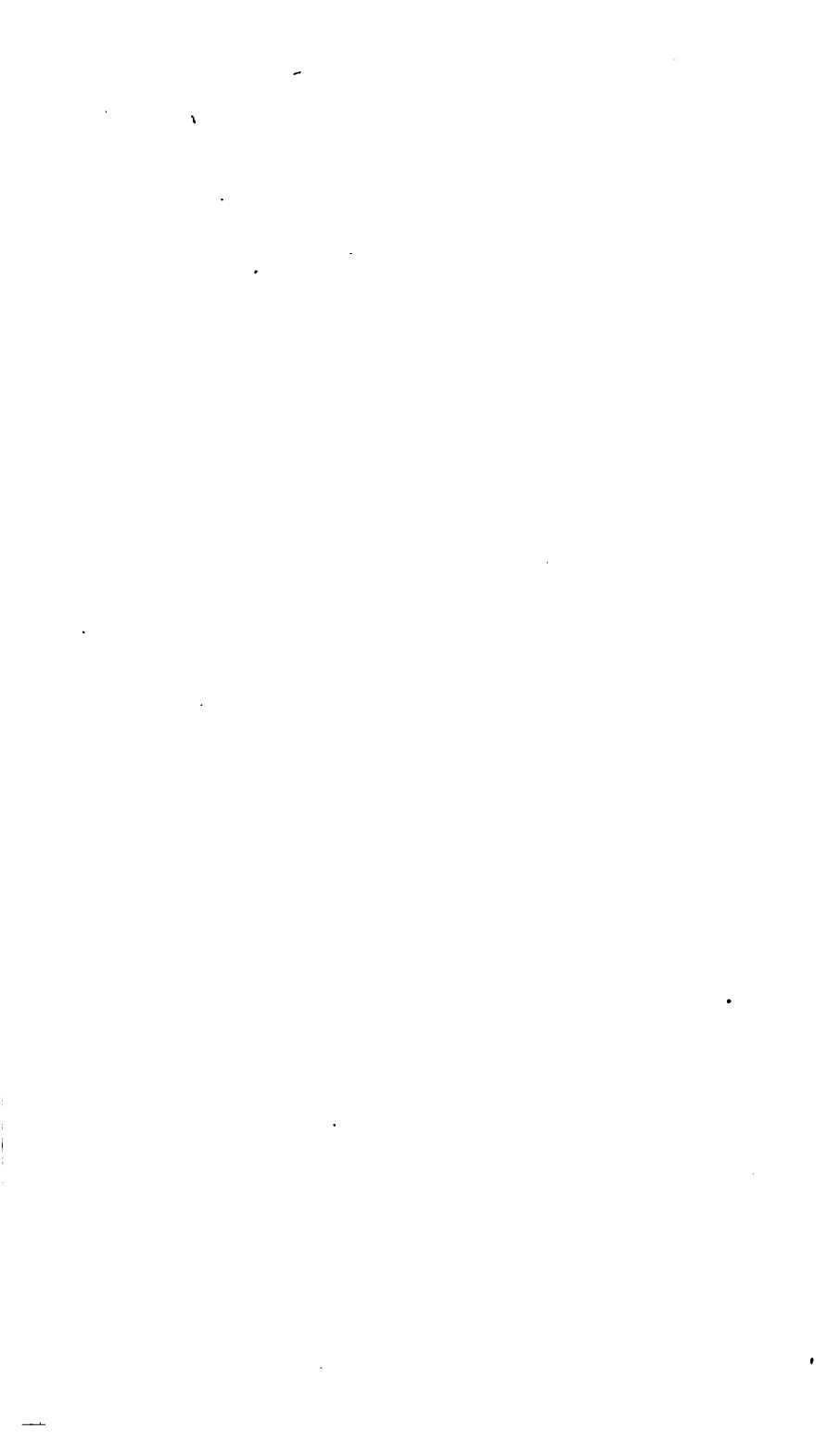
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C. Sen 27

*Vir bonus et prudens versus reprehendet inertes,
Culpabis duros, inemptis allinet atrum
Transverso calamo fignum; ambitiosa recidet
Ornamenta; parum claris lucem dare coget;
Arguet ambigū dictum; mutanda notabit:
Fiet Aristarchus, nec dicet, cur ego amicum
Offendam in nugis? Ha nuge seria ducent
In mala derisum semel exceptumque sinistrè.*

HORATIUS.

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OF THE

TITLES, AUTHORS' NAMES, &c. of the Publications reviewed in this Volume.

N. B. FOR REMARKABLE PASSAGES in the *Criticisms* and *Extracts*, see the INDEX, at the End of the Volume.

For the Names, also, of those learned Foreigners who are the Authors of new Dissertations, or other curious Papers, published in the MEMOIRS and TRANSACTIONS of the SCIENTIFIC ACADEMIES on the Continent, and also for the Titles of those Dissertations, &c. which they include, and of which Accounts are given in the Review,—see the *Index*, printed at the End of this Volume.

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T H E
MONTHLY REVIEW,

For JANUARY, 1795.

Art. I. *The Life of Sir Charles Linnaeus*, Knight of the Swedish Order of the Polar Star, &c. &c. To which is added, a Copious List of his Works, and a Biographical Sketch of the Life of his Son. By D. H. Stoecker, Ph. D. Translated from the original German by Joseph Trapp, A. M. 4to. pp. 435. 1l. 1s. Boards: White. 1794.

A FEW men exist in every age who make so conspicuous a figure in the temple of fame, as to render the minutest circumstances respecting them peculiarly interesting. It cannot, indeed, be said that the collection of such circumstances is an object of capital importance to literature or the study of mankind: but, as they are found to afford very general amusement, the public are under obligations to those who bestow much time and labour in order to entertain them in this manner. The celebrated Linné will scarcely be refused a place among those who stand forward on the list of eminent men in the period in which they have respectively lived. He formed an *era* in a very extensive, pleasing, and interesting science, and threw a lustre not only on his own name and profession, but on his country. A biographical account of so extraordinary a genius cannot, therefore, fail of engaging the curiosity of a great number of readers; and, as the author before us seems to have spared no industry to make his work as accurate as possible, we do not wonder at the favourable reception which it has experienced on the Continent in its original form; nor can we refuse our approbation of the present attempt to make it accessible to English readers.—How much the name of Linné has already excited the attention of the learned appears from the list of biographical writings respecting him, prefixed to this volume, amounting to 34, in various languages:—but, notwithstanding this apparent abundance of materials for a complete history, Dr. Stoecker found much additional inquiry necessary, in order to accomplish his purpose of uniting minuteness with all possible accuracy and fidelity.

VOL. XVI.

B

Before

Before we proceed to the narrative, we would beg leave to say a word concerning a hint thrown out in the preface, with regard to the motto placed under the arms of Linné. Without affecting any extraordinary degree of nicety, we confess that our religious feelings are somewhat offended at the sentence *Deus creavit, Linnæus disposuit*, as expressive of a kind of co-partnership in operation between a creature and the creator, the remotest idea of which is, to say the least, absurd and unphilosophical.

The first section of the *Life* takes Linné from the cradle to the period of his laying the foundations of his botanical character. He was the son of a peasant-born village pastor, who brought up a family in the narrow condition attending that station in the north of Europe. The fondness of young Linné for plants, which shewed itself at so early an age as to appear almost instinctive, may readily be derived from the father's taste for horticulture, and for the collection of wild flowers from the woods and fields around his little mansion. The youth was destined for the church: but an impatience of confinement to studies which he did not relish, and the insuperable attachment to Flora which possessed his mind, frustrated the intentions of his parents. When, in displeasure and despair, they were about to bind him apprentice to a shoemaker, he was rescued by a physician of the neighbouring town, named Rothmann: who, discovering in him the latent fire of genius, took him into his house as a pupil, and probably as an useful domestic, initiated him in medicine, and decided his fate by putting into his hand *Tournefort's Elements of Botany*.

The 2d section of this work commences with the 21st year of Linné's age, when he went to the University of Lund. In this place he had the good fortune to ingratiate himself with Stobæus, professor of physic and botany, who took him gratuitously into his family, and gave him access to his museum and library. A pleasing anecdote is related of him during his residence in this house:—As he was of a social convivial turn, and was known to sit up late at night, the professor suspected that his vigils passed in cards or romps with the servants. He therefore came suddenly into the young man's apartment at a late hour; when, instead of amusements of that kind, he found him entrenched amid the works of Tournefort, Bauhin, Cæsalpinus, and other great botanists. This discovery, as might be supposed, rendered him a greater favourite with the professor than before.

The university of Upsal, however, the chief seat of the Swedish Muses, was the great object of his longing; and, notwithstanding the pecuniary difficulties which stood in his way, he accomplished his journey thither in the next year. The medical professors

professors there at that period (1728) were Olaus Rudbeck, jun. and Roberg, both old men, and little inclined to improvement; but Olaus Celsius, the professor of divinity, was the best botanist in Sweden, and zealous for the science. He was absent for some time after the arrival of Linné; and the poor youth, unknown and unpatronized, fell into a lamentable state of indigence. He was glad to accept of a meal, and to wear the cast cloaths of his fellow students; nay he even was forced to patch their old shoes with cards and the bark of trees, in order to be able to make his botanical excursions. The mind, which possesses energy and resolution enough to rise above such difficulties as these, is of the very first class, and may claim praise to which those who are nursed in the lap of ease and prosperity can never establish an equal right. On the return of Celsius, fortune proved more favourable: Linné made himself known to him, engaged his esteem, and obtained free board and lodging in his house; which he in some measure repaid, by his services in assisting the professor in composing his *Hierobotanicon*.

About this time, a small work of Vaillant, a very ingenious French botanist, (his *Sermo de Structura Florum*,) falling into the hands of Linné, afforded him the first notions of those sexual distinctions of flowers which afterward became the groundwork of his celebrated system. Attracted by these new views of the vegetable creation, he pursued the subject with many additional observations, and drew up a manuscript treatise on the sexes of plants. This attempt came to the knowledge of Professor Rudbeck, and gave him such an opinion of the writer, that he took Linné into his house, and appointed him his assistant lecturer. This was in 1730, when Linné had completed his 23d year. Thus the path to fame and advancement was laid open to him, and the whole remainder of his life consisted in a continual and rapid progress through it.

The next section of the work begins with the appointment of Linné, by the Swedish Academy of Sciences, to make a journey of discovery in Lapland. Such was the poverty of Sweden, that the sum devoted to this purpose amounted only to 7*l.* 10*s.* sterling! He undertook this long and most uncomfortable expedition with all the ardour of an enthusiast; and, during the course of it, (from May to the end of October,) he underwent dangers and difficulties which, accustomed as he was to hardships, exercised all his patience and resolution:—but he returned rich in many undescribed objects of nature, and in observations on the country and its inhabitants. His diary kept on this tour remains in MS. but the botanical matter was published in two parts of a *Florula Lapponica*, inserted in the

Swedish Transactions. The plants in this catalogue were arranged according to his newly projected sexual system.

Having now acquired some celebrity, he began, in the year 1733, to give lectures on botany, chemistry, and mineralogy, at Upsal; which were well received. The spirit of envy and rivalry, however, instigated Professor Rosen to enforce a statute of the University, which excluded every one, who had not taken his degrees, from the office of a public lecturer. Stung to the quick with this ungenerous treatment, which blasted all his prospects, Linné was provoked to shew his resentment in a very unwarrantable manner. He drew his sword on Rosen as he came out of the senate-house, and was with difficulty prevented from running him through the body: nay, he for some time continued to meditate a bloody revenge, and would probably have executed it, had he not, as he himself related, been diverted from the design by the impression which his mind received one night on waking from a horrid dream. From this anecdote, an idea may be formed of the fiery and resentful temper which, through life, too much characterized the hero of this narrative.

A journey to Dalecarlia, with some young nobles his pupils, was the occasion of his tarrying at the mining town of Fahlan, where he established a kind of college of mineralogy under the auspices of the governor of the province. Here he became acquainted with the daughter of Moræus, a man of eminence, and physician to the province, and with difficulty obtained the father's consent to marry her in three years, if she should remain single till that period. His great object now was to gain a doctor's degree and to settle in the practice of physic. By the help of his intended bride, he was equipped for a journey to Hardenwyk in Holland, where he meant to graduate; and with his departure the section ends.

Sect. 4, is employed in giving a history of botany, from its origin among the Greeks to the time in which it was newly modelled by Linné. From this part of the work we think it unnecessary to make extracts, since it is itself an abridgement, and, in our opinion, inferior to Dr. Smith's discourse on the same subject, prefixed to the first vol. of the *Linnean Transactions*.

The travels of Linné to foreign countries form an interesting topic for the fifth section. He took his course by Hamburgh to Hardenwyk; at which university he obtained the degree of doctor of physic. For his academical exercise, he defended a new hypothesis concerning the causes of intermitting fevers; one of the principal of which he asserted to be, the use of water impregnated with argillaceous particles. His thesis bears the date of June 24, 1735, when he was in his 28th year.

year. Leyden was the next place which he visited ; where his great object was to obtain an introduction to Boerhaave. This was no easy matter, as that celebrated man set too high a value on his time to be liberal of it in conferences with strangers : —but the prospectus of his *Systema Naturæ*, which Linné printed for the first time at Leyden, and presented to Boerhaave, obtained for him the honour which he solicited. The great man appointed an interview at his villa ; which succeeded so well for Linné, that the old professor advised him to give up all thoughts of returning home, and to seek his fortune in Holland. Linné pleaded his disability, on account of indigence, and mentioned his design of leaving Leyden the very next day. We are not told that Boerhaave (one of the richest men in his country,) made any effort to detain him. He gave him, however, a letter to Burmann, botanical professor at Amsterdam, which secured him a good reception there ; and Burmann conceived so high an opinion of the Swede, that he took him into his house for the purpose of obtaining his help in his description of the plants of Ceylon. Boerhaave farther served Linné very essentially by recommending him to George Clifford, the rich burgomaster and great collector, of Amsterdam, as his house physician and botanist. Clifford, accordingly, made an exchange with Burmann of a copy of Sloane's History of Jamaica against the naturalist ; and he took Linné home with him to Hartecamp, his villa, and at once raised him to a state of affluence scarcely conceivable by a poor Swede, for he had an appointment of a ducat a day, exclusively of board.

The residence in a paradise fraught with treasures from all parts of the globe, together with books, learned company, and good living, must have made Linné the happiest of mortals. He studied, wrote, and extended his fame and principles. An agreeable variation of his employments was a journey to England in 1736, at Clifford's expence, for the purpose of enriching his garden. Sir Hans Sloane was at that time at the head of natural history in this country : but a warm recommendation of Linné to him, from Boerhaave, procured only a cold and common reception. Linné visited Miller at the Chelsea-garden, and, after some unpromising attempts, succeeded in inspiring that botanist with a favourable opinion of him. A man of superior knowledge, Dillenius, at Oxford, received him at first with jealousy and dislike, but at last treated him with civility. The botanical garden at Oxford seems to have been what best answered the expectations of the great Swedish botanist in England ; and he returned to Hartecamp enriched with many natural treasures, and furnished with new connexions, which proved of subsequent utility to him.

Linné now proceeded with renewed spirit and confidence in his great plan of botanical reform, and he gave to the world his first edition of the *Genera Plantarum* in the beginning of 1737. In this, the *sexual system* was displayed in its complete state; and he arranged, according to the same method, the *Hortus Cliffortianus* and the *Flora Lapponica*, which both appeared in that year. The reputation which he gained by these works did not prevent his becoming a prey to melancholy; the true cause of which was a longing after his own country, and for the sight of his intended bride. Having resided a while with Van Royen in Leyden, whom he aided in forming a new system of botany, he visited Paris, where he met with a polite reception, and was admitted a corresponding member of the Academy of Sciences. France, however, was not yet prepared for exchanging the system of her own Tournesfort and Vaillant, for that of the Swede. From this country he took his departure by sea for Sweden, where he arrived in September 1738.

The narration is here suspended, in order to give, in the 6th section, a summary of Linné's literary contests and opponents. The great Haller, his superior in general knowledge, but his inferior in originality and the spirit of system, is placed first on the list; yet it was only in occasional criticisms and reviews of the works of Linné that Haller publicly appeared as his opponent; and he was more habitually his friend, correspondent, and admirer. Their friendship, however, was interrupted, and at length terminated, by jealousies and bickerings; in which the pride and petulance of Linné seem fully as much to blame as the more stately self-consequence of Haller. Professor Heister was a more bitter and much less respectable antagonist; and he spirited up one of his pupils, Siegesbeck, to fall on Linné in a manner that only exposed his own ignorance and presumption. It was a temporary triumph for Heister, that, after unsuccessfully attacking the sexual system, he could adduce a small publication of John Henry Burkhard, a German physician, dated 1702, in which a hint is given of the possibility of forming an arrangement of plants according to the differences of their parts of generation:—but Linné could prove that he never saw this obscure performance; and if he had, it could have detracted little from his merit, that another had *slightly suggested* a plan which he had *brought to execution*. Many respectable names, however, appear as opponents of the new system; among whom may be mentioned Klein, Crantz, Alston, Camper, Pontedera, Spalanzani, Adanson, and the illustrious de Buffon. In his own country, Linné had a declared and acrimonious adversary in the great mineralogist Wallerius.

Wallerius. In order to refute the aspersions of this philosopher, Linné printed a small anonymous work entitled *Orbis eruditi judicium de Car. Linnæi M. D. scriptis*, in which he drew a sketch of his life and writings, and published all the testimonies in his favour given by men of eminence, in various parts of Europe, the substance of which is transcribed in the present work. This was a dignified, though perhaps an ostentatious, mode of silencing attacks; more to his honour, however, than the method which he is here said to have taken in order to mark his sense of gratitude and of resentment toward foreign botanists—which was, by affixing the names of his friends on beautiful and valuable plants, and those of his enemies on the ugly and noxious. Here was a display of that littleness of mind which mixed itself with his great qualities; and the temptation, thus to abuse the assumed botanical privilege of naming new plants after persons, justifies, in our opinion, Haller's objections against that common practice.

SECT. 8. returns to the hero of the work, now at Stockholm. His botanical honours had not done much in preparing the way to medical practice; and his prospects were at first so little encouraging, that, had a letter from Haller come to hand in reasonable time, in which that eminent person proposed in the most friendly manner to resign to him his own professorship of botany at Gottingen, Sweden would probably have lost the honour and advantage of Linné's future residence. Some fortunate cases, however, brought him into notice; and a lucky prescription for a cough became so fashionable, as to give him an introduction at court. Count Tessin declared himself the patron of Linné, and obtained for him the post of physician to the Admiralty; this success also gained him the hand of his bride, after a probation of five years.

The death of Olaus Rudbeck, at Upsal, made a vacancy in the botanical chair at that university, and Linné's great wish was to succeed to this post. His first application was unsuccessful, and Rosen his old antagonist was the person elected. This disappointment was softened by the choice which the Swedish diet made of Linné to take a tour, accompanied by subordinate naturalists, through some of the least known provinces of the kingdom, in order to promote useful knowledge and improvement. On his return from this agreeable and reputable mission, another professorship at Upsal, that of physic and anatomy, became vacant; and it being conferred on him, he removed thither, with his family, in September 1741, and assumed his public functions. Soon afterward, Rosen and he, reflecting that they were each in the wrong place, made an amicable exchange of professorships, with universal consent; and, from

the beginning of 1742, Linné occupied that station, which he rendered so honourable to himself, and so useful to the university. His first care was to re-establish and improve the botanical garden, which had fallen into lamentable decay. He was in fact the new creator of it, and by his interest and assiduity it became one of the most celebrated of the public repositories of plants. Since his death, however, it has been much improved, and a particular account of its antient and present state is given in the text and notes of this work. A cabinet of natural curiosities was likewise formed at Upsal by the influence of Linné, aided by the patriotic munificence of Count Gyllemborg, Chancellor of the university.

Linné was now thoroughly engaged in his academical functions. Besides botany, he lectured on natural history in general, the *Materia Medica*, dietetics, and the distinction of diseases; and students flocked to hear him. He was employed in two more exploratory tours in his own country; to West Gothland in 1746, and to Schonen in 1749; and he published a complete *Flora* and *Fauna* of Sweden. Honours, both foreign and domestic, accumulated on him; of which one of the most singular and flattering was that of having a medal struck with his effigy, at the expence of four Swedish nobles. He obtained the title of Archiater (Dean of the College of Physicians); and thus his father, who had destined him for a shoe-maker, saw this son raised to honours and dignities, famous throughout Europe, and in possession of an immortal name!

The 8th section is devoted to a brief history of those pupils of Linné, who travelled into foreign climates in order to extend the sphere of natural knowledge. No circumstance, perhaps, in the life of this eminent person, is so truly honourable to him as his having been the founder of such a school of able and enterprising men; whose zeal for their favourite pursuits carried them through dangers and difficulties into the most remote parts of the globe, to the infinite emolument of science. To several of them, this zeal proved fatal. This commemoration of their labours is interesting: but we shall not break in on the history of *the master* by any extracts from it.

The events of Linné's life, from 1750 to 1760, are related in the next section. He arranged and described the cabinet of Count Tessin, and various royal museums. He made an important discovery respecting the *tænia*, proving that it partakes of the nature of the polype, and that each joint is a separate animal. He found out (as this biographer roundly asserts,) the art of making pearls: but, though it is certain that he imagined he had made this discovery, and that great public expectations were raised from

from it, yet it does not appear that his project ever was brought to practice. Various new observations respecting the physiology of plants resulted from his farther inquiries; particularly that plants undergo a nocturnal change analogous to sleep in animals.

In 1751, he published a view of his whole system, together with those of the principal botanists who preceded him, in a work entitled *Philosophia Botanica*, which displayed his ingenuity and talent for method and arrangement in the most striking manner.

His capital work, the *Species Plantarum*, first appeared in 1753, and exhibited such a catalogue of vegetables as the world had not before seen. Besides the vast number of new species from all quarters of the globe, which it contained, it presented his most useful invention of *trivial names*, by which the language of botany obtained an unspeakable advantage in point of facility and distinctness. His reputation was daily more and more extended through foreign countries, bringing him continual accessions of curiosities for the botanical garden and museum, and procuring to him the most honourable invitations from the distant capitals of Madrid and Petersburg; both which he declined in favour of his native land. Indeed he had reason to be satisfied with the respect paid to him at home; for the new order of the Polar Star was conferred on him in 1753; and in 1757 he received a patent by which he was raised to the rank of the hereditary nobility of the kingdom.

Section 10 gives the occurrences of the life of Linné, from 1760 to his death. It begins with a discussion of his merits with respect to the medical science, in which his principal productions were his *Materia Medica*, his *Genera Morborum*, and his *Clavis Medicinæ*. The biographer attempts to place him as highly as possible among the improvers of medicine, and is very angry at the censures which have been passed on his efforts in this study, particularly by M. Vicq d'Azyr; yet, we believe, it is pretty generally allowed that his aphoristical and figurative style, and his minuteness and multiplicity of distinction, were ill calculated to afford instruction in a practical science.

The services which Linné rendered to zoology and mineralogy are next briefly enumerated. They were certainly considerable, though he was much less a legislator in those branches of natural history than in botany. In mineralogy, particularly, the aid of chemistry has produced discoveries which have thrown the Linnéan classification far behind. The last labours of Linné in botany were the supplements published in 1767 and 1771, and the accounts of single plants transmitted to him after 1774. During the whole course of this latter period

of his life, he was receiving numerous testimonies of respect from learned and academical bodies, which now acquired more honour than they could confer, by the association of such a name to their lists of members. In 1763 he had the satisfaction of obtaining the appointment of his son as assistant to him in the botanical chair, with the promise of his succeeding to it when it should become vacant. His wife's fortune, and the emoluments of his professorship, made him comparatively a rich man; and he was enabled to indulge himself in the purchase of a villa near Upsal, which became his usual summer retreat during the last fifteen years of his life. His correspondences were greater than any other learned man of the North; and a list of 150 persons, of various countries, is here given, with whom he held an epistolary commerce. The biographer laments that the enviable circumstances of his life did not accompany him to the last scene. His mind and body both lingered under a gradual decline. In 1774 the first shock was given by an apoplectic stroke; from which, however, he recovered so far as to resume his public functions. A renewal of it in 1776 irreparably ruined the fabric, and reduced him to a state of absolute childhood, attended with severe sufferings; from which he was released by an easy death on Jan. 10th, 1778, in the 71st year of his age.

Having thus extracted, from the present work, such an abstract of the life of this great man as we think will afford agreeable information to our readers, we shall finish the article by a summary account of the remaining contents of the volume.

The honours paid to the memory of Linné succeed to the narrative of his death; and they comprise accounts of the institution of the Paris and London Linnéan societies. A description of his person and character follows; the latter, perhaps, too panegyrical to be very instructive. Various anecdotes concerning him are given from different writers; among which those related by his pupil, Professor Fabricius of Kiel, appear to us the most entertaining and characteristic. They conclude with a general view of his peculiar merits in natural history: but we think that nothing in this book affords so distinct an idea of what he performed in this respect, as the work on that subject of the learned Dr. Pulteney*.

Some biographical particulars of *Charles Linné, jun.* form a separate chapter. He was a person whose name would probably never have been heard, had he not been the son of the great Linné. He arrived, by dint of habit and application, to some eminence in natural history: but he pursued his studies

* See Rev. N. S. vol. iv. p. 361.

merely as a task, and without a spark of the ardour and enthusiasm which inspired his father. The coldness and reserve of his temper were augmented by the unworthy treatment which he experienced from his mother, who was one of those unnatural parents who seem actually to have *hated* their children; and the father was considerably blameable in permitting her injustice, and in even receiving a bias from it. Charles Linné, who appears to have been a worthy character, and possessed of the affectionate regard of his intimates, died unmarried in November 1783, in the 42d year of his age, and with him ended the male line of the Swedish naturalist. The widow and some daughters of Linné are still living.

Some papers called *supplements* close the volume. The first relates to the sale of the Linnéan collections, concerning which authentic memorials are communicated by the respectable purchaser himself, Dr. James Edward Smith. A complete list of the works of Linné succeeds, with their several editions, commentaries, translations, criticisms, &c. This is a very useful paper; though, we think, the order might have been rendered more lucid. The voyages and travels of the pupils of Linné, published by himself, are included in the catalogue, as well as the separate dissertations in the *Amenitates Academicæ*. A truly German memoir follows, which is a genealogy of the family of this great man:—a genealogy of peasants and country parsons! Then follow accounts respecting Linné, given by himself, and also additional anecdotes from others; which are mostly tiresome repetitions of what has already been given in the biographical part. A summary view of the botanical reforms of Linné, from the *Amenitat. Academ.* and some references and explanatory notes, conclude the volume.

The copiousness and accuracy of the materials accumulated in this work must render it acceptable to all whose curiosity is interested in the man and the science on which it treats: but we cannot praise it as a masterly piece of biography. It appears, indeed, to great disadvantage in a translation which we are sorry to be obliged to pronounce inelegant and faulty. The name of the translator is apparently that of an Englishman, and his designation is that of a man of letters; yet the improprieties of language would make us doubt the former, and the ignorance displayed both in matters of science and in literature would induce us to question the latter.

Not being able to compare the volume with the original, which is not in our possession, we can only *suspect* frequent mistakes in translating from the German: but we are *sure* of many in regard to the Latin. Typographical errors are also numerous. In a word, that *such* a work should have fallen into *such* hands is a cir-

a circumstance not very creditable to the Linnæan school in this country.

The volume is handsomely printed, and a portrait of the great naturalist is profusely engraved by Heath.

ART. II. *Roman Portraits, a Poem, in heroic Verse; with historical Remarks and Illustrations.* By Robert Jephson, Esq. 4to. pp. 277. 11. 7s. Boards. Robinsons. 1794.

THOUGH we are by no means disposed to receive implicitly every dogma, respecting literature, which time and authority have consecrated, yet we cannot but think it sufficiently established, by the very nature of literary composition, that a poem, in its full and proper signification, should be characterized by somewhat of *invention* or *fable* in its plan, as well as by certain peculiarities in its manner and language. It is true that epistolary, satiric, moral, and didactic poetry have their foundation rather in truth than in fiction; yet, unless some contrivance be used to interest the reader's attention by addresses to the imagination, or, at least, by an ingenious arrangement of the materials, a composition of any length will infallibly become tiresome and prosaic.

The splendid materials of Roman history, consisting in well-known characters and events, lie obvious to every scholar, and have already formed the base or ornaments of a great variety of poems, antient and modern. To take these in a detached form, and to string them together like beads, without the least connexion of a common plan, or any thing to constitute a *whole*, is an attempt that, at the utmost, may plead excuse, but surely can never lay claim to the praise which is bestowed on the exertions of ingenuity and industry. Mr. Jephson hints that the idea of his performance was derived from Mr. Hayley's "*History of Historians in verse*:" but it should not have been forgotten that the spirited and intelligent portraiture, drawn by that poet, are only a *part* of a didactic work, and are given as exemplifications of that *art of writing history* which is the main subject, and is treated with all the accuracy of method and arrangement.

Mr. Jephson's poem, then, consisting of above thirty separate heads, descriptive of some of the most striking circumstances or characters in the Roman history, from the foundation of the city to the Augustan age, does not, in our opinion, derive any of its interest from its *design*, for the materials could not have been employed to less advantage; on the *execution* solely it must depend for a favourable reception among the lovers of poetry. Its merit in this respect must be estimated by the sentiments, the style, and the versification. With regard to the first, Mr.

Jephson warns his reader not to expect deep political disquisitions, nor the elucidation of critical difficulties. Neither of these, indeed, is very fit for poetry: but, on the other hand, the common and obvious inferences deducible from Roman history have been so hackneyed both in prose and verse, that it is not easy to give them the grace and effect of novelty; and the portraiture of the great actors in it can only be copied from the draughts of former masters, many of them highly skilful in the art of representing characters. Who can write at all of Rome without being occasionally warmed by the flame of liberty, without lamenting the evils of faction, without bestowing praise on valour and military discipline, without expressions of abhorrence of cruelty and rapacity? It is a nicer matter to write solidly and correctly on these topics, than with fire and animation; and the great danger is lest personal admiration or antipathy should interfere with the conclusions of sober reason. Though it appears to us that, on the whole, Mr. Jephson has taken a liberal and enlarged survey of Roman policy, yet there are topics on which a little more philosophy would not have been misemployed. The following paragraph will serve to give a taste of the author's poetry, while it may furnish matter for reflection:

* NUMA POMPILIUS.

* No objects Numa to the muse supplies,
But temples, priests, and pious mysteries.
He check'd Bellona's rage; and dove-ey'd peace
Saw superstition rise, and slaughter cease.
For sacred ends, was sacred truth forgot,
And hence the fiction of the Egerian grot;
That Numa's holy visions might persuade,
To the meek king descends the inspiring maid:
None, to believe or to obey, repine,
When human wisdom speaks by aid divine.
Credulity, an easy yielding soil,
Brought up new plants of faith with slender toil;
A tale once told, the weak enquir'd no more,
But fools believ'd what craft impos'd before.
The pagan creed, with motley legends full,
Amus'd the enlighten'd, and amaz'd the dull;
A monstrous fable clumsily devis'd,
Procession, pageants, pomp, and noise disguis'd;
While sound and show the pleas'd attention kept,
The senses only wak'd, and reason slept.
Wisdom with joy the kind delusion saw,
And turn'd the vulgar blindness into awe;
So, by an engine which herself disdain'd,
Dominion o'er the public mind she gain'd,
As serv'd her cause she play'd the mummery o'er,
And left the crowd to wonder and adore.*

Now,

Now, we confess, this mixture of extreme contempt for the mummeries of fraud and superstition; with approbation of their employment by a legislature for the purpose of gaining 'dominion o'er the public mind,' strikes us as a monstrous incongruity, totally unworthy of a friend of reason and of mankind; and, in *this connexion*, we do not hesitate to say that the following eulogy on religion is more injurious to it, than all the mad blasphemies of French atheism, which are the topic of so much vengeful (though virtuous) declamation in the notes which accompany this work * :

' Not viol tun'd, or melting song, so finds
The magick way to fierce untutor'd minds,
Not on the thirsty glebe ambrosial rain
So opes its bosom for the seeming grain,
As sweet religion's heaven-descended dew
Their mild effects o'er social life diffuse;
Then holier shrines in mortal breasts are rear'd,
And truth is sacred when a God's rever'd.'

How long will the prejudices of the world prevent it from deriving the obvious and only true lesson from the deplorable scenes passing before its eyes—that no steady and salutary influence over mankind is to be obtained by imposing on them!

We will turn to some fairer specimen of this performance; and we think that the following portrait of Caius Marius will afford an adequate idea of the ingenious author's powers, in enlivening his subject by the charms of versification and poetical imagery :

' See, nurs'd by Furies, and for havock bred,
Where frowning Marius lifts his rugged head;
His stature tall, with giant strength endued,
Cruel by nature, and of manners rude;
'To these were join'd, as if for terror meant,
A thund'ring voice, and visage truculent.
A living column seem'd he in the wars,
Hewn from a quarry by the sword of Mars;
Though at Arpinum a Plebeian born, †
By him seven times the consul's robe was worn:
Through every function of the camp he pass'd,
Till merit rais'd him to command at last.
Conscious of mean descent, he seign'd to scorn ‡
The lazy greatness of the nobly born,

* One great object, perhaps the principal, in the complex design of this undertaking, was to trace some resemblance between the Roman republic, and that of France in her revolutionary disorder: furnishing so many occasions for expressing the writer's abhorrence of the principles and conduct of our neighbouring Revolutionists.

† Is natus, et omnem pueritiam Arpini altus, —. SAL. Bel. Jug.

‡ Contemnunt povitatem meam, ego illorum ignaviam. Quamquam ego naturam unam, et communem omnium existimo, sed fortissimum quemque generosissimum. SAL. Bel. Jug.

Who doze, and yawn, and retrospective see
 Their sloth excus'd by vigorous ancestry.
 While these, proud symbols in their halls display'd,
 His cottage kindred shew'd the plough or spade :
 For still he deem'd it true substantial fame,
 Not to inherit, but create a name ;
 Disdain'd the borrow'd splendor could be shed
 By glory beaming from another's head :
 As well his health or beauty might he claim,
 To prop a weak, or grace a homely frame.
 " What men were once, (he cries) I little care ;
 What's pass'd, is pass'd ; I value what they are.
 The dwarf, from Hector or Alcides sprung,
 Must still be feeble, though his fire was strong ;
 And Helen's daughter, with a Gorgon's face,
 Would charm no hero by her mother's grace."
 Yet all his toil the nobles to deride, *
 Sprung less from principle than envious pride ;
 For though weak mortals should not boast of aught,
 What good man e'er his ancestors forgot ?
 If bright the track their actions leave behind,
 Fair emulation fires the offspring's mind ;
 But if foul deeds and shame their course disgrace,
 He quits the path, and runs a nobler race.
 High birth, like riches, men too much may prize,
 But those alone who have it not, despise.
 ' Foremost in fight for ever was he found,
 Shar'd the coarse soldier's fare, his bed the ground,
 And lov'd the battle's shock, and the shrill trumpet's sound. }
 Great his achievements, his ambition great,
 He sav'd, adorn'd, and then destroy'd the state.

* At Marius, antea jam infestus nobilitati, tum vero multus atque ferox instare : singulos modo, modo universos lædere. SAL. Bel. Jug.

' Notwithstanding his mean birth, coarse education, military life, and ferocious nature, Marius is always described by Roman writers, particularly by Tully, as a person of consummate art, great pride, and unbounded ambition. On many occasions he owed his success at home as much to the dexterity of his management as to the splendour of his name and the fame of his achievements. In his speeches, or those ascribed to him by Sallust, may be found the substance of almost all those arguments and reflections which have been ever since so frequently employed to raise the consequence of the people, and to depreciate the nobility.

' Though persons of slender pretensions to ancestry are most frequently apt to boast of it, yet we sometimes find instances of the same weakness in men of high birth and unquestionable understanding. It was well said by Lord Chesterfield of Lionel Duke of Dorset, that his grace was as proud of his family as if his grandfather had been a blacksmith.'

Damn'd

Damn'd in Rome's annals to eternal fame,
 Her genius trembled at his dreadful name;
 In ill unrivall'd, had not Sylla stood
 More hideous and defil'd with native blood.*
 Alternate Fortune o'er his life display'd
 Her brightest sunshine, and her gloomiest shade:
 The inconstant's minion him awhile we see,
 Then plung'd as low in hopeless misery.
 As the struck bull who strives in vain to shake
 The ill-aim'd hatchet from his bleeding neck, †
 Not knowing where to hide his forfeit head,
 Bellowing with rage and shame, proscrit'd, he fled:
 Thus chas'd from Rome by conquering Sylla's sway, ‡
 All night in cold Minturnum's marsh he lay;
 'Till naked, hungry, from the quagmire's mud
 Defil'd he crept, to search for needful food;
 Then rudely seiz'd, and with a halter bound,
 A dungeon's straw receiv'd him on the ground.
 To end the warrior's sufferings with the sword,
 A Cimbrian slave the dreary cell explor'd;
 Scar'd by his thund'ring voice, and dreadful look,
 The assassin's grasp the murderous steel forsook;
 An omen thence conceiv'd, his life was spar'd,
 And for his flight a friendly bark prepar'd;
 At Sicily he touch'd;—beat back by force,
 Vagrant he steer'd towards Africa his course;
 There his tir'd frame the hideous region sound,
 Where ruin'd Carthage strew'd the sterile ground. §
 He, midst the dust of all that once was great,
 Like Desolation's Anarch took his seat:
 Presenting thus to Contemplation's eye
 A two-fold image of calamity;
 The double work of persecuting fate,
 An exil'd statesman, and a perish'd state.
 Yet ev'n that sad asylum was deny'd;
 Again disturb'd he sought the uncertain tide.
 His son, escap'd from false Numidia's snares,
 To his stern father's hovering sail repairs;

* • Nihil illâ victoriâ fuisset crudelius, nisi mox Sullana effect secuta. VEL. PAT. l. ii. c. 22.

† Quales mugitus, fugit cum faucibus aram
 Taurus, et incertam excussit cervice securim. VIRG. Æn. ii.

‡ Marius post sextum consulatum, annoque septuagesimo, nudus ac limo obrutus, oculis tantummodo ac narribus eminentibus, extractus arundinetis equis paludem Maricæ, in quam se, fugiens consecrantes Sullæ equites, abdidit, injectio in collum loro, in carcerem Minturnensium perductus est, &c. VEL. PAT. l. ii. c. 19.

§ — inopemque vitam in tugurio ruinarum Carthagenensium toleravit. VEL. PAT. ut sup.

Then

Then cheer'd with hopes from Cinna's arms at home,
 The indignant outcast turn'd his prow towards Rome.
 To direr pestilence as famine leads,*
 So Cinna's havock his revenge succeeds:
 Fate in his nod, the gaunt destroyer walks
 Through the thinn'd streets, and death before him stalks:
 Age pleads in vain, in vain the Flamen's prayer;
 How can Revenge and Rage be taught to spare?
 As o'er Parthenope Vesuvius stands,
 The boast and terror of surrounding lands,—
 Ere first to surge his waves of fire begin,
 The mineral deluge boiling burns within;
 Thick smoke, in many a dark and awful wreath,
 Rolling above, dismays the realm beneath;
 Black with the brooding storm of vengeful pride,
 So tower'd, so frown'd, the obdurate homicide.
 The famish'd dogs of death, restrain'd no more,
 Carouse and riot in Rome's richest gore.'

The classical scholar will be able to trace many steps of imitation in these lines; which, however, we do not mean to censure. Who, that possesses a mind enriched with the stores of antient literature, can avoid making use of them, especially when treading on classical ground? As the materials of a work like this must be taken from the historians, orators, and poets of Rome, their language and sentiments will naturally compose and animate the greater part of it.

Our readers will probably agree with us in the opinion that Mr. Jephson is a poet of no mean rank, but is distinguished by strength and animation of style, rather than by correctness of finishing, and perfection of taste.

With respect to the matter which composes the notes, we think it unnecessary to give it particular consideration. Part consists of pertinent and classical citations from antient writers: but a considerable portion, especially of the *additions*, is devoted to the author's own opinions and reflexions on the events which he has recorded. He does not deem it requisite to apologize for those discussions to which an assimilation of antient with recent transactions has led him; and probably, to a large number of readers, the sentiments which he expresses on these occasions will be congenial, and meet with approbation. On the other hand, there are those who would certainly prefer reading a chapter of Roman history without such a perpetual commentary of French politics, more distinguished by violence of invective, than by novelty or sagacity of observation. To balance his accounts with these different classes of readers, is the author's

* Mox Caius Marius pestifero civibus suis reditu intravit menia. VEL. PAT. l. ii. c. 22.

18. Goldson on the *Passage between the Atlantic and Pacific Oceans.*

own affair. We shall, however, take the liberty of closing with this general remark ; that he, who writes a work intended to *live*, should be very careful how he blends, with his proper subject, matter belonging to the fluctuating topics of the day ; since they not only make an incongruous mixture at the time, but expose the writer's future reputation to unnecessary hazard.

This work is very well printed, and is embellished with a number of engravings of heads taken from antique gems and statues, which are elegantly executed. A portrait of the author, also, is prefixed.

ART. III. *Observations on the Passage between the Atlantic and Pacific Oceans*, in two Memoirs on the Straits of Anian, and the Discoveries of De Fonte. Elucidated by a new and original Map. To which is prefixed an Historical Abridgement of Discoveries in the North of America. By William Goldson. 4to. pp. 158. 8s. Boards. Jordan. 1793.

It is observed by Mr. Goldson that, although a communication between the Atlantic and Pacific Oceans ceased to be an object of popular animadversion after the failure of the voyage undertaken in 1746, yet the reward, which has been provided by the legislature for the discovery of such a communication, is a sufficient proof of the importance of it ; and it is now rendered more interesting than it was when that reward was offered, by the discovery of a new and valuable article of commerce, which is found only on the north-west coast of America. He was induced, he says, to examine the different accounts which have been published relative to the Straits of Anian, by a memoir read by M. Buache, the French geographer, before the Academy of Sciences at Paris, in November 1790. In this memoir, it is said that M. de Mendoza, a captain in the Spanish navy, had been employed to form a collection for the use of that service ; and, having searched various archives, he found in one of them an account of a voyage made in the year 1598, under the command of Lorenzo Ferrer de Maldonado, from the Atlantic round the north end of America, into the Pacific Ocean.

From that journal, it appears that, when Maldonado was in 60° of north latitude, he was in 53° west longitude from Greenwich. From this situation he steered a north-westerly course through Hudson's Straits and Bay, leaving Southampton island on his left, till, being arrived in 65° of north latitude, he found himself in 81° of west longitude. Pursuing still a north-westerly course, he passed through straits, now unknown, into Baffin's Bay, and thence into the Northern Ocean, finding himself in 76° north latitude, and 100° west longitude.

longitude. He then held a south-westerly course, passing through the straits which separate Asia from America, and entering the Pacific Ocean in latitude 60° north, and longitude 143° west. It is added that he called those straits by which he passed, north-westerly, out of the Atlantic into the Northern Ocean, the Straits of Labrador; and those by which he passed, south-westerly, out of the Northern Ocean into the Pacific, the Straits of Anian.

This is the substance of the narrative, as we have been able to collect it from different parts of Mr. Goldson's publication. We shall now proceed to give the best account in our power of this desultory performance.

The voyages, of which Mr. Goldson has given abridged accounts in his introductory memoir, are those of—Sebastian Cabot in 1494: Cortereal in 1500: Frobisher in 1576, 7, and 8: Davis in 1585, 6, and 7: Weymouth in 1602: Lindenau and Hall in 1605, and 6: Knight in 1606: Richards and Hall in 1607: Hudson in 1610: Button and Hall, both in 1612: Gibbons in 1614: Bylot and Baffin in 1615, and 16: Monk in 1619: Fox and James, both in 1631: Gillam in 1668: Knight and Barlow in 1719: Seroggs in 1722: Behring and Schirikoff in 1741: Middleton, in the same year: Moore and Smith in 1746: Christopher in 1761, and 2: Hearne's Journey over land in 1771: Heceta in 1775: Cook and Pickersgill, both in 1776: Young in 1777; and Duncan in 1790.

With regard to this selection, Mr. G. says that, finding it necessary, in the prosecution of his subject, to refer to several voyages which have been made to the northern parts of America, he intended to prefix a short abridgement of such as were more immediately connected with his work, to save his readers the trouble of having recourse to a number of books: but he afterward thought that it would be better to extend the plan, and to give a concise account of the whole, in the order in which they were undertaken. Had this been done, something might have been said for it: but Mr. Goldson has given extracts from some voyages, which do not appear to be of the least use in his two succeeding memoirs, and are not once quoted in them; while, on the contrary, he refers to many voyages in the memoirs, which are not mentioned in his historical abridgement.

His two memoirs, we are sorry to observe, appear to us still more exceptionable, whether we regard the subjects or the execution of them.

Speculative geography, though generally amusing, is seldom satisfactory, and still more rarely useful: on turning the subject in our minds, we can scarcely recollect a single publication that

that has been useful, if we except Mr. Dalrymple's labours relative to the islands in the Pacific Ocean. With respect to North America, and to a N. W. passage through it to the Pacific Ocean, the quantity of paper which has been wasted in conjectures, and in speculative inquiries, is immense; notwithstanding which, we challenge the world to shew that they have been useful in a single instance: yet the subject has produced more ill blood than perhaps any literary contest whatsoever, excepting those which relate to politics and religion, on both of which, authors seem to claim a prescriptive right to be angry. We did not, however, expect to have seen another quarto volume on this topic, since his Majesty has had two ships employed in examining the coasts and inlets which are the subject of it, ever since the Spanish convention; and when others are ready to sail for the same purpose, in order, if possible, to set the matter at rest for ever: but we are not so sanguine as to expect that this will be done, even if the whole navy of Great Britain were employed in the search: for, when the extent and nature of the coast are considered, any one may see that it would take ages to explore the bottom of every creek, and the source of every river; and unless this be done, Mr. G. has shewn us, in more instances than one, that the ingenuity of conjecture is not to be confounded. Captain Cook, after having examined Prince William's Sound, and the river which goes by his own name, (but of this honour Mr. G. thinks he should be deprived,) until he had satisfied himself, (and, as he thought, every other reasonable person,) that no passage through either place could possibly exist; and reflecting on the loss of time which this search had occasioned*; added that it was nevertheless some satisfaction to him that he had examined these two places, because, if he had not, it might have been assumed as a fact, by speculative fabricators of geography, that they communicated with the sea to the north, or with Baffin's or Hudson's Bay to the east; and, perhaps, such communications would have been marked in future maps with greater precision, and more certain signs of reality, than the Straits of De Fuca, or De Fonte. How little did he know the ingenuity of mankind! His bones are scarcely cold before an ingenious gentleman has contrived to find a passage through both these places!

The first memoir, on the Straits of Anian, occupies 66 pages: but it might, as far as we can see, have been called, with equal propriety, A Memoir on the Straits of John de

* It must be remembered that the time lost by this examination was directly contrary to Capt. Cook's instructions; and yet Mr. Goldson has repeatedly censured him, and with some degree of severity too, for not deviating farther from them than he did.

Fuca; on the *Padoricas*, or Welsh Indians; or on any one of the many other subjects which are introduced in it; and on which, bating a rambling inquiry into the name, of which we shall hereafter speak, almost as much is said as on the Straits of Anian. It is a fact, though some may deem it a strange one, that, after we had read the memoir with all possible attention, we should have been at a loss to know where the author intended to place the Straits in question, if he had not luckily inserted the name in his map. That our readers may not be so much at a loss, we shall inform them that, according to the idea of our author, the inlet, which Captain Cook called Prince William's Sound, forms the southern entrance into these straits; whence he supposes them to run about N. by E. till they fall into the Northern Ocean in latitude $69\frac{1}{2}^{\circ}$ N. and longitude 133° W. Mr. G. appears to have been induced to fix on this situation, partly by the account of a voyage made by a Mr. Mackenzie, (one of the Canadian traders,) down a river which, running out of the Great Slave Lake, as they call it, empties itself, according to Mr. Goldson, into the Northern Ocean at that point; and partly from the voyage of Maldonado, brought forward by M. Buache:—for, as Mr. Mackenzie is represented to have proceeded in a direction which was north, somewhat westerly, from Canada, till he met the Northern Ocean in latitude $69\frac{1}{2}^{\circ}$ N. and 133° E. longitude, it is manifest that no part of the straits in question can possibly lie to the east of his track; because, if it did, he must have met with them. On the other hand, as Maldonado is said to have made his exit into the Pacific Ocean, in a south-westerly direction, in latitude 60° N. and longitude 143° E. it is equally plain that the northern entrance into the straits cannot lie much to the west of the point at which Mr. Mackenzie met the Northern Ocean: our author has, therefore, placed it at that point. This, at least, appears to us to be the manner in which Mr. Goldson reasons: but we wish not to be understood as asserting it in too positive a manner; for he no where lays down this mode of argument, and his readers are left to pick it up from many different, and distant parts of his memoir.

Admitting Mr. Goldson's authorities to be exactly as he represents them, little could be objected to the conclusion here drawn: but we scruple not to declare our doubts that any such voyage as the pretended one of Maldonado was ever performed; at least near the track which is assigned to it by Mr. Goldson:—our reasons will be seen in the sequel. With respect to Mr. Mackenzie's voyage, circumstances appear to us strangely contradictory. We do not find that Mr. Goldson has ever seen the journal of this voyage: he only says that it 'was sub-

mitted to the perusal of Mr. Arrowsmith, who has delineated his track on the map of the world which he has lately published.' To the geographical labours of Mr. Arrowsmith, as far as we have yet seen, every commendation seems due; and therefore we respect his authority: but, unfortunately, this in a great measure contradicts what is advanced by Mr. Goldson, who every where represents Mr. Mackenzie as arriving at the sea in latitude $69^{\circ}1'$ N. and who says that he called an island on which he landed, Whale Island, from the great number of whales which he found there. Now Mr. Arrowsmith expressly calls the place a *fresh-water lake*. He indeed calls the island Whale Island: but not a word is said of any whales being seen there. Little doubt can be suggested that the place in which he was communicates with the sea: but as little can be entertained of the sea being at some distance, because it is said that the tide rose 16 or 17 inches; whereas it has generally been observed that the tide rises considerably on the sea coasts in high latitudes.

In speaking of Mr. Goldson's dissertation on the origin of the name, Anian, we cannot resist the temptation of treating our readers with a specimen of conjectural criticism on geographical subjects.

We will suppose an ingenious gentleman, whose drift it is to prove that these celebrated straits had the name of Anian given to them by Maldonado, in 1598, reasoning in this manner: "It does not appear that any straits were known by the name of Anian before the beginning of the seventeenth century:—for, in the first place, Burgo-master Witsen thinks the name was given to them by Van Uriez and Schaeep, who commanded the *Castricom* and *Breskes*, in 1643: now, although this conjecture is not true, yet if a man, of such extensive reading and knowledge as Witsen possessed, thought that they derived their name from a discovery made so late as 1643, it is reasonable to conclude that they were not known by that name long before. The Straits of Anian are, however, mentioned, though in very vague terms, by Purchas in 1614, who then acknowledged that he knew nothing certain concerning them; and it is evident that, when he published the second edition of his work, in 1629, his information on this head was very much improved:—as Purchas was a man who made it his business to inquire after things of this kind, it is obvious that the name must have been very little known in 1614. Lastly, we find the name of Anian given to the country which borders on these straits by Wythiet, in an edition of his description of the New World, published so early as 1607. I am, therefore, of opinion that the knowledge of these straits was brought to Eu-

rope by Lancaster in 1603, who had, no doubt, heard of Maldonado's voyage, just then performed, in the East Indies; and founded on it his report of a passage being discovered in the latitude of 62° N."

Let us suppose, farther, that this ingenious gentleman's dissertation had scarcely made its appearance in the world before one of those formidable beings, called critics, armed with teeth and claws, as all critics are, introduces himself with—"Sir! In the first edition of Wytfliet, published in 1598, the Straits of Anian are inserted, with the name at full length, on a general map of the world; and the date engraven on the maps in that edition is 1597, one year before your boasted voyage by Maldonado was undertaken! *Ergo*, your argument is without foundation."

It would be natural here to suppose that the critic's triumph was complete: but, alas! nothing is certain in this world. A third person says, "You, Sir, are utterly mistaken: it is not the ingenious gentleman's argument, but his authorities, which are without foundation: Maldonado's voyage was made, if it were ever performed at all, in 1588; and, consequently, his conclusion may be either true or false, notwithstanding your antient edition of Wytfliet, or the false premises from which he has reasoned."

Such is the certainty of conjectural geography! for the circumstances here related, however ludicrous, really happened. The ingenious gentleman is Mr. Goldson, the substance of whose reasoning we have truly represented. The dreadful critic that attacked him may be the writer of this article, who had actually made the remark which is ascribed to him: but, meeting with an opportunity of inquiring concerning the MS. account of Maldonado's voyage said to be found in Spain, he learned that such a manuscript really exists in the new library forming for the use of the marine in that kingdom, but that it is acknowledged to be modern. It is, however, asserted to be copied very correctly from the original, which is said to be in the library of the Duke *del Infantado*: but where that Duke resides, or how the original came into his library, are points to which, unfortunately, our information does not extend. The title of the MS. is "An Account of the Discovery of the Straits of Anian, performed in the Year 1588, by Lorenzo Ferrer de Maldonado." So much for the Straits of Anian.

Mr. Goldson's 2d memoir, on the discoveries of De Fonte, is not less objectionable than that of which we have hitherto been speaking; being equally desultory, inapplicable, and full of inconsistencies. We shall mention a few, by way of justifying what we say of it, and then take our leave of a publication

24 Goldson on the Passage between the Atlantic and Pacific Oceans, which has given us much trouble, some amusement, but not equal satisfaction.

In the first memoir, Mr. Goldson concludes that the Straits of Anian have their entrance from the Pacific Ocean at Prince William's Sound, in latitude 60° N. and longitude 147° W. and, passing thence, enter the Northern Ocean in latitude $69\frac{1}{2}^{\circ}$ N. and longitude 133° , or 134° , West. In the second memoir, he tells us that he gives credit to Peter Pond's account, in the Gentleman's Magazine for March 1790, who thinks that there can be little doubt that Cook's River, which runs into the Pacific Ocean in latitude 59° N. and longitude 153° W. has its source in the Great Slave Lake, which terminates in latitude 64° N. and longitude 125° West; without considering that these two conclusions cannot both be true, *unless Cook's River runs across the Straits of Anian*. The same may be observed of the Straits of De Fuca and those of De Fonte, if they have the positions which are assigned to them by our author.

We are told, on the authority of * Mr. Umfreville, that, during the summer months, the river, on which Hudson's House stands, frequently rises 10 feet perpendicularly in the space of 24 hours, without any apparent cause for it, and then subsides, gradually, to its usual height. This is at a place which is, at least, 1000 miles from any part of the eastern sea, toward which the river runs; and we are told that it has its source in the stony mountains, which are a continuation of the Andes, and about seven days' journey westward of the place where this happens. Our author deems it so evident that this rise and fall are caused by the flux and reflux of a tide, that it can require no observations from him to make it plainer! Can it be possible that any one besides himself will entertain a doubt of this phenomenon being caused by sudden and violent rains, which repeatedly happen on the mountains in which this river has its source, though none fall, at that time, in the flat country where the floods are seen.—Almost the whole of Mr. G.'s reasoning is similar to the preceding argument.

We shall conclude with informing Mr. Goldson that the Archipelago of St. Lazarus, so strenuously maintained to be discovered by De Fonte in 1640, is placed on the west coast of America, and in the latitude of 53° N. in Wythliet's map of the world, published anno 1598, in his *Descriptionis Ptolemaicae Augmentum*: forty-two years before De Fonte is supposed to have made the discovery.

* For our brief notice of Mr. Umfreville's Travels, see M. R. vol. v. New Series, p. 138.

ART. IV. *Sketch of the War with Tippoo Sultaun*; or, a Detail of Military Operations, from the Commencement of Hostilities at the Lines of Travancore in December 1789, until the Peace concluded before Seringapatam in February 1792. In Two Volumes. Vol. I. By Roderick Mackenzie, Lieut. 52d Regiment. 4to. pp. 380. 11. 1s. sewed. Printed at Calcutta, 1793. Sold in London by Sewell.

NUMEROUS are the historians of wars who have themselves assisted to conduct the military operations which they describe. The present author, although neither a Xenophon, a Cæsar, nor a Davila, deserves no mean rank in the list. He thus introduces himself to the reader :

‘ The toil that a Soldier, intent upon his duty, must undergo in the course of an arduous war, where the climate is highly unfavourable to exertions of body and mind, will, of itself, apologise for many imperfections in a description of momentous campaigns written chiefly in the field.

‘ Anxious only that his facts may prove incontrovertible, and but little solicitous of literary fame, the Author submits to a well informed community, a plain, impartial, and, he trusts, a distinct sketch of the late war, without any attempt whatsoever at cloathing it in a pompous garb, or at obtaining commendation beyond what is due to a candid narrative of recent and important events.

‘ He is highly sensible that the utmost delicacy ought to be observed where the conduct of military men is handed down to posterity, he therefore carefully avoids every reflection that can unnecessarily tend to affect the reputation of any individual ; but, whilst he holds truth and justice for his constant and only guides, whilst he employs his best abilities faithfully to connect and detail momentous military operations, no influence whatsoever can check the reign of free exposition or divert his attention from his original pursuit.

‘ A witness to most of the transactions that he is now about to relate, before he committed his remarks, he constantly compared them with those of sensible men upon the spot. He spared no pains to obtain correct information on every occurrence at which he was not present ; he has been scrupulously careful not to admit any authorities on matters that were at all in doubt, until he was persuaded they could bear the test of severe scrutiny ; he has anxiously avoided being misled by partiality, or influenced by any improper intent ; consequently he trusts that none of his contemporaries have just grounds to take offence.’

In an historical work, the praise of fidelity is likely to belong to an eye-witness, who is much less occupied in explaining the causes than in particularizing the incidents of the war : but of this it were hasty to form a positive conviction, until a greater number of accounts of the same events shall have been given to the public.

The nature and importance of the memorable events here recorded are too recent, and too generally known, to render it
necessary

necessary for us to make any extracts from the details comprehended in the present volume. Suffice it, therefore, that we add our opinion,—so far as readers, situated as we are, at so immense a distance from the scenes described, can be deemed capable of judging,—that Mr. Mackenzie's narrative is conducted with impartiality and fidelity.

The papers in the Appendix are arranged with a singular contempt of chronological order.

According to the following description, we may say that it is not oriental hyperbole when the Hindoos call their country the paradise of nations :

‘ To account for the high state of cultivation at which Coimbatore had arrived will be found a less arduous than interesting task. The mountains called Ghauts, whilst they deeply indent the plains at several distinct points, do not terminate, but, in their range they frequently advance and recede without any break or diminution of height : consequently they give rise to an incredible number of streams. The Cauvery, the Bevary, and the Noel rivers, too ; from their intersection of the country in so many different directions ; from the various branches that are forced out of them into separate and distinct channels, as well as from the supply of water that they receive from a double monsoon, contribute in a high degree to the fertility of the soil, and, though the religious tenets of the Bramins have a strong tendency to forward cultivation, the moral and political doctrines of that sect are not less calculated to encourage agriculture.

‘ Quiet, sober, diligent, and abstemious, though corrupt as vice can make him with respect to some other duties, the Hindoo cultivator more than compensates for the want of that active industry which characterises the christian husbandman, by a degree of patient perseverance unknown amongst the inhabitants of other countries ; accustomed through every stage of life to bend his body or to squat on the ground, he readily becomes an excellent cultivator of the earth, and, from the minute attention with which he regards whatsoever is the object of his pursuit, no weed is so trifling as to escape his observation, no tendril so concealed as to avoid his research. The land too, as if grateful for such extraordinary attention, yields a return beyond any equal space on the surface of this globe. Without any manure whatsoever, and solely dependant on water to fertilize the soil, Hindostan, in general, produces two, three, and sometimes four harvests. Tanjore annually produces five, nay six successive crops have been reaped in that country.’

The march of the army from Singanellore to Errood offers to view one of those singular temples which are paralleled only in the antient accounts of Syria :

‘ Avanashee, near one of the grounds of encampment on this march, is a well built village, with a small yet stately pagoda, about one hundred and fifty feet in height. A staircase incapable of admitting two men abreast, or even one bulky person, winds to its top ; and as innumerable swarms of Batts fly about in every direction, the
ascent

ascent is not less offensive than dangerous to the eyesight. A substantial wall, twelve feet high, surrounds the pagoda. Three well built swamy houses, or temples with arched roofs, and doors at one end, stand in the enclosure; and, at no considerable distance several brass and copper images that had been concealed with much caution were discovered in a deep cell. These, doubtless, in times of peace, occupied the temples, and symbolically represented certain attributes of the Supreme Being, to whom alone Gentoos consecrate places of worship.

* In front of this building stands an obelisk, forty-five feet high, on the top of which there is a lamp that is only light on certain festivals. In the nearest street, two unwieldy carriages attracted the notice of every passenger. Each of them supported a huge and irregular frame of teakwood, on which were carved figures of the most disgusting appearance. When the lamp is lighted, these carriages are put in motion by men and bullocks. Bramins and others in the hopes of obtaining remission of their sins assist by pulling at the traces, and many infatuated females prostrating themselves before the wheels, meet a death alike certain and much more terrible than the funeral pile. A clear stream that empties itself into the Noel river separates the village from the sanctuary; but, the communication is rendered easy by means of a strong but inelegant stone bridge.

* From the top of the Pagoda there is a view that can never fail to please; the mountains here, forming an immense arch, which stretches from the south towards the north, of a sudden rise in one grand and majestic wall, that ranges at the distance of from twenty to thirty miles; jungles eternally verdant completely overspread the surface of those mountains from their base to their summits, and the plains around as far as eye can reach are fertile in the extreme. Large clumps of trees with extensive sheets of water protect and enrich the country; villages defended by walls, hedges, and ditches, are to be seen in every direction, and however bold the assertion, it is nevertheless true, that no part of Great Britain exhibits a higher state of cultivation.'

It is characteristic of this writer that he uniformly gives a very unfavourable idea of the moral character of the Hindoos; and that he ascribes this general depravity not to the habitual despotism, under which they have so long toiled, like bees, not for themselves,—but to the objectionable tendency of their religious opinions.

The style of Mr. Mackenzie frequently borders on the oriental manner; particularly at the close of the second and at the opening of the third chapters. The use of *whither* for *whether*, and some other solecisms, may be scarcely worth noticing. The notes are often very interesting.

For the errors of the press the author apologizes, by desiring his readers to recollect that the workmen are, chiefly, strangers to the English language.

ART. V. *Lectures on Electricity.* By G. C. Morgan. 12mo.
2 Vols. pp. 784. 10s. 6d. Boards. Johnson. 1794.

IT is a question whether the eager passion for accumulating experiments in the popular branches of natural philosophy be, on the whole, favourable to the advancement of genuine science. The tedious research is apt to degenerate into mechanical labour; the memory and imagination only are employed; and the sublime faculty of reason, from the want of due exercise, remains feeble and contracted, ready to adopt any superficial hypothesis. Experiment is intended to sharpen and extend the indications of the senses, and to furnish materials for the exclusive application of the understanding. In the estimation of the true philosopher, a few simple—perhaps neglected—but distinct—appearances have more value than a multitude of recondite facts extorted from nature by artificial combinations. When the powers of the mind are thus concentrated, they act with their full energy and effect.—Mere experimenters bewilder themselves with those metaphysical prejudices, which arise from our early and habitual attention to material objects. Of causation the most inaccurate conceptions are frequently entertained, which influence the general train of speculation. The present system of things results from the arbitrary appointment of the Supreme Architect; and it is the business of the philosopher to discover, at least to approach, those laws or ultimate facts which connect the various changes in the universe:—nor will he plunge into obscurity by employing the agency of subtle matter, which eludes the grasp of the senses, and derives all its properties from the creative power of fancy.

Such reflections are peculiarly applicable to the present state of electricity. Scarcely was the empire of reason restored, and the principles of sound philosophy diffused over Europe, when a new and brilliant scene of discovery opened to view. Men were delighted, astonished! they trod in a fairy-land; and, after the first transports of admiration were subsided, the explanation of the phænomena seemed to mock the sober efforts of the understanding. Hence that charming science has generally been neglected, as trivial or unprofitable, by the more profound philosophers. It has become the favourite department of superficial inquirers, who amuse their leisure or exercise their ingenuity by varying the appearances, or by inventing plausible hypotheses. Our sentiments on this subject coincide with those of Mr. Morgan:

Electricity is in its infantine state. Its language is imperfect and obscure. Its appearances are most frequently displayed to amuse the senses, or to astonish the ignorant. The empiric or the itinerant only obtrude it upon the eyes of the world, and it is known by philosophers

Only as a curious detail of facts, insulated by very peculiar properties, and confused, owing to a want of arrangement or reference to general principles. In short, electricity is considered as destitute of all stimulants, either to provoke our vanity, or to inflame our ambition. For this reason, it is rarely made an object of eager and complete attention, or of that persevering activity by which alone it can rise to its proper consequence and maturity.'

The author's success does not wholly correspond, however, with the ardour of his expectations. He appears to possess more vigour than correctness of conception. Had his sagacity the absolute government of his fancy, had his caution always equalled his industry, he might perhaps have effected a memorable revolution in electrical science. With a tone of dogmatism, he too frequently rejects one hypothesis only to frame another; and he seems contented if, by the help of metaphorical language, he can picture to the imagination some distant resemblance to the phenomenon submitted to inquiry. His theories seldom arise out of the facts; and what appears to be an affectation of simplicity has led him into a labyrinth of difficulties. Having appropriated, possibly without due examination, certain elementary principles, he labours strenuously to extend them; and, in the prosecution of this view, he scruples not to employ various modifications, and even to adopt auxiliary applications: hence that obscurity both in thought and expression which pervades the theoretical part of the work.

While we censure the general execution of this treatise, however, we must applaud its ingenuity. It is distinguished from ordinary performances by an originality in the arrangement and selection of the materials. Principles are more kept in view; several curious researches are instituted and new instruments exhibited; and that idle collection of experiments, calculated merely for amusement, is altogether omitted.—The spirit of innovation is universally beneficial. Every attempt to shake the blind acquiescence in fashionable systems excites inquiry, and prepares at a distance the establishment of truth.

In reviewing this work, we will not attempt to correct any errors into which the author may have fallen, nor to place the questionable points in a clear light. The experiments and observations, which it is our fortune to have made in electricity, would possibly exhibit this science under a new aspect:—but to explain our ideas fully would lead us into discussions foreign to the nature of our work, and beyond its boundaries. We shall therefore use the ordinary language of electricians.

The introductory lecture is written with spirit, and contains sentiments and reflections calculated to rouse the attention of the student. Mr. Morgan describes the origin of artificial electricity,

city, discriminates its effects, estimates the extent and law of its influence, and hints at a general theory. He next explains the elementary apparatus, and considers fully the qualities of the electric spark. The properties of the Leyden jar, and the varieties in the appearances arising from the different forms of the vessel, from the quality of the coating, and from the nature of the discharging rod, are discussed at considerable length. On this important subject, he introduces some refinements of the common theory. The principles advanced are likewise extended to the Electrophorus and Doubler. The nature of electrical light is then considered with much accuracy, and several new and interesting observations are detailed.

The second volume commences with an inquiry concerning the conducting power of bodies. This is determined in five different ways, but not with sufficient precision. Some complex instruments are employed in the research. The substances examined are particularly water, alcohol, the oils, the acids, the gases; also lac, sulphur, glass, *lignum vitæ*, charcoal, and the metals. The theoretical explanation follows.

The existence of an electric fluid has generally been taken for granted. This fundamental principle Mr. Morgan attempts to demonstrate, and he conceives that the striking effects exhibited on bodies under the electric influence afford indubitable evidence of the presence of some corporeal agent. We cannot admit the legitimacy of this argument. As well might he conclude that the phenomena of gravitation and magnetism are produced by certain subtle *intermedia*; nay, that the communication of motion from one body to another is performed by the operation of a peculiar ætherial *aura*:—but how much soever we refine on the senses, the agent is still material; and the real difficulty, we should say impossibility, of accounting for the origin or continuance of motion subsists in its full force.

It is curious to observe the efforts made in different periods of society to emerge from sensible objects, in order to attain an adequate idea of mind. The conceptions were usually borrowed from those material, but almost invisible and intangible, substances, which we recognize principally from their effects. In the ancient languages, the terms which denote mind primarily signified a *wind* or *breathing*. The same prejudice, the same darkness of apprehension, has directed the views of modern electricians. At the same time that they represent their darling fluid as material, they ascribe to it all the qualities of mind; and not of that lower species of mind, the source of animation, but of that sublime principle endowed with the sensitive and rational faculties. The electric fluid is capable of volition and reflection; nay, it decides with infallible certainty. Yet it is
not

not altogether exempt from caprices ; it has certain antipathies and predilections. 'The fluid *chooses* that channel which affords the *easiest* passage.' P. 211. vol. ii.—'When it *finds* too much *resistance* in the space adjacent, it makes an *effort* to *secure* other passages.' P. 78. vol. ii. While such language is used in these enlightened times, let us not cast any reproach on the puerile subtleties of Aristotle and the mystic dreams of Plato.

Mr. Morgan conceives friction to be nothing but successive pressure, and supposes the extrication of the electric fluid to be produced by the approximation of the particles of bodies, in the same manner as heat is generated in chemical mixtures. This representation seems neither correct nor satisfactory. Repeated application of pressure differs from friction in being unattended by that general tremor which is probably most essential. Besides, if this were the true explication, the electricity would proceed from both the substances rubbed against each other, which is contrary to fact, since these are invariably found to be in opposite states. The signs of electricity discovered in evaporation are not owing to the union or contact of the aqueous and aerial particles, as our author imagines ; for the conversion of water into pure steam, by boiling, affords the same appearances. In all the chemical combinations, there is not merely a condensation ; a total change takes place in the internal structure.

Mr. Morgan would fain banish repulsion from the science of Electricity. He even endeavours to reduce the phenomena under the general laws of gravitation. Preposterous attempt ! 'While the electric fluid is leaving the silken thread, it carries the thread to which it is attached towards the excited surface ; but when the silken thread receives the fluid, it is apparently *repelled* by the excited surface ; for the course of the fluid is then into the surrounding air, and consequently its direction becomes the direction of the thread.' (p. 33, vol. i.) We confess it is not very easy to comprehend the author's meaning. Suppose a piece of glass, which Mr. Morgan admits to be impervious to the electric fluid, were interposed between the thread and the excited substance : according to this theory, there could then exist neither attraction nor repulsion. Moreover, we should be drawn into this paradoxical conclusion, that the force, with which electrified bodies attract or repel each other, is proportional to the rapidity of the dissipation of their contained fluid. Another consequence of this position still more extraordinary is, that, if the two bodies were equally electrified, the one would recede as fast as the other approached.—We have bestowed more words than the occasion deserves,

deserves, did it not illustrate the extreme avidity with which Mr. Morgan proposes superficial hypotheses.

Our author asserts that conductors only *transmit* the electric fluid, but are incapable of *containing* it. They deposit what they receive on the surrounding air, and, as occasion offers, discharge it instantaneously. Were this opinion adopted, it would establish an absolute discrimination, which does not seem to obtain between conductors and electrics. What should we make of those substances termed imperfect conductors? By what power is the charged air detained on the surface of conductors? Metallic balls can be electrified in *vacuo* equally as in air; which affords a decisive argument against the opinion advanced.

The mode in which the force of attraction (the only force which he vouchsafes to allow) operates, when electrics are charged, is capable, in Mr. Morgan's opinion, of an easy explanation. Unfortunately, this explanation appears somewhat unintelligible. That the electric fluid is attracted differently by the external and internal portions of a homogeneous substance, will not readily be granted. When he talks of a *force* rendered active by the absence of the particles on which it was exerted, we look in vain for metaphysical accuracy. Who does not perceive that *force* invariably implies reciprocity? Yet is this abstract term, this *ens rationis*, indulged with "a local habitation" and a corporeal vesture. The consequences which Mr. Morgan pretends to draw from his theory are therefore unfounded. Had the views been more precise, we should not have met with this sentence: 'There are cases in which a quantity of fluid is, *as it were*, let loose, and rests, apparently uncombined, on the surface of electrics.' P. 103. vol. i. Such vague language is unsuitable to works of philosophy.

The explication given of the discharge of the Leyden jar involves the same obscurity of conception: 'When you connect the outside and the inside of a phial by a metallic rod, you do nothing more than *annihilate all distance* between the body which attracts and that which is attracted.' P. 116. vol. i.—'An opportunity is given for the attractive force to operate upon the accumulation on the positive side; for this is *released* by the contemporaneous action of the negative upon the positive.' P. 111. vol. i.

To account for the perforation or bursting of electrics, Mr. Morgan thinks it sufficient that, at a certain height of charge, the invigorated attraction of the negative side overcomes the adhesion of the fluid to the central mass. Why should this separation occasion the rupture of the containing substance? Must we acquiesce in the vague and unphilosophical position that the electric

tric fluid, in the efforts to escape, dispels every obstacle to its progress? It is hard that this æthereal being is completely dependant: it cannot pass along without the help of some intermedium. If it bursts the connecting substance, no advantage accrues; for air, which must fill up the interruptions, is excluded from the class of conductors. Better had the fluid preferred the entire passage of air to the broken circuit:—but, in such instances, it seems to fail of its wonted sagacity. It gives way to the petulance of passion, and idly wrecks its vengeance on the substance which, with such reluctance, had served as the channel of its transmission.

The fracture of electrified bodies, Mr. Morgan justly observes, is most apt to ensue when the charge concentrates on a narrow spot. When the affected surface is large, the opposite side cannot be brought into the state which precedes rupture, unless the electric fluid be accumulated in proportion to the extent of charge:—but, if the accumulation of fluid be confined to a point, the opposite point is incapable of affording the requisite quantity before a perforation takes place. Our author employs this principle to explain the noted properties of metallic points, and improves on the idea of Lord Stanhope. Mr. Morgan conceives that these pointed bodies, by confining their impression to a single spot, overcome the impervious quality of the air. He forgets that, to be consistent with his principle, it would require the stratum of intervening air to be very narrow. Besides, the same phenomena might be expected when the point is immersed in oils and other fluid electrics. As a radical error, however, affects the general principle, it were superfluous to examine its various applications.

The pertinacity with which the author persists in excluding repulsion from the science of electricity, and in denying the aptitude of conductors to contain the electric fluid, colours the whole train of his speculations. His incorrect desire to attain simplicity again draws him into obscurity and error. Instead of viewing the phenomenon of the Leyden jar as the result of the particular application of a more general law, he endeavours to extend its principles to the explication of the properties of the Electrophorus and Doubler. It is no wonder that the attempt appears violently strained, and that the comparisons instituted fail in all the essential points. Rather than abandon his hypothesis, he would account for the necessity of rubbing the surfaces of the electric before its contact with the plate of the Electrophorus, by supposing that ‘the attraction he has alluded to so frequently may be helped by an accumulation of the fluid on the surfaces, *just as a small drop of water or oil, expanded on their surface, promotes the adhesion of two pieces of*’

glass.' (vol. i. p. 161.) If the hasty suggestions of fancy may thus be called in at every turn, it will always be easy to devise plausible explanations.—The mode in which Mr. Bennet accounts for the operation of his Doubler is indeed liable to some objections, since it presupposes principles which, although highly probable, have not yet been demonstrated. The experiment, related in page 188, which Mr. Morgan urges in opposition, is not strictly applicable, and some of his objections are not well founded. That the electricity exhibited by the Doubler should not increase in a geometrical ratio, as the theory presumes, is very consistent; for, after it has gained a certain degree of intensity, it dissipates among the contiguous matter as fast as it collects.—Mr. Morgan's idea, that the Doubler is only a double Electrophorus, appears to deserve attention.

Annexed to the first volume, is an essay containing observations on electric light, which, with a few exceptions, are ingenious and important: but, as these have been published in the Philosophical Transactions, we shall not detain our readers with an abstract of them.

Mr. Morgan next proceeds to investigate the conducting qualities possessed by different substances, and affected by their different forms and dimensions. This important inquiry, we have already observed, is attempted in five different ways; yet the results are not always consistent and satisfactory. The *first* which he employs is, by means of an instrument of a peculiar construction, to present two circuits to the passage of the electric fluid, with the view of ascertaining which is *preferred*. It is evident that this selection implies in his darling fluid an unsurmountable principle of union. Yet he maintains that some bodies permit only a partial discharge, or afford a *difficult* passage. This last epithet, so often misapplied, refers properly to the exertions of animated agents. What becomes of the rest of the charge? If two conductors be presented in all circumstances alike, Mr. Morgan would be puzzled to determine on which the choice would fall. He will certainly allow that every portion of a conductor must perform its office. No matter whether this conductor be compound, or consist of several branches: each of them will convey a quantity of the fluid corresponding to the degree of its conducting quality. The same argument will extend to conductors of different kinds.

The *second* method proposed is to measure the momentary expansion of certain fluids, particularly air, confined in a tube through which an electric shock is sent. The apparatus used for this purpose appears to want neatness and accuracy. The raising of weights, and the application of pulleys and stop-cocks,

Cocks, are not suited to the rapid motion examined. The manner in which the author would account for this expansion is unsatisfactory. He ascribes it to the adhesion between the electric fluid and the connecting medium, which thereby partakes of its motion. If such were the true explanation, the expansion could only happen in the longitudinal dimensions. Adhesion and attraction are likewise synonymous terms, or the force with which one body unites to another is equal to that necessary to detach it;—and, if the electric fluid strongly attracts such substances as air, it will diffuse itself through them with inconceivable rapidity. Here then is the logical argument, *reductio ad absurdum*.

The *third* method for discovering the conducting quality of bodies is to measure the striking distance, or the interval of air through which a given charge can be sent. This plan is liable to inaccuracy, for the electric fluid notably escapes before the general explosion takes place; nor is it easy to assign the point of principal effect, which will also depend on the celerity of the conductor's approach. The result varies, too, according to the figure and magnitude of the knobs by which the conductor is terminated.

The *fourth* method employed is founded on the estimation of the *breaking* or *luminous* distance. It is applicable chiefly to fluids. If these be inclosed in a glass tube, and opposite wires inserted and approximated within a certain limit, an electric explosion will be attended with great brilliancy and the violent dispersion of the glass. Why this effect is produced Mr. Morgan does not explain: but he conceives the interval between the metallic points to be a measure of the conducting quality of the fluid submitted to examination. It is clear, however, that this mode of trial must be very imperfect, since the width and strength of the tube are not taken into the account:—not to mention the insuperable difficulty of distinguishing the precise limit of sonorous explosion. In proportion as the ends of the wires are separated, the sharp sound of the discharge will pass by imperceptible degrees into a faint whisper. Mr. Morgan alleges that 'when the points are at certain distances from each other, a *part only* of the charge passes through:' (p. 64. vol. ii.) will he maintain, in opposition to the law of continuity, that an instantaneous transition is made?

The *fifth* method is furnished from the measures of the residuum of electrical charges. The more perfect conductors may be presumed to accomplish a more complete discharge. Yet here also is a source of error. The quantity of residuum will depend on the shortness of the time elapsed during the application of the conductor. If, instead of approaching this dis-

charged a second and third time, we had kept it in its first situation for triple the almost momentary space of time, the effect would have been the same.

Notwithstanding these experiments are liable to such weighty objections, the conclusions which they afford, in certain instances, may be regarded at least as approximations that possess some value. It appears that the striking distance between two points is three times greater than that between a point and a plane, and ten times greater than that between two planes. When balls are used, this limit extends with the increase of their diameters and diminution of the charge. A shock passes more readily in water from one plane to another, than from a point to a plane; exactly the reverse of what takes place in air. The conducting property of water is improved by the addition of common salt or nitre, and especially of acids. The sulphuric acid is so eminently a conductor of electricity as to surpass even charcoal, and to rank next to the metals. A change of temperature, however, greatly affects the results; inasmuch that boiling water exceeds sulphuric acid in the facility with which it transmits the electric fluid. The same property, though in a less degree, is manifest in hot oils. Alcohol is inferior to water as a conductor, and the different oils and æther follow. Of the solid imperfect conductors or electrics, the order is this;—bees-wax, sulphur, plate glass, and shell-lac. Hence Mr. Morgan takes occasion to recommend shell-lac as the best ingredient in all cases for insulation. The different gases conduct electricity nearly in proportion to their rarity, the hydrogenous being by far the most remarkable. With regard to the metals, our author concludes that they possess equal, or almost equal, conducting powers. In this nice investigation, the imperfection of his mode of experimenting is most sensibly felt. That mercury is vastly inferior to the other metals as a conductor, it requires no profound observation to evince;—and these metals differ as widely in this as in the rest of their properties. Not to recur to other proofs of this assertion, we may refer to the late experiments on animal electricity. Mr. Morgan remarks, indeed, that the electric fluid meets with some resistance in its passage through metallic conductors, when they are particularly circumstanced. Thus, the discharge would rather pass through 7-8ths of an inch of air and a wire one foot long and $1\frac{1}{2}$ inch in diameter, than through a wire alone 12 yards in length $1\text{-}25\text{th}$ of an inch in diameter; which difference was not perceptible when the small wire was coiled up and placed in the circuit. The case of interrupted conductors is more remarkable; and Mr. Morgan could.

would not fail to observe the prominent contrast in that respect, between a chain and a wire of the same length.

[To be concluded next month.]

ART. VI. *The Thymbriad*, (from Xenophon's *Cyropædia*.) By Lady Burrell. 8vo. pp. 154. 6s. Boards. Leigh and Sotheby. 1794.

ART. VII. *Telemachus*. By Lady Burrell. 8vo. pp. 78. 4s. Boards. Leigh and Sotheby. 1794.

THOUGH these two poems are published separately, we give our opinion of them jointly, because they are of the same character. They are both grounded on well-known stories; both amplify the original incidents and sentiments, in order to afford an opportunity of displaying the poet's descriptive powers; both express at large, in set speeches, the emotions and passions respectively belonging to the principal characters; and both are composed in an easy kind of measure, very suitable for fictitious narrative, with no other difference than that the one is written with, and the other without, rhyme.

The story of Panthea, in Xenophon's *Cyropædia*, is well known. In the original, it is related with a kind of simplicity so truly pathetic as to command sympathy and to invite imitation: yet in this, as in other cases of a similar nature, the execution has always been found exceedingly difficult. It has been attempted by the ingenious author of *The Village Curate*: but the imitation, as we had formerly occasion to remark*, was protracted to a tedious length. In the present exhibition of the story, it appears with the addition of much original matter; it is embellished with many incidental descriptions and illustrations, and the sentiments are unfolded at large with energy and spirit. Yet, after all, we question whether the incidents, brought together from the various parts of the *Cyropædia* through which they are dispersed, and told in connection in the simple manner of Xenophon, would not make a stronger impression on the reader's sensibility. We do not mean, however, to depreciate Lady Burrell's performance. It confirms the opinion which we have already expressed of her talents for easy versification, (see Rev. New Series, vol. xi, p. 445,) and will perhaps be read with more pleasure than many more elaborate performances. Reserving to our readers the satisfaction of perusing the principal story entire, we shall copy, by way of specimen, a few pleasing lines describing the character of Tigranes; whose father, with his family, had been made captive by Cyrus:

* See Rev. N. S. vol. vi. p. 283.

' Silent and sad, with folded arms he gaz'd
 In agony, beyond what words can tell,
 While his expressive countenance reveal'd
 The strong emotions of a feeling heart.—
 His was not beauty, but 'twas something more—
 'Twas sense, 'twas pathos, beaming from the eye.
 His was the look intelligent, which speaks
 The meaning of a mind, by Nature taught,
 Ardent yet tender, liberal and humane.
 His was the *voice*, that interests the heart,
 The form, by unaffected grace adorn'd.
 His bright and happy temper was dispos'd
 For social intercourse, for converse gay,
 Yet soften'd by the power of sympathy
 To feel the wound which gave *another* pain.
 Fierce in the field, and eager for renown
 Was brave Tigranes, but in hours of peace
 Gentle and amiable, the kindest son,
 The tenderest lover in Armenia's realm.'

The same remarks may be applied, with little variation, to the poem entitled *Telemachus*: in which so much only of the story of Fenelon is borrowed as concerns the passion of Calypso for the son of Ulysses, and the amour between that hero and the nymph Eucharis. Some new incidents are introduced; among which is the appearance of the ghost of Achilles, to vindicate himself from the aspersion that love, and not revenge, induced him to retire from the war; and to warn Telemachus not to indulge an unworthy passion. The fiction is extravagant; and the counsel would have come with more propriety from Mentor. The poem, however, is enriched with descriptive decorations: it glows with sentiment; and it fills the ear with the melody of verse.

ART. VIII. *A Practical Treatise on Peat Moss*, considered as in its natural State fitted for affording Fuel, or as susceptible of being converted into Mold capable of yielding abundant Crops of useful Produce; with full Directions for converting it from the State of Peat into that of Mold, and afterwards cultivating it as a Soil. By James Anderson, LL.D. F.R.S. F.A.S. S. 8vo. pp. 180. 4s. Boards. Chapman. 1794.

WE are happy to see Dr. Anderson once more a labourer in the "Field agricultural." It is a pity that a man of his superior talents for experimental husbandry, &c. should not, under a public establishment, be wholly employed in the public service.

Perfection, however, does not belong to human nature. Dr. A. has unfortunately imbibed more than a sufficient quantity of the spirit of modern philosophers, which hurries them on to be more anxious about the credit of the discovery than concern-
 ing

ing its utility: employing themselves in controversy, when they ought to be improving and perfecting each other's ideas.

Dr. A., believing that he has hit on a new idea respecting the propagation of peat-moss, is solicitous to establish it as his own. His essay, he tells us, was written for the Board of Agriculture: but, for reasons given, he judged it better to publish it as a separate work; and in order, it should seem, to file his DISCOVERY in form, it was previously announced to the Royal Society of Edinburgh:

'The first part of the essay as it now stands, with the postscript, a little enlarged by some additional observations, was read in the Royal Society of Edinburgh, at their meeting on the 6th of January last; when the author found that, though the members present were startled at the novelty of the idea suggested, and inclined for the present to withhold their assent to it, yet they were not able to state a single fact, or to adduce an argument that tended to invalidate it in the smallest degree. One of the members, respectable for his physical researches, did the author the honour to say the theory was wholly his own.'

We are almost sorry that truth urges us to say that the respectable member was mistaken: as, some time prior to the 6th of January last, *we* were in possession of the idea: not in the shape of an hypothesis raised in Edinburgh, as the Doctor professes his notion to be, but of an opinion drawn from facts, which arose in the examination of a Highland peat-moss.

Dr. Anderson appears to have had much experience, and to have made accurate observations, on the peat-bogs of Aberdeenshire; and he has formed his theory from them only. Peat-earth, however, is of varied origin: Chat-moss near Manchester, the peat-grounds about Newbery, and the ordinary mosses of Scotland, are evidently distinct productions.

Setting, therefore, the Doctor's theory of propagation aside, as not the most valuable part of his book, we pass on to his theory of cultivation.

He divides his treatise into two parts; considering peat-bog in the distinct capacities of *fuel* and *soil*.—Of the former, his experience has led him to speak with great ingenuity and accuracy; respecting the latter, the most interesting particular arises from a mere thought; an ingenious plan; which, however, remains yet in a state of theory, and is dubiously practicable. Nevertheless, it is possible that it may prove an excellent thought. Peat-mosses form no small part of the level surface of Scotland: they now lie waste; excepting so far as they are useful for fuel; and any means of rendering them culturable, at a reasonable expence, would be an acquisition of territory to the country.

Taking it for granted that pressure is the great thing wanted to the productiveness of peat-moss as a soil, Dr. A. offers a plausible and we believe a *new* idea, respecting the means of communicating pressure to the surface of the tenderest moss: His idea being simple, it is the more easy to form a judgment of its practicability; and we hope that the false delicacy of his friends will not deter others from endeavouring to profit by the proposal: namely, that of giving the required pressure with rollers, drawn over the surface of the moss, by 'means of moveable wooden foot-paths,' (or rather we should say horse-paths,) 'provided for the horses to walk upon:' with an ingenious apparatus (but, we think, much too heavy for 'one small horse,') adapted to these paths.

The most insurmountable difficulty appears to be that of turning the apparatus at the ends of the lands, when these do not reach entirely across the moss: a difficulty against which the proposer does not seem to have provided. This, however, by study and perseverance, we doubt not, may be obviated; and the advantage to possessors of extensive mosses may become immense. By means of such paths, the surface is proposed to be afterward ploughed, &c. and the crop to be carried off.

On the whole, this tract does Dr. Anderson very great credit as a scientific agriculturor.

ART. IX. *An Account of the different Kinds of Sheep found in the Russian Dominions, and among the Tartar Hords of Asia: By Dr. Pallas. Illustrated with Six Plates. To which is added, Five Appendixes tending to illustrate the natural and economical History of Sheep and other Domestic Animals. By James Anderson, LL.D. F.R.S. F.A.S.S. 8vo. pp. 185. 5s. Boards. Chapman. 1794.*

THE greater part of this tract has appeared within the last twelve or fifteen months, in a periodical publication entitled *The Bee*, published at Edinburgh, under the management of Dr. A.* The essays were drawn up by a correspondent of that miscellany, under the signature *Arcticus*, from the original papers, and with the approbation, of Dr. Pallas; who has travelled through the wilds of Asia in quest of natural knowledge, under the patronage of the Empress of Russia. On these observations, some sensible remarks are made by *Arcticus*, whose ingenuity and public spirit are conspicuous; and to these are added some valuable notes by the editor; followed by distinct essays (also by Dr. A.) on such interesting topics, or parts of the general subject, as appeared to him most entitled to explana-

* We learn, with regret, that this work is discontinued. Eighteen vols. small 8vo. are completed.

tion and discussion. Three of these essays were printed in *The Bee*; two more are now first published; and the five appear here, in the shape of appendices to the papers of *Arcticus*; which form the body of the work.

In the tract, collectively, we have a fund of information respecting this most valuable animal, which we had not conceived it possible to have collected together at this time. We had no conception of sheep being, at this day, any where existing in a state of nature; but, true it appears to be that a species of sheep is now found in the most perfect state of wildness: not in one particular state or region, but in different and distant countries.—This species, however, differs so widely from the sheep of *England* and of the south of Europe, that we cannot readily admit it as the *one, sole parent* of sheep; as Dr. Pallas declares it to be. Nevertheless, we can easily conceive that the sheep of *Shetland*, the native sheep of *Scotland*, and of the northern kingdoms of the Continent, may be lineal descendants of what Dr. P. styles *Ovis Fera*, *Siberian Argali*, or WILD SHEEP; of which we have the following description by *Arcticus*:

‘ I shall begin my paper with a general description of this animal, as it appears to be the parent of all our domestic varieties of sheep, however changed by servitude, climate, food, &c. in the hands of man; but it would swell this dissertation to a volume, to enter into its dissection, and all the other minutiae of zoology, with my learned friend. The same observation is applicable to the many physiological and anatomical inquiries with which his notes are enriched, but which I have taken the liberty only to give an outline of, with the conclusions he draws from them; and even that I presume is fully as much as will fall into the plan of the society, or suit the bounds allotted to papers in the Bee; but the curious inquirer may have recourse for that species of information to Dr. Pallas’s learned work, his *Spicilegium Zoologicum*, fasciculus undecimus; printed at Berlin in 1776.

‘ Dr. Pallas found the *ovis fera*, or wild sheep, in all its native vigour, boldness, and activity, inhabiting the vast chain of mountains which run through the centre of Asia to the eastern sea, and the branches which it sends off to Great Tartary, China, and the Indies.

‘ This wild animal which our learned naturalist declares to be the *mussimon* of Pliny, and the *ophion* of the Greeks, is called *argali* by the Siberians, which means wild sheep; and by the Russians *kamennoi barann*, or sheep of the rocks, from its ordinary place of abode.

‘ It delights in the bare rocks of the Asiatic chain just mentioned, where it is constantly found basking in the sun; but it avoids the woods of the mountains, and every other object that would intercept the direct rays of the glorious luminary.

‘ Its food is the Alpine plants and shrubs it finds amongst the rocks. The *argali* prefers a temperate climate, although he does not disdain that of Asiatic Siberia, as he there finds his favourite bare rocks, sunshine, and Alpine plants; nay it is even found in the cold eastern ex-

tremity

cremity of Siberia and Kamtschatka, which plainly proves that nature has given a most extensive range to the sheep in a wild state, equal even to what she has given to man, the lord of the creation; a fact that ought to make us slow in believing the assertions hinted at in my introduction, which tend to prove the sheep a local animal; or at least confined to certain latitudes, to possess it in all its value*.

* The *argali* loves solitude, or possibly perfect liberty, and therefore flees the haunts of all-subduing man; hence it gradually abandons a country in proportion as it becomes peopled, if no unsurmountable object obstructs its flight; insomuch that Dr. Pallas thinks that nothing but the surrounding sea can account for the wild sheep being found in an inhabited island; as is sometimes the case.

* The ewe of the *argali* brings forth before the melting of the snow. Her lamb resembles much a young kid; except that they have a large flat protuberance instead of horns, and that they are covered with a woolly hair frizzled and of a dark grey. There is no animal so shy as the *argali*, which it is almost impossible to overtake on such ground as it keeps to. When pursued it does not run straight forward, but doubles and turns like a hare, at the same time that it scrambles up, and over the rocks with wonderful agility. In the same proportion that the adult *argali* is wild and untameable, the lamb is easy to tame when taken young, and fed first on milk, and afterwards on fodder, like the domestic sheep, as has been found on numerous experiments made in the Russian settlements in these parts.

* This animal formerly frequented the regions about the upper *Irtish*, and some other parts of Siberia, where it is no longer seen since colonies have been settled in these countries. It is common in the Mongolian, Songarian, and Tartarian mountains, where it enjoys its favourite solitude or liberty. The *argali* is found likewise on the banks of the Lena, up as high as 60 degrees of north latitude; and it propagates its species even in Kamtschatka, as noticed before. The doctor gives us a description of a young *argali* ram of that country, which he took from Steller's zoological manuscript, a naturalist who had been sent in a former reign to explore the wilds of Siberia.

* The *argali* is also found in the mountains of *Persia*, of which variety we have a stuffed skin in the museum of the Imperial Academy of Sciences, sent here by Gmelin, who travelled about the same time with Pallas; and one of that last mentioned gentleman from *Dauria*, of which he has given a general description whilst alive, to be seen at the end of this article; although he had not then sufficient leisure to be so particular as he has been in the description of a female *argali*, (likewise translated in this article,) although not with all the minuteness of the doctor's zoological accuracy; for the reasons given above.

* * We learn from Bruce's *Travels*, or rather we have there a confirmation of what was known long ago, that the *borse* is a native of a very hot climate, and is found in his greatest beauty, activity, fire, &c. between the latitudes 20° and 36°; yet there is no part of the world where that noble animal is reared in greater perfection than in Great Britain, where by crossing the breed, you have obtained all the qualities of the different races united into one.'

* The

“ The same wild animal is also said to obtain in the Kuril islands in great size and beauty.”

“ The subjects of Dr. Anderson’s Appendices are,

- Appendix First. On what are called *varieties* or different *breeds* of domestic animals.
- Appendix Second. On the effect of climate in altering the quality of wool.
 - Parallel between wool, hair, &c. and vegetables.
 - Of the influence of heat or cold on the animal filament itself.
 - Of heat as producing a permanent variation of fleece of the individual sheep.
 - Of heat, as affecting the progeny of such sheep, as have been subjected to its powerful influence.
- Appendix Third. Enquiries concerning the change produced on animals by means of food and management.
- Appendix Fourth. Catalogue of fur-bearing animals that might be introduced into Britain.
- Appendix Fifth. Directions for choosing sheep and other wool-bearing animals so as to obtain the best individuals of each breed.”

The several subjects are treated with that close attention and nice discrimination which mark in legible characters, Dr. A.’s talent for scientific discussion.

We do not mean to speak of any man as perfect and infallible: but, when we find only a few imperfections, we consider a work as allied to excellency. In the tract before us, (we speak of the editor’s own remarks,) we meet with few defects, indeed, which demand our attention: there is one, however, which requires notice.

Dr. Pallas accounts for the fatty substance about the tail, which characterizes a particular breed or species of Asiatic sheep, by the ‘*bitter saline pastures*’ on which they have been accustomed to feed. Dr. Anderson properly doubts the influence of *saline* pastures, but adds; ‘of the effects of *bitter* pastures on the growth of sheep, we can have little experience in Britain; as few of these bitter plants abound in any of our sheep-walks.’ In North Britain they may not: but in England, and in nearly every part of it, they are most abundant. On commons of cooler moisture, the *chamomile*, the *dwarf willow*, &c. &c. are frequent: on the drier downs, and upland pastures, the *wormwood*, *horehound*, and *gentian* prevail; and, on the richer lands, the *dandelion*, *hawkweeds*, *agrimony*, and a variety of other bitter plants, are abundant. We are clearly of opinion, however, that neither the salt marshes with which this island may be said to be environed, nor the bitter grasses of the higher grounds, have any effect in *changing* the form of sheep.

On other opinions and hypotheses of Dr. Pallas, we could have said much, had not Dr. Anderson’s remarks precluded us. They are such, we do not hesitate to say, as render his tract highly

highly interesting to every man who enjoys his mutton, or experiences the comforts of warm clothing ; and more especially to him who is concerned in the propagation and management of this most useful and profitable animal.

ART. X. *A General View of the Fishery of Great Britain*, drawn up for the Consideration of the Undertakers of the North British Fishing, lately begun for promoting the general Utility of the Inhabitants and Empire at large. By the Rev. John Lanne Buchanan. 8vo. pp. 253. 5s. Boards. Kay, &c.

THIS is an irregular performance, requiring some exertion and perseverance to be rightly estimated. Superficial readers will probably throw it aside, as the effusion of disappointment, resentment, or a warped understanding : but, among much extraneous matter, thrown together in a strange manner, we find some valuable materials, which a more skilful workman would have readily formed into a goodly edifice. Mr. Lanne Buchanan, however, seems to be more the matter-of-fact-man than the author.

Conceiving the fisheries of the British Coasts to be of the greatest importance to the lasting prosperity of the nation, we think it right to give the tract before us a more conspicuous place in our miscellany, than it would have merited as a literary performance.

As Mr. Buchanan passed some years in the Hebrides in character of missionary * ; made himself personally acquainted with fishermen and the nature of fishing ; and is himself a subscriber to the fund of the British Fishing Society, established a few years ago ; we consider him as entitled to attention.

The author's professed object is to censure the managers of the society's affairs ; and, though he may have been led, in some few instances, to a degree of rancour, yet he presses forward a host of facts, from which we apprehend it will be difficult for the directors to shield themselves. He sets out with the origin of former British fishing companies, points out the prudent steps which these companies took to obtain the desired end, marks the causes which defeated their good intentions, and enumerates the advantages which have followed, notwithstanding that the main object has invariably miscarried. He next inquires into the origin of the Dutch fisheries, dwells on ' their careful mode of conducting their business,' and sums up the advantages and disadvantages arising to them from their ' steady perseverance in carrying on the fisheries : ' taking every opportunity, however, of abusing the Mynheers, as if they

* See M. Rev. vol. xii. p. 154, for his Travels in the Hebrides.

had been engaged in some private dispute about what might be called the Dutch Scotch fishery; disgraceful enough, perhaps, to this nation, and redounding, in like proportion, to the Dutch commercial credit and political wisdom.

After having given an abstract of the act for incorporating the British Fishing Society, Mr. B. proceeds to shew that 'the stations marked out by the managers are not the best for the purpose of extensive fishing'—'that the ablest and most experienced fishers are not to be found where the villages have been erected'—'that the fish are elsewhere more numerous, and vastly superior in quality to the different kinds caught around the villages erected by the undertakers:' in short, 'that the inspectors of the proper fishing stations have been misled in their choice:' finally entering into what he calls 'a modest enquiry into the expenditure of the public money, and how far the managers acted from principles of sound policy:' adding, however, to this finale, a conclusion and a postscript.

The charges of weight brought against the Company are,—first, that of mis-judgment in pitching on the scene of action, which ought to have been in the Hebrides, not on the main land of Scotland; and, secondly, that of beginning at the wrong end of their work, by expending the monies subscribed in erecting costly buildings, instead of laying it out in vessels and tackle to catch fish:

'It is granted, that store-houses and some lesser houses for the active fishers are, as they formerly were, absolutely necessary to begin with any probable degree of seeming success: but great costly buildings for Collectors, Comptrollers, and even large public-houses, might have been at first wanted, until the number of fishers were able to defray part of the expences, at least, to the Company by their successful fishing.'

Besides these palpable errors of the Company, Mr. B. points out some errors of Government; and, among the rest, the following; which, we think with him, 'deserve serious consideration, and call aloud for redress:'

'What added greatly to the hurt of the fishing trade in Scotland in these latter times, appears to have arisen from the regulations and heavy restrictions respecting foreign and home made salt. These are particularly hurtful to the isles, without storehouses to supply them with salt in their neighbourhood; and the poor inhabitants or fishers are incapable of procuring it, from its extravagant price when sold by merchants, and its immense distance to purchase that article at first hand, where it may be had at a moderate price. This circumstance deserves serious consideration.

'All herrings cured for home sale are subject to a duty of one shilling per barrel if used in Scotland; and only three pence and four pence if used in England; which heavy duty must greatly retard the fisheries,

fisheries, and is too glaring an imposition to pass long without amendment. The custom-house fees in Scotland are become a nuisance to the adventurers, and so heavy as to absorb the greatest part of the bounty, especially on small vessels. This also calls aloud for redress.'

In page 179 we are told that

'A man of respectability, named Mac Bride, and now in London, declares, that he saw 18 barrels of fresh herrings given for one barrel of salt to the master of a smack, and three barrels for one shilling sterling.

'The owners judging this trifle better than to allow them to rot without salt, as has been the case before. An intelligent minister in SKYE told the author, that he had seen heaps upon heaps rotting on the shore, and, until carried off to dung the ground, no man durst pass by on the leeward of them for the rotten offensive effluvia emitted from the fish.'

When we reflect on the loss and disgrace which this nation must still suffer, while the Dutch continue to draw perhaps millions annually from our very shores; while a part of the nation live in the lowest state of wretchedness for want of the means of employment, and in situations the most favourable for fishing; and this, while we are giving bounties to encourage a fishery at many thousand miles distance; we ourselves, as well as the author, find it difficult to write coolly on the subject.

The immense quantities of fish which frequent the coasts of the Hebrides exceed all conception:

'From the vast multitude of fowls about St. Kilda, we are sure that the fish must be very plenty there. Let us for a moment, says the Rev. Kenneth Mac Aulay, minister, who acted as missionary there, confine our attention to the consumption made by one single species of the numberless fowls that feed on the herring.

'The solan goose is almost insatiably voracious; he flies with great force and velocity; toils all day with very little intermission, and digests his food in a very short time; he disdains to eat any thing worse than herrings or mackarel, unless it be in a very hungry place, which he takes care to avoid or abandon. We shall take it for granted that there are an hundred thousand of that kind round the rocks of St. Kilda, and this calculation is by far too moderate, as no less than twenty thousand of them are killed yearly, including the young ones. We shall suppose that the solan goose sojourns in these seas for about seven months of the year, and that each of them destroys five herrings in a day, a subsistence by no means adequate to so greedy a creature, unless it were more than half supported of other fishes. Here we have one hundred thousand millions of the finest fishes in the world devoured annually by one single species of the St. Kilda birds.'—

'On the west side of the long isle the very whales might be harpooned with ease and safety, instead of going to Greenland,' (or, the author might have added, to the South Seas!) in quest of them, at much heavier expences, and greater danger, annually.

The most critical time for harpooning them is, when they are seen devouring the herring by great mouthfuls, and each gap they make is constantly filled with fresh supplies, wishing to fly beyond danger, but cannot for the thick bank before them, as they stand pent up in lochs, by the heavy storm. And the strongest whale dares not pierce through them; seeing he could not move his fins for the immense throng, much less rise to the surface to breathe; therefore the monster is seen behind the herring, like a horse eating at the face of a hay-rick.'—Even with a hatchet and sword, Mr. Campbell of Scalpay killed a large one, who had followed the shoal of herrings too far into a narrow creek.'

This tract abounds with strong ideas and statements of facts, which are well entitled to the attention of the Managers of the British Fishery, and might be very useful to the Ministers of our Government.

ART. XI. *Museum Leverianum*. Containing select Specimens from the Museum of the late Sir Ashton Lever, Knt. With Descriptions in Latin and English by George Shaw, M. D. F. R. S. published by James Parkinson, Proprietor of the above Collection. 4to. Vol. I. containing Five Numbers, consisting of 65 coloured Plates. 2l. 1s. each Number. Sold at the Museum, Surrey End of Blackfriar's Bridge.

THE Museum of the late Sir Ashton Lever may justly be considered as reflecting peculiar honour on the country, and the care which has been taken in the preservation of so vast an assortment of the products of nature, with the continued additions which are making to it, must be allowed to place in a very honourable point of view the exertions of the present proprietor.

It had long since been suggested, by zealous admirers of natural history, that a collection so distinguished should be made more generally useful by having its most curious and interesting subjects scientifically described; and indeed, when we consider the parade with which the contents of some foreign museums, of far inferior consequence, have been displayed to the public, we cannot but be surprized that such a work as the present should have been so long delayed. At length, however, the pleasing task has been undertaken; and with much attention, and at a great expence, it has been delivered to the public in the form of separate numbers.

The subjects consist in general of the rarest and most elegant specimens in the collection. Several of them have never before been either figured or described, and were of course entitled to more particular attention.

Dr. Shaw has, throughout, given the descriptions in Latin, and English; and the professed intent seems to be to combine amusement

amusement with instruction. In consequence, while the generic and specific characters, which are conducted with much accuracy, are of themselves sufficient for the mere systematic naturalist, the general or popular descriptions afford the more pleasing account of the various particulars relative to the history and manners of each animal.

We may take, as an example, the **Mocking Thrush**, which is thus described* :

• **GENERIC CHARACTER.**

- Bill stout, obtusely carinated at top, bending a little at the point, and slightly notched near the end of the upper mandible.
- Nostrils oval and naked,
- Tongue slightly jagged at the end,
- Middle toe connected to the outer as far as the first joint.

• **SPECIFIC CHARACTER, &c.**

- Thrush of a lead-coloured brown above, whitish beneath.
- Mocking Bird.

Raii. Synops. p. 64. No. 5. p. 185. No. 31.
Sloan. Jam. Q. 306. No. 34.
Catefb. Car. 1. pl. 27.

• The nightingale, so uniformly admired as the pride of the European woods, and so celebrated from the earliest ages for its super-eminent musical powers, continued to bear the palm of melody from the rest of the feathered tribe till the discovery of the western hemisphere. At that period the knowledge of the animal world was increased in all its branches by a vast variety of new and interesting species; many of which exceed in singularity of form all that the old Continent had displayed. The opossums, so remarkable for the extraordinary manner in which they bear their young about them, long after the period of exclusion, were then first discovered: the pipa, or toad of Surinam, which in a manner directly opposite, bears its young in numerous cells on its back, was another object of wonder to the naturalists of Europe: while among birds, the prodigious size of the condor, which seizes and carries off sheep, and even attacks and destroys the larger cattle, opposed to the diminutive race of humming-birds, some of which are far less than several insects, and adorned with colours which no art can express, called forth all that admiration which philosophic inquirers must ever feel at new and curious discoveries in the history of nature.

• Among birds possessed of musical powers, a species of thrush was found to exist, to whose voice even the warblings of the nightingale were judged inferior. It is remarkable that many of the highly gay and brilliant birds of America are destitute of that pleasing power of song which gives so peculiar a charm to the groves and fields of Europe; and an elegant poet has beautifully expressed the supposed superiority of our own island in this respect :

* We give the English only, for the sake of comprising the article within as narrow a compass as possible; referring to the volume for the Latin part of the description.

• Nor

“ Nor envy we the gaudy robes they lent
Proud Montezuma’s realm, whose legions cast
A boundless radiance waving on the Sun,
While Philomel is ours ; while in our shades
Thro’ the soft silence of the listening night
The sober-suited songstress trills her lay.”

• The music however of the nightingale has always been considered as plaintive or melancholy, and such as conveys ideas of distress.

• *Flect noctem, ramque sedens, miserabile carmen
Integrat, et mæstis late loca questibus implet.*

• Darkling she wails in sadly-pleasing strains,
And melancholy music fills the plains.

• But the notes of the bird now to be described are of a livelier nature, a bolder strain, and of a more varied richness and force of tone. It sings both by day and night, and generally seats itself on the top of some small tree, where it exerts a voice so powerfully strong, and so sweetly melodious, as to charm even to rapture those who listen to its lays. If we may rely on the attestations of those who have resided on the western continent, all the thrilling sweetness, and varied modulations of the nightingale, must yield to the transcendent music of the songster of America.

• Exclusive of its own enchanting note, it possesses the power of imitating those of most other birds ; nay it even carries this propensity so far as to imitate the voices of various other animals, as well as different kinds of domestic sounds.

• This wonderful bird is as undistinguishable by any peculiar gaiety of appearance as the European nightingale. Its general colour is a pale cinereous brown ; the wings and tail deeper, or inclined to blackish ; the under part of the body is nearly white, and the two exterior feathers of the tail are of the same colour, with dark margins ; the bill and legs are black ; the covert feathers of the wings are slightly tipped with white, and some of the shorter or secondary wing-feathers are white also, forming a mark of that colour on the wing.

• It is nearly the size of the common or song-thrush, but of a more delicate shape. Of this bird there is a smaller variety, which has a white line over each eye ; this, by some authors, (and amongst others by Linné,) is made a distinct species. Mr. Pennant, however, has regarded it merely in the light of a variety. It has also been seen with a spotted breast, which probably is the state in which it appears before it has attained its full plumage.

• This bird is an inhabitant of all the warmer parts of America, and is found as far North as the United British States. It chiefly frequents moist woods, and feeds principally on the different kinds of berries.

Another description shall be taken from that of the *Trochilys Ornatus*, or RUFF-NECKED HUMMING-BIRD.

• GENERIC CHARACTER.

• Bill slender and weak, in some strait, in others incurvated.

• Nostrils minute.

• Tongue very long, formed of two conjoined cylindric tubes, missile.

• Toes, three forward, one backward.

• Tail consisting of ten feathers.

Pennant.

• SPECIFIC CHARACTER, &c.

• Strait-billed, brown, humming-bird, with ferrugineous crest, gold-green throat, and elongated neck-feathers on each side.

• Tufted necked humming-bird.

Lath. Synops. p.

• L'oiseau mouche dit le Hupectol de Cayenne.

Pl. Enl. 64C. f. 3.

• The brilliant and lively race of humming-birds, so remarkable at once for their beautiful colours and diminutive size, are the peculiar natives of the American continent, and, with very few exceptions, are principally found in the hottest parts of America. Their vivacity, swiftness, and singular appearance unite in rendering them the admiration of mankind; while their colours are so radiant, that it is not by comparing them with the analagous hues of other birds that we are enabled to explain with propriety their peculiar appearance, but by the more exalted brilliancy of polished metals, and precious stones; the ruby, the garnet, the sapphire, the emerald, the topaz, and polished gold, being considered as the most proper objects of elucidation.

• It is not however to be imagined that all the species of humming-birds are thus decorated; some are even obscure in their colours, and instead of the prevailing splendor of the major part of the genus, exhibit only a faint appearance of a golden-green tinge, slightly diffused over the brown or purplish colour of the back and wings. The genus is of a very great extent, and in order that the species may with greater readiness be distinguished, it has been found necessary to divide them into two sections, viz. the curve billed and the strait-billed. It is under the latter of these divisions that we must rank the species here represented, which is one of the rarest of the whole tribe, and is a native of Cayenne.

• In size it is nearly equal to the trochilus colubris, or common red-throated humming-bird, so often seen in the United British States, but its colours are far different. The upper parts of the body are green-gold; the under parts, except the throat, are brownish, gradually becoming white on the lower part of the abdomen: the head is ornamented with a large upright, and somewhat compressed crest, of a delicate silky appearance, and of the richest ferruginous or reddish colour. The long wing-feathers and tail are of a coppery brown; the rump white. On each side the neck are situated several long feathers standing out in the manner of a ruff, which give a most singularly beautiful aspect to this species; these feathers are of a reddish brown, each terminated by a golden-green expanded tip, and the bird is said to have the power of raising or depressing them at pleasure. The throat is golden-green, which in particular lights, changes into brown: the bill and eyes are blackish.

The above specimens may be sufficient to enable our readers to form a general idea of the work; and we shall only farther observe

observe that Dr. Shaw, in his description of the wolf, in No. 1. seems to condemn the opinion of the late Mr. Hunter, that the wolf and the dog are of the same species.

With respect to the plates with which this splendid publication is decorated, they are in general executed with much taste and elegance, and are visibly coloured in a style less glaring than in most productions relating to natural history. This is often considered as constituting a considerable degree of merit in a work of this nature; yet we know not whether, in some instances, it may not have been carried almost to an extreme.

Among the most curious as well as interesting plates, may be numbered the *Simia Morman*, or variegated Baboon, pl. 9. *Simia longimana*, pl. 13. *Psittacus augustus*, or Hyacinthine Macaw, pl. 14. *Vultur Magellanicus*, or the Condor, pl. 1. *Ceracias militaris*, or the crimson Roller, pl. 15. *Trogon Leverianus*, or Leverian Trogon, pl. 43. *Phasianus curvirostris*, or Impeyan Pheasant, pl. 25. *Psittacus terrestris*, or ground Parrot, pl. 53. *Columba chalcopetra*, or bronze-winged Pigeon, pl. 55. *Lanus Leverianus*, or Leverian Shrike, pl. 59, &c.

Art. XII. *Transactions of the Society instituted at London, for the Encouragement of Arts, Manufactures, and Commerce*; with the Premiums offered in the Year 1794. Vol. XII. 8vo. 5s. Boards. Doddsley, Becket, &c.

WE have so frequently acknowledged the utility of this public-spirited institution, with the general importance of its publications, that any repetition of such remarks would be mere waste of time and words,—which we can ill afford.

In the present volume we have 27 articles, viz. On Planting, eleven; on the Improvement of Orchards, one; on Agriculture, (proper) five; on Chemistry, three; on Polite Arts, one; on Mechanics, three; on Colonies and Trade, one; and on Miscellaneous Subjects, two. Some of these are entitled to particular notice.

We are happy to find that the society's premiums have been claimed for plantations of *the Larch*, a tree to which we look up with pleasure, as the most likely supply of ship-timber for the British navy in future times.

Mr. Bucknal acquaints the society that he has continued his experiments on *pruning orchards*: see the 11th vol. of the *Transactions*, or our Rev. vol. xiv. N. S. p. 55. He expresses his entire satisfaction with regard to the use of his *medicated tar**; and he has added some useful hints on planting. We

* The author's *recipe* for this preparation was copied in our Review, cited as above.

think, with Mr. More, the Editor, that this is a matter of great importance; and we agree with him in advising those, who make trials of the methods here recommended, to transmit to the society accurate accounts of their success.

Mr. Moore, of Appleby, in Leicestershire, gives an account of extraordinary improvements, by under-draining boggy and springy grounds: but we find nothing new nor peculiarly excellent in his method of performing this important operation.

Mr. Corbet, of Merionethshire, has made a profitable embankment; by which he secures 144 acres of marsh lands from the overflowing of the tide.

Mr. Henry Browne, of Derby, has been rewarded with the gold medal, for his ingenious evaporator, for the use of chemists, &c. particularly in the preparation of salts. To feed the fire with a current of air passing over the boiler, and thus to burn the steam, (as it is called,) is not a new idea: but to conduct the heated air from the fire, through passages formed on every side of the vacuity above the boiler, so as to promote evaporation by a heated atmosphere, is a method which we have not before seen. We copy Mr. Browne's own account of this valuable invention:

' I herewith send you a plan and model of a Furnace I use for Evaporation, and have found more serviceable for that purpose than any copper or boiler I ever saw; and I am of opinion it might be advantageously applied to the drying malt, as the heat is more equally dispersed, and the vapour carried off much quicker than by the mode now practised. I have not observed the exact quantity of moisture which may be exhaled in a given time by a given quantity of fuel; but I can with safety say that at least one half of the fuel, and a great deal of trouble, is saved by this contrivance; as it does not require near the attendance that boilers in general do, in supplying it with liquor or fuel, which needs only be done twice in twenty-four hours; for the fire, being confined in the first instance to the bottom, and the evaporation being regular, a certain quantity either of fuel or liquor may be put in at certain times: but the greatest advantage this Furnace possesses, and the only part I flatter myself may be called new, is, the atmosphere being rendered of an equal heat with the liquor; by which means more moisture is carried away by the current of hot air, than by any other means I am acquainted with.

' The utility of this Evaporator, therefore, is in my opinion twofold: first, the evaporation is much quicker, with a less quantity of fuel, than in the generality of the boilers now in use; secondly, the operator, as well as the whole neighbourhood, cannot in the least be affected or annoyed, let the vapour or steam be ever so pernicious. That evaporation is much greater by this mode, will appear very plain, when the course of the heat is pointed out: it is first carried under the vessel, then reverted back on the sides, and finally it is carried over the surface; by which means the air, that is in contact with the liquor, is so heated and highly rarified, that the fluid is raised into vapour

vapour or steam, much quicker, and with less fuel, than if the atmosphere was cold; and, as the air necessary to keep the fuel in combustion passes over the surface of the liquor, every pernicious vapour is carried with it into the fire, where it is decomposed, or at least so changed as to be no longer pernicious.

‘As the diminution of labour in all operations is so much to be wished, I think it necessary to add, that by this contrivance one man can do more work than three can in the usual method, the fire-place being so contrived, that as much fuel may be put on at one time as will serve twelve, or even twenty-four hours; and the same may be said of the supplying the vessel with fresh liquor.’

A model of the apparatus is lodged in the society’s valuable repository.

For the paper under the class of *Polite Arts*, we are indebted to Mr. George Blackman, of Hemming’s-Row; it discloses (with unusual liberality) his method of making oil-colour cakes, for the use of artists; to be rubbed down in oil, as water-colour cakes are in water. Mr. Cosway and Mr. Stothard bear testimony in their favour. The former ‘is of opinion that the manner in which they are composed is a new and useful discovery: and the great advantage they possess of drying without a skin on the surface, is a very essential improvement on the usual mode of oil-painting, particularly for small works.’

George Butler, Esq. of Kent, has invented an improvement of the well-bucket; which, we think, might be adopted for wells of every depth; though it seems to be especially applicable to deep wells, and the horse-wheel, to which Mr. Butler has adapted it. The thought is simple as it is useful: instead of filling the bucket by dipping or overturning it in the water, a valve is fitted in the bottom of it, to admit the water as soon as the valve presses on its surface; and the valve being made water-tight, it prevents the escape of the water when the bucket is raised. On its arrival at the top of the well, a shoot is placed under it, and the valve is lifted to let out the water. Under an *ingenious* idea of making it *empty itself*, Mr. B. has added a complicated apparatus; liable to be out of order, and not at all necessary. In a machine of this nature,—to be worked by the lowest order of rustics,—simplicity, lightness, and durability should be particularly attempted.

We must pass unnoticed the worthy Secretary’s essay on *weights and measures*; which, as he observes, is ‘intended to shew an easy and practicable method of forming and preserving *standards* deducible from each other, and which, it is presumed, if carried into full execution, will put an effectual stop to all future disputes on that subject.’—The thought of using pieces of *agate* for standard weights, as a substance less likely than

metals to decay, or to loss by corrosion, &c. is novel, and seems worthy of attention.

Captain Bligh's account of the transportation of the bread-fruit tree, and other plants, now remains to be mentioned. We can only spare room for the result of the undertaking; which appears in the following table:

An Account of the Result of CAPTAIN BLIGH'S Voyage to procure PLANTS in the SOUTH SEA.

KIND of PLANT.	Plants at JAMAICA, landed at					Savannah La Mar, for county of Cornwall.
	Plants landed at St. He- lena.	Plants landed at St. Vin- cent's.	Hender- son's Wharf, for county of Mid- dlesex.	Green- wich, for county of Surry and General Depot.	Port Mo- rant, for county of Surry and General Depot.	
OTAHEITE.						
Bread-fruit	12	331	84	75	105	83
Rattah	4	25	5	9	14	5
Ay,yah	5	38	6	18	10	7
Av,vee or Vee	2	9	—	3	7	—
Oraiah	—	3	—	—	3	—
Pee,ah	2	7	—	—	7	—
Vai,hee	—	—	—	—	2	—
Cocoa Nut	—	4	—	2	—	—
Ettow (red dye)	4	7	—	—	12	—
Mattee (ditto)	1	3	—	—	3	—
POSSESSION ISLAND, NEW GUINEA.						
Sao, or Sow, kind of Plum,	—	2	—	—	3	—
TIMOR.						
Bread-fruit, Qtaheite kind	—	2	—	—	—	—
Bread-fruit, which bears feeds,	—	—	—	—	1	—
Mango	2	15	4	4	5	4
Iamblang	—	10	—	7	8	—
Iambo Iremavah	4	5	—	—	4	—
Iambo Ma,ree	2	9	—	—	13	—
Blimbing	—	2	—	—	2	—
Chermallah	—	3	—	—	3	—
Karambola	—	1	—	—	—	—
Nonesang, or Lemon China	1	3	—	—	2	—
Cofambee	—	2	—	—	—	—
Nanka	4	40	10	14	23	10
Namnam	—	—	—	—	5	—
Pomegranates	—	—	—	2	—	—

KIND OF PLANT.	Plants at JAMAICA, landed at					
	Plants landed at St. Helena.	Plants landed at St. Vincent's.	Header-son's Wharf for county of Middlesex.	Greenwich for county of Surry and General Depot.	Port Morant, for county of Surry and General Depot.	Savannah, for La Mer, for county of Cornwall.
Seeree boah, or Long Pepper	2	2	—	—	2	—
Seeree down	2	2	—	—	2	—
Peenang, or Beede Nut	2	4	—	—	5	—
Bintaloo	—	—	—	—	2	—
Dangreedah	—	1	—	—	—	—
Bughn, ah Kanangah	1	3	—	—	2	—
Jattee, or Tickwood	—	—	1	—	1	—
SAINT HELENA.						
Plantain	—	3	—	—	—	—
China Orange	—	—	—	—	3	—
Dwarf Peach	—	—	—	—	1	—
Almonds	—	2	—	—	3	—
Nutmeg from St. Vincent's	—	—	—	—	1	—
Coffee	—	5	1	2	2	—
Gwavah	—	1	—	—	—	—
Poorah, ow	—	—	—	—	1	—
Vessels containing young plants of Nannam, Sow, Nanka, &c. five pots,	—	—	—	—	10	—
	50	544	111	136	267	109

'The total number of Plants delivered at St. Helena, St. Vincent's, and Jamaica, amounts to one thousand two hundred and seventeen; and seven hundred plants of various kinds were landed in the River Thames, for his Majesty's Garden at Kew.'

We have not room to particularize the other communications, which do not seem to suggest any thing remarkably worthy of attention from the general reader; and the volume itself will doubtless be consulted by those who are more peculiarly concerned in its contents.

Art. XIII. *Philosophical Transactions of the Royal Society of London*, for the Year 1794. Part I. 4to. 8s. sewed. Elmsley.

ASTRONOMY.

THE first article belonging to this class is a short letter from Miss Caroline Herschel, announcing the discovery of a comet

comet on the 7th of October 1793; which was found by her brother the following evening to precede the 1st. (δ) Ophiuchi $6^{\circ} 34'$ in time, and to be $1^{\circ} 25'$ more to the North than that star.

Observations of a quintuple Belt on the Planet Saturn. By William Herschel, LL. D. and F. R. S.

On the Rotation of the Planet Saturn upon its Axis. By the Same.

In a paper published in the Transactions, vol. lxxx. p. 1, &c. Dr. H. established the spheroidal figure of the planet Saturn, and pointed out the motion of a spot on its disk. From the figure of the planet, we may infer that it has a considerable rotation on its axis, and the reality of such a motion is ascertained by actual observation: but the period of its rotation was still undetermined. From some late observations, the Doctor is led to conclude that this period is not of long duration. The phenomenon described in this memoir suggests, on the first view of it, a strong presumption in favour of this conclusion. Since Saturn has numerous belts on its disk, resembling those of Jupiter, and placed in the direction of its longest diameter, we may argue, from analogy, that the period of the rotation of the former is short like that of the latter. This argument will be confirmed by considering that no such phenomena as parallel belts have been observed in the disks of Mars and Venus; and these are known to have a slower rotation on their axes than Jupiter. Dr. H. however does not content himself with this kind of reasoning. He has pursued a series of observations, in which Saturn has been traced through 154 revolutions of its equator; and by means of these he determines the precise period of its rotation. The belts of Saturn were less variable than those of Jupiter; and, as no material change occurred during the course of two months, his observations were more accurate; consequently, the period which he assigns must have been ascertained with a very considerable degree of exactness. Another circumstance deserves to be noticed. While Dr. H. was making his observations, he purposely avoided any calculations, or even surmises, as to the length of a rotation, in order to be perfectly free from every bias that might mislead the eye. The instrument which he generally used in this series of observations was a seven-feet reflector with a power 287.

The shadow of the ring of Saturn, when it passed the body of the planet, was very narrow and black; and immediately south of the shadow there appeared a bright, uniform, and broad belt. Close to this belt there was a broad, darker belt, divided by two narrow white streaks, so that it thus became
five

five belts, three of which were dark and two bright. The phenomenon is illustrated by a drawing.

The method, by which Dr. H. determined the rotation of the planet from his observations, and by which he evinced the correspondence of the appearances deduced from calculations with those that were actually observed, cannot be intelligibly explained without the figure and tables. We can therefore only state the result, and refer to his own account of the ingenious process by which it was investigated. The true period of the rotation of Saturn on its axis is fixed at $10^h 16' 0''.4$; and this period is so exact, that it cannot err so much as two minutes either in excess or defect; for, if the error amounted to this quantity, the calculations and observations would be totally at variance.

Account of some Particulars observed during the late Eclipse of the Sun. By the Same.

The attention of Dr. H., in observing this eclipse, was not directed to those particulars which are usually noticed in phenomena of this kind; such as the beginning, the end, and the digits eclipsed. It was his wish to avail himself of the power and distinctness of his telescopes, in order to determine whether any appearances would occur which might deserve to be recorded, and which would furnish any additional knowledge with regard to the nature and condition of the moon, or of the sun, or of both these heavenly bodies. The most remarkable appearances, which our author noticed at the commencement and during the progress of this eclipse, were the mountains of the moon. These he has delineated; and he has subjoined a conjectural estimate of their height. On drawing several of them on the segment of a large circle, so as to look like what they appeared when projected on the sun, he found them to be from the 1500th to the 2000th part of the diameter of that circle. Then assuming the moon's diameter to be what M. de la Lande states it, or 2151 English miles, he infers that the 1500th part of this is less than one mile and a half for the highest mountain, and the 2000th part not quite one mile and a tenth for the lowest.

In order to satisfy persons that the eye is able to ascertain the proportion of a quantity so little as the 1500th or 2000th part of the diameter of the moon, he proposes the following experiment;

On a line 6 or 8 inches long, drawn on a sheet of paper, make several small marks, representing mountains on the projected circumference of a large globe. The paper being then placed in a proper light and situation, withdraw the eye to the distance of 7, 8, or 9 feet, and take notice which of the marks appear of the same size, and distinctness,

slopes, with the mountains they represent. Then, from the known angular magnitude of the moon, calculate its diameter, at the distance of your situation: this, multiplied by the power of the telescope, gives the diameter of a circle, to the circumference of which belongs the line, upon which are placed the marks above described. Now, measure the elevation of these marks above that line, and you will obtain the proportion they bear to the diameter of the circle.

By means of this experiment, Dr. H. shews 'that so small a mountain as the *Jeeth*, or not much more than the sixth part of a mile, may be perceived and estimated, by the telescope and the power that was used upon this occasion; and that, consequently, the estimation of mountains, near a mile and a half high, must become a very easy task.'

On this subject see a paper by the author in vol. lxx. Part 2. p. 507, or our Review, vol. lxiv. p. 441.

MATHEMATICS, MECHANICS, &c.

Account of a new Pendulum. By George Fordyce, M. D. F. R. S.
being the Bakerian Lecture.

Dr. F.'s principal object is to contrive the construction of a pendulum which shall be always of the same length, whatever be the degree of cold or heat to which it is exposed. This is a *desideratum* of great importance in the science of mechanics; and there are many practical purposes to which it may be applied. It will assist in establishing a measure of lengths which may be always and universally ascertained. The difference of the lengths of two pendulums, vibrating different times, would furnish the most perfect standard for this purpose, if we were in possession of an easy and certain method for keeping the pendulum of the same length when the heat varied. Mr. Whitehurst had contrived an apparatus for determining this difference:—but, though he had endeavoured to keep his pendulum of the same degree of heat, his mode of doing it was not adequate to the effect, nor were the experiments on which it was founded satisfactory. After the death of Mr. Whitehurst, his machine was purchased by Dr. Fordyce; who, with a view of rendering the pendulum in it always of the same length, in any degree of heat, discovered the principle and formed the apparatus which are described in this paper. Without the annexed figures, it is impossible to give any intelligible and interesting detail or abridgment of the contents of this elaborate article, which occupies 19 pages. We shall only observe that, when the author had annexed his own apparatus to the machine of Mr. W. he proceeded to examine its effect; and he concludes that, notwithstanding some inconveniences to which it was subject, and which are capable of being obviated, 'it certainly performed better than any other time-piece that has been made; and per-

haps affords a principle which may be used in fixed observations for keeping time with certainty, by easy and not very expensive means; and of determining, with the rest of Mr. W.'s apparatus, the different diameters, in any two given different times.'

This paper terminates with observations necessary to be made, in order to enable workmen to construct clocks according to the author's principle, and with some reflections on its operation.

Observations on the fundamental Property of the Lever, with a Proof of the Principle assumed by Archimedes, in his Demonstration. By the Rev. S. Vince, A. M. F. R. S.

"If two equal bodies be placed upon a lever, their effect to turn it about any point is the same as if they were placed in the middle point between them." This is the principle assumed by Archimedes: but, as it is not self-evident, the demonstration founded on it has been rejected as imperfect. Huygens, Newton, Maclaurin, Hamilton, and others, have proposed different modes of demonstration, liable to various objections, the chief of which are suggested by Mr. Vince. The principles assumed by Mr. Landen, in his memoirs, and his reasoning on them, Mr. V. approves: but he objects to his investigation as too complicated and tedious for an elementary treatise of mechanics, adapted to the use of learners, in which simplicity and conciseness are of the greatest importance. To the demonstration of Archimedes there can be no objection, if his fundamental principle be admitted. The proof of it here subjoined is concise, clear, and satisfactory. We shall give it in the author's own words. The reader will easily supply the necessary figures:

"Let A, C, be two equal bodies placed on a straight lever, A P, moveable about P; bisect A C in B, produce P A to Q, and take B Q = B P, and suppose the end Q to be sustained by a prop. Then as A and C are similarly situated in respect to each end of the lever, that is A P = C Q, and A Q = C P, the prop and fulcrum must bear equal parts of the whole weight; and therefore the prop at Q will be pressed with a weight equal to A. Now take away the weights A and C, and put a weight at B equal to their sum; and then the weight at B being equally distant from Q and P, the prop and fulcrum must sustain equal parts of the whole weight; and therefore the prop will now also sustain a weight equal to A. Hence if the prop Q be taken away, the moving force to turn the lever about P in both cases must evidently be the same; therefore the effects of A and C upon the lever to turn it about any point are the same as when they are both placed in the middle point between them. And the same is manifestly true if A and C be placed without the fulcrum and the prop. If therefore A C be a cylindrical lever of uniform density, its effect to turn

turn itself about any point will be the same as if the whole were collected into the middle point B; which follows from what has been already proved, by conceiving the whole cylinder to be divided into an infinite number of laminæ perpendicular to its axis, of equal thicknesses.

‘The principle therefore assumed by ARCHIMEDES is thus established upon the most self-evident principle, that is, that *equal bodies at equal distances must produce equal effects*; which is manifest from this consideration, that when *all* the circumstances in the cause are equal, the effects must be equal. Thus the whole demonstration of ARCHIMEDES is rendered perfectly complete, and at the same time it is very short and simple.’

The other part of the demonstration will readily occur to those who are acquainted with the subject. Mr. V. has subjoined it.

The Latitudes and Longitudes of several Places in Denmark; calculated from the Trigonometrical Operations. By Thomas Bugge, F. R. S. *Regius Professor of Astronomy at Copenhagen.*

This article contains a table of the latitudes of 35 different places, and also of their longitudes from the Royal Observatory at Copenhagen. The trigonometrical operations from which they are calculated, and the instruments and surveys on which these operations depend, were described by the author in a treatise published in the Danish language at Copenhagen in 1779, and translated into German by Major Aster at Dresden in 1787. Mr. B. has introduced the table with a new method of computing the longitude and latitude of such places as are laid down by trigonometrical operations. By the help of the annexed figure it may be easily understood; and it seems to be very well adapted to the purpose. The geometrical survey of Denmark was begun in 1762; and the angles of the triangles, on which it is founded, were observed with a circular instrument of a foot radius, the divisions of which instrument are double, in 90 and 46 degrees. The angles were observed with it to a less error than 8'', and the sum of all the angles in every triangle have very seldom had a difference of 15'' from 180°. Instruments of this kind have been used for 31 years by the Danish astronomers and geographers; and they now begin to be more generally employed. We learn from this paper that nine geographical maps have been published in Denmark, which are highly commended for geometrical exactness as well as the excellence of the engraving. The author closes with observing that, in the best maps of the Kattegat, the position of Anholt is very erroneous:

‘The light-house of Anholt, (he says,) and the whole isle is from 7 to 9 minutes too much westerly; and the distance from the light-house to the Swedish coast, in a direction perpendicular to the meridian of the light-house, is, in all maps hitherto published, nearly
four

four English miles, or one-eighth part of the whole too great. Experience has taught the navigators, that they come too soon down upon Anholt; or that they, cruising between Anholt and Sweden, overrun their reckoning, which was ascribed to the currents; although the true reason of it was the great error in the geographical and hydrographical position of Anholt in a narrow and dangerous passage."

Investigations, founded on the Theory of Motions, for determining the Times of Vibration of Watch Balances. By George Atwood, Esq. F. R. S.

Instrumenes for measuring time by vibrating motion were invented about the beginning of the 16th century: but, though the pendulum was used before this period, and was known to be a very exact measure of time, it was not combined with clock-work till the year 1657, when Mr. Huygens applied it to this useful purpose. The honour of the invention has, indeed, been contested. Some have ascribed it, as our author does, to Huygens, and others have urged the claims of Galileo. It is not improbable that in this, as well as in many other instances, the discovery of the one was independent of that of the other. It appears, however, from various accounts, that the balance was universally adopted in the construction of the first clocks and watches:—but, as the balance was made to vibrate merely by the impulses of the wheels, without any other controul or regulations, its vibrations must have been unsteady and irregular. To Dr. Hooke's ingenious invention of applying a spiral spring to the balance, in 1658, we are indebted for the remedy of these imperfections; as the action of this spring on the balance of a watch is similar to that of gravity on the pendulum, by which it serves to correct the irregularities of impulse and resistance, that would otherwise disturb the isochronism of the vibrations. In the modern improvements of time-keepers, principally devised and executed by the artists of our own country, the irregular forces, both of impulse and resistance, are greatly diminished by the accuracy, with respect both to form and dimension, with which the various parts of the machines are constructed; and they are farther corrected by the maintaining power derived from the main spring: 'for, whatever motion is lost by the balance from resistance of any kind, almost the same motion is communicated by the maintaining power, so as to continue the arc of vibration, as nearly as possible, of the same length.' In these important and useful machines, 'the real measure of time is the balance,' the other parts serving only to preserve its motion, and to indicate the time measured by its vibrations. The regularity of a time-keeper must therefore chiefly depend on that of the time in which the balance vibrates. The object of the ingenious Mr. Atwood, in this paper, is to investigate

investigate the time of vibration by means of the theory of motion, from the ſeveral data or previous conditions on which it depends. What theſe data are he firſt enumerates; and he then investigates, by mathematical proceſſes, which admit of no abridgement, the vibration of a balance impelled by a ſingle ſpiral ſpring and that occaſioned by two or more ſprings. The latter investigation is applied to the ſolution of ſome caſes which occur in conſidering the conſtruction of Mr. Mudge's time-keeper. In this machine, no force nor impulſe whatever is communicated to the balance from the main ſpring; and yet the vibrations are continued of their due length, and the maintaining power, by which the motion of the balance is preſerved, is always uniformly the ſame. The accompliſhment of this object to its full extent, in the conſtruction of watches, our author aſcribes to the ingenuity of Mr. Mudge. It is alſo a farther advantage, pertaining to the conſtruction of this excellent artiſt, that the balance is perfectly detached from the wheel-work of the machine; the only communication between the balance and the balance-wheel being that which ſubſiſts while the pallet is diſengaged from the tooth; and this is an inſtant of time, which, in a practical ſenſe, is almoſt evaneſcent.

For other obſervations on the conſtruction of time-keepers in general, and on that of Mr. Mudge in particular, we muſt refer the reader to the paper itſelf.

[*To be concluded in the next Review.*]

ART. XIV. *A Pictureſque Tour from Geneva to the Pennine Alps. Translated from the French.* Folio. pp. 16. 12 Plates. 5l. 5s. Boards. Baſe, Cornhill.:

WHEN a writer is tranſlating an anonymous foreign work, it may ſuffice to mention the language in which it was originally written: but if the production bears in its title-page the name of its author, the tranſlator acts at leaſt unhandſomely if he conceals it: more eſpecially when the original publication is of great price and merit. What inducement the Engliſh editor of the preſent work, and of the *Hiſtorical and Pictureſque Deſcription of the County of Nice**, (ſee M. Rev. New Series, vol. x. p. 308,) which it follows *en ſuite*, could have for practiſing this concealment, we are at a loſs to conjecture; ſince the exhibition of the name of the author muſt rather have aſſiſted than hindered its ſale: yet the preſent exquisitely beautiful engravings, coloured from nature to imitate drawings, and the itinerary with which they are accompanied, have not one line in the form of advertiſement, preface, or note, to ſatisfy the moſt

* When we reviewed that work, its prototype did not occur to us.

obvious and necessary inquiries. All that we are told of this picturesque tour is that it is 'translated from the French.' In the explanation of the plates, we find a reference to 'a foregoing work,' which we understand to be the above-mentioned Description of Nice: but there is nothing to convey this information to those who never heard of, or may not recollect, that volume.

While we announce this splendid publication, and acknowledge the amusement and instruction which we have derived from it, we must not omit to do justice to the author, to whose accurate pencil we owe the exhibition of these most sublime and striking scenes, and whose pen has been employed in assisting the inquisitive traveller to explore them. The present is the translation of a work printed at Geneva in the year 1787, under the following title; *Voyage Pittoresque aux Alpes Pennines, précédé de quelques observations sur les hauteurs de montagnes, glaciers, & des différens villages, qui se trouvent sur cette route. Suivi de quelques notes pour servir d'explication aux desseins qui composent cet ouvrage. Dédié à Son Altesse Royale La Princesse Sophie Matilde de Gloucester. Par Albanis Beaumont, Ingenieur-pensionné de Sa Majesté le Roi de Sardaigne, & Professeur en Mathématiques et Fortification de Son Altesse Royale le Prince Guillaume de Gloucester.*

Whether the English Editor of this and the foregoing work be in possession of the original copper plates, or whether he has only a certain number of the French copies, which he has endeavoured to prepare for the English market by prefixing to each a translation of the original letter-press, it is not within our province to inquire.

Waiving all farther regard to the history of the publication, we proceed to speak of it as it presents itself to our examination. In some instances, the translator has either not understood his subject, or has been negligent in performing his duty. We were surprized to see *Mont-Blanc*,—to which, as making one proper name, the English ear is accustomed,—rendered throughout the work *the Mount-Blanc*:—Here the article is as unnecessary as before *Ætna* or *Vesuvius*. Parts of sentences we find occasionally omitted; and in one place one of the names of a particular glacier, and by which alone it is pointed out in the explanation of the plates; so that no one could suppose, from the English work, that *le Glacier de Bois* and that called *Mer de Glace* was the same. Sometimes the version is bald, as when the translator renders *justement visité* 'justly visited,' and *chaque passant jette une pierre sur leur sepulture*, 'every passenger throws a stone upon their sepulture,' instead of on their grave. On the whole, however, the translation is faithful; and the accounts

counts of the mountains and glaciers, composing the region undertaken to be described, when assisted by the pictorial representations of the sublime beauties which it contains, must render this a most interesting and valuable publication. Drawings and engravings we cannot copy: but we can and will indulge our readers with the description of le Glacier de Bois or Mer de Glace, and le Montanverd, or Green Mountain:

• The second day at Chamouni is usually employed in a visit to the Valley of Ice, and to attain which it is necessary to ascend the Montanverd, or Green Mountain, so called from its verdure. I shall not undertake to describe the beauty of that enormous glacier called Le Glacier de Bois (in the French it is added, ou Mer de Glace) or the sensations I experienced at the sight of it. No better idea can be conveyed to the mind than by imagining a stormy sea suddenly surprised by a frost.—

• The mountains which surround the valley are, 1st, Mount Charvos on the right; 2d, Mount Mallet in the back ground; 3d, Persades; 4th, the Great Jorra, of an extraordinary height; 5th, l'Aiguille du Moine; 6th, that of Dru, which is opposite to the little hermitage, where people commonly stop to dine on the provisions they carry with them. This mountain (Montanverd) is very curious, being half covered with ice and snow, and, in intermediate spaces, with excellent pastures, where cattle feed.

• Although it be difficult to ascertain the length and breadth of the sea of ice, as objects appear nearer on high mountains than in valleys, where the air is more dense, yet it may fairly be conjectured to be three quarters of a league broad and five leagues long; that is to say the space which the eye comprehends from Montanverd; for the sea of ice may extend about twelve leagues.—

• A more curious, and at the same time a more dreadful scene than this cannot be conceived, at once presenting the image of the frozen sea and the verdure of the temperate zone. It is possible to descend from the Montanverd on the sea of ice and even to cross it, but the dangers are many on account of the large crevices which it is necessary to step over, that are more than an hundred feet deep; however, I did it myself. It is matter of much surprize, on coming to this place, to find the waves, which at some distance appear inconsiderable, to be more than eighty or an hundred feet in height.

• From Blair's Hospital there is a very steep and narrow path, through a forest of firs and larches, which takes about an hour to descend, in order to return to a place on a level with the Priory, where there is a little wooden bridge to cross over the Arveron (l'Arve); when another most astonishing object presents itself, an entire mountain of ice, formed by the fall of the glacier, seen from the Montanverd, which descends into the valley. High mountains of granite surround these glaciers, and form, by their irregular strata, superb cascades, mixing their waters with the Arveron, which issues from a most beautiful grotto above an hundred feet high, composed entirely of ice.—The wonderful effects of masses of ice contrasted with the impending woods and rich pastures that crown this grand and uncommon scene.

scene, added to the frightful noise so frequently heard of enormous bodies of it breaking off from the mountain and dashing themselves to pieces in the Arveron, must create an admiration and surprize more readily felt than expressed.'

The plates are beautifully executed : but, when drawings undertake to represent bodies of vast and unusual magnitude, such as Mont-Blanc and Glaciers, they as much require the assistance of verbal description to impress our minds with a sense of their vastness, as the verbal description stands in need of the pencil of the artist to produce an accurate conception of outline and arrangement of parts.

If, on reviewing the author's accounts and views of the County of Nice, we longed to enjoy the delightful region and climate which he there describes, we are equally tempted by his present work to wish that, before our mortal journey be brought to an end, we could explore the wonders of the Pennine Alps, and participate in that awful and philosophic pleasure which must be excited amid such august and romantic scenery.

ART. XV. *Picturesque Views on the River Medway, from the Nore to the Vicinity of its Source in Sussex: with Observations on the Public Buildings and other Works of Art in its Neighbourhood.* By Samuel Ireland. Large 8vo. pp. 206, and 29 Plates. 11. 11s. 6d. Boards. Egertons. 1793.

Les *Voyages pittoresques* of the French have given birth to many elegant and amusing publications in our own country; among which those of Mr. Ireland are certainly not unworthy of being classed. Of his *Picturesque Tour through Holland, &c.* and of his *Picturesque Views on the River Thames*, we have given some account in our New Series, vol. v. p. 93, and vol. xii. p. 51; and we have now to inform our readers that, in consequence of the marriage which poetry records (and who will so impeach his taste or his gallantry as to question the testimony?) to have taken place between the Lady Medway and the old River God Thames, Mr. Ireland is induced to offer this publication, not as a distinct undertaking, but as a continuation of his former work. Having exhibited the attractions of the husband, he hastens to do justice to the beauties of the bride: but, instead of beginning at the source, (as in his account of the Thames,) and following the Medway downward to its confluence with the former, he commences at the Nore, and traces it upward to its source. By these means, the two works may be made to include one aquatic tour; and the beauties of art and nature, on which the pencil has been employed, may be explored by those who are disposed

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to take such an excursion, in continuation. Of the female stream, Mr. I. speaks in very high terms. 'Though in extent and consequence the river Medway* is inferior to the Thames, yet it has its peculiar beauties, and, in some respects, in point of romantic scenery, justly claims a pre-eminence. Its *reaches* are short and sudden; and the beautiful meandering of its course affords that perpetual diversity of objects which cannot fail to attract and yield gratification to the admirers of rural scenery.' This remark is just; and many of the views which embellish the work, (though, on account of their size, they give but a small portion of the landscape,) confirm it. The views are not all taken immediately on the banks of the river, but Mr. I. never leaves it unless for an object worthy of his pencil.

The descriptive and historic accounts of the subjects of the several drawings evince that Mr. I. is desirous of instructing as well as of amusing; and the miscellaneous remarks and reflections, which suggest themselves in the progress of his tour, are pertinent, and enliven his narrative. It is not to be supposed that he is always correct, but it is clear that he endeavours to be so; and notwithstanding that, in such concise relations, many things are necessarily omitted, he will entertain and probably satisfy the general reader. If we were surprised at any omission, it would be at his not mentioning the law of gavel-kind, which is in a manner peculiar to Kent. He indeed does not quit his subject without doing justice to the high character sustained by the men of Kent; though he complains, in an instance or two, of his having experienced some incivility during this excursion.

After the observations which we made on our author's *Thames*, we shall now only farther characterize this volume as a publication of similar merit; supporting our commendation of Mr. I., as an intelligent and pleasing writer, by adding part of his account of *Penshurst*, celebrated as having been the residence of the accomplished Sir Philip Sydney, and the birth-place of that renowned patriot Algernon Sydney:

* *PENSHURST* Place was, in the time of Edward I., in the possession of Sir Stephen de Peneshurste, who was made Constable of Dover Castle, and Warden of the Cinque Ports, by Henry III.; after which it was conveyed to John de Pulteney; who, in the reign of Edward II., had licence to embattle his mansion-house of Pen-

* 'It was called *Vaga* by the ancient Romans; from the Saxons it received the additional syllable of *Med*, signifying Mid or Middle, to denote its course through the centre of the kingdom of Kent; and hence its compound appellation *Med-vaga*, or *Medwage*, which is now modernized into *Medway*.'

Shurt; and in the reign of Edward III. he was so highly favoured as to receive from that Prince the honour of Knighthood.

In the same reign he was four times elected to the high office of Lord Mayor of the city of London. From this family it came by marriage to Sir John Devereux; who, in the succeeding reign of Richard II., had also a licence to embattle and fortify this mansion.

After passing through several hands it was at length forfeited to the crown, in the fourth year of Edward VI., by the attainder of Sir Ralph Vane. The estate was then given by that young Prince, in 1553, to Sir William Sydney, who enjoyed it but a few months: from him it devolved to his infant son Sir Henry, who, from his childhood, was bred at court, and was the playmate and bed-fellow of Prince Edward. The young monarch afterwards made him Gentleman of the Privy Chamber; and is said to have taken so much delight in his company, as to have rarely permitted his absence. The young prince expired in his arms at Greenwich soon after; at which period Sir Henry retired to Penshurst, there to indulge his grief; and by thus withdrawing himself escaped the fury of the times, and most probably the fatal consequences that attended his father-in-law, the Duke of Northumberland, in the succeeding reign of the bigotted Mary. This fact is adverted to in the inscription over the gate-way at the grand entrance.

This ancient mansion has been formerly a place of considerable strength, as appears from its immense walls and high embattled towers. The principal entrance to the great quadrangle, which is of hewn stone, is nearly in its original Gothic state of design, and impresses the mind very forcibly with the gloomy and reserved pomp of our brave ancestors. The hall is spacious and lofty, and the fragments of ancient armour, here exhibited, strongly recall to memory

“ The ancient errant Knights,
“ Who won their ladies hearts in fights,
“ And cut whole Giants into fritters,
“ To put them into amorous twitters.”

We see here the Knights of Chivalry in ancient times making impression upon their ladies hearts in battle, and hacking and hewing their way into their affections: and if such strange things as these could avail in love, can we wonder that the modern champion of this sublime profession should endeavour to mix arms with eloquence; and, for the purpose of impressing his audience, should be found flourishing his dagger in aid of the flights of his oratory?

The apartments of this famous mansion have been much modernized within a few years by the late owner, William Perry, Esq. who became possessed of this estate by marriage with the Honourable Elizabeth Sydney, niece to the late Earl of Leicester.

Some wooden cuts, as in the former work, are introduced in the letter press; one of which represents that rude monument of antiquity called Kit's Coity-house.

To a zeal for the arts Mr. I. unites its natural accompaniment, the love of liberty; which circumstance, in our estimation, stamps an additional value on his elegant labours.

ART. XVI. *An Inquiry into the Nature and Properties of Opium*; wherein its component Principles, Mode of Operation, and Use or Abuse in particular Diseases, are experimentally investigated; and the Opinions of former Authors on these Points impartially examined. By Samuel Crumpe, M. D. 8vo. pp. 304. 5s. Boards. Robinsons. 1793.

WE have here a treatise on the most important article in the *materia medica*, which we think in some respects worthy of commendation. It is in part a compilement; as any reader may satisfy himself by referring to the 2d vol. of Murray's *Apparatus Medicaminum*, Gottingen 1779. Other persons, as well as the present author, had obtained opium (*h. c. p.* 220) from the capsules of European poppies. The only original observation in chap. 1. on the *Natural History of Opium*, is, that the dark colour of this drug, as it commonly appears, is owing to the iron instruments used for the incision of the capsules; since, when they are wounded with glass, the opium proves of a clearer reddish brown than is usual.

Chap. 2, treats of 'the *Effects of Opium on living Systems*;' and it contains some distinct experiments, which seem to confirm the doctrines of the Brunonian school; or rather to corroborate what Boerhaave and Haller, still more distinctly, have observed concerning the stimulating power of opium. In these experiments, in the account of which a tabular view is given of the variation of the pulse every five minutes after taking opium, the vascular system appears to have its action increased; and the effect on the other functions is similar. Concerning those writers, (or rather that writer, for he quotes only Bard,) who have observed that the pulse is retarded and enfeebled by opium, Dr. Crumpe says that they did not examine it soon enough. Murray (*p.* 237,) makes precisely the same remark.

The third chapter treats of the analysis of opium. The principal result of the author's experiments on this subject is that the virtue of opium resides in the resin; this resin is of two kinds;—one volatile in the heat of boiling water; which degree of heat seems to destroy its activity. The author has rendered this chapter tedious by quoting at length the idle experiment of Baume, who digested opium in water for three months, in order to separate the anodyne from the stimulant particles.

Chap. 4. is entitled *a concise View of the various Opinions respecting the Mode of Operation by Opium*. Dr. C. thinks that Galen was the first who exhibited opium. On consulting the historians of medicine in general, or of this drug in particular, we find it in use not long after Hippocrates; and it is not very probable that a systematic author, like Galen, should have introduced

duced so powerful an article into medical practice. The opinions of authors are referred to three classes: The

'First, Containing the opinions of those who ascribe its effects to changes induced by it in the blood. The

'Second, Of those who deduce them from its action on the living principle as a sedative, or sedative and stimulant conjoined. And the

'Third, Comprehending the sentiments of such as attribute to it the properties of a stimulant alone.'

In the 5th chapter, the first of these opinions is discussed; and the author takes occasion to combat the opinion of Mr. Hunter concerning the vitality of the blood. He writes sensibly: but the controversy seems to us likely to continue undecided and unprofitable as heretofore, till the parties agree concerning the ideas to be comprehended under the term *life*. In this chapter, a fact occurs of which, though it should be capable of a mechanical explanation, it imports all experimenters on living animals to be apprized. Dr. Crumpe says, the larger the animal of any given species, the longer does the heart, separated from the body, continue to vibrate. In an experiment here recited, the heart of a large frog beat for 20 minutes, that of a small one only for 10.—Another well-devised experiment, related in this chapter, also deserves notice. In two of three equal frogs, the parts were so divided that the lower extremities adhered to the trunk by the principal nerves only; the blood-vessels were taken up and tied; watery solution of opium was then introduced under the skin of the extremities in one of these, and in the third *undissected* frog; both died in little more than an hour; the other dissected frog was left to itself, and survived seven hours.—This experiment answered on repetition, and serves to shew that the operation of opium is not on the fluids.

In the 6th chapter, the author easily exposes the futility of that opinion according to which opium acts as a *sedative*; and he takes unnecessary pains to disprove the existence of a nervous fluid. He argues with shrewdness against Dr. Cullen, who, after fluctuating long, finally adopted a very whimsical hypothesis concerning opium; of which he imputed the stimulant effects to exertions made by the *vis medicatrix naturæ*, in order to oppose the sedative or narcotic effects of opium. To shew how much the theory and practice of the late Edinburgh Professor are at variance on this head, the following instance is produced:

'The phenomena of regular gout, he supposes, arise from an atony taking place in certain constitutions, which the *vis medicatrix naturæ* is roused to remove, and which she effects by exciting an inflammatory affection in some of the extremities; but when the atony has taken place, if nature be so weak that the re-action does not succeed, the atony continues in the stomach and neighbouring parts, and pro-

duces the atonic gout, or, as it is commonly termed, gout in the stomach. In this very complaint, however, we find, from a passage in his *Materia Medica*, he has given opium to the amount of ten grains twice a day with success; a practice surely indefensible, if his theory of its action were founded in truth; for, if nature could not be roused into re-action by the cause already oppressing her, and producing the disease, with what propriety could a medicine be exhibited to assist her, whose exciting powers only arise from a similar indirect mode of operation?

The explanation of the effects of opium given in the subsequent pages is so purely Brunonian, that we may justly wonder at those pretensions to novelty of opinion which occur in the preface and introduction to this book. Toward the end of the chapter, are several well-contrived experiments, to shew the analogy between volatile alkali, alcohol, electricity, and opium, in their effects on the heart and blood-vessels of frogs. This analogy is abundantly striking.

The subject of chap. 7. is, *the pharmaceutical Treatment of Opium, and its Use or Abuse in particular Diseases*. Dr. Crumpe considers the method of purifying opium in the New London Pharmacopœia as highly objectionable, because the heat necessary to drive off the great quantity of spirit will dissipate the most active parts, and even render the strength of the extract variable. If opium must be purified, (which Dr. Crumpe believes to be needless,) he thinks it should be dissolved in an equal weight of proof spirit, strained, and then dried by a water-bath.

From what has been said, the intelligent medical reader will easily divine the directions laid down in the subsequent part of this chapter, respecting the use of opium in diseases. Except in some cases of gout, in which the author avows his uncertainty, he coincides very nearly in opinion with Dr. Brown in the principal particulars.

It is scarcely necessary to add that the present publication seems to us to afford one of those very common instances, in which a young writer imprudently enlarges his book beyond his stock of materials. We agree with one of Dr. C.'s friends, whose opinion is quoted in the preface, that his reasonings are acute and his experiments well-contrived. Could he have been persuaded to compress his observations into the compass of 50 or 60 pages, it would have been better for himself and his readers.. *Not to enlarge on a topic when there is nothing new to say*, appears to be a rule equally obvious and proper:—but it is very rarely observed when a physician, fresh from the schools, resolves to become a member of the republic of letters: we imagine that we cannot better consult the interest of that republic, than by enforcing that rule whenever we find it materially violated.

ART. XVII. *The Lounger's Common-Place Book*, or Alphabetical Arrangement of Miscellaneous Anecdotes; a Biographical, Political, Literary, and Satirical Compilation, in Prose and Verse. Vol. III. 8vo. pp. 134. 5s. 6d. Half-bound. Kerby. 1794.

THIS persevering author must have found more comfort in his own reflections, than he could possibly extract from such meagre praise as we have hitherto been able to bestow on the former parts of his compilation, or he would not again so soon have presented himself before our literary tribunal. The humility and resignation, however, with which he has received our uncourteous opinions, manifest such modesty and temper as we seldom find in authors whose claims and expectations of panegyric are disappointed. Indeed his forbearance and pacific disposition are so far from failing him on these trying occasions, that he has put our integrity to the test by the most flattering encomiums on our labours in the court of criticism, for nearly half a century.

Whether this condescension has partly and insensibly smoothed our rugged brow, and influenced us in his favour, we know not: but the first article of his new volume did appear of a more fair and discriminative cast than most of his former articles. We knew Dr. *Armstrong*, the subject of it, well; and we think that we can vouch for its accuracy, and for the candour with which it is composed. Those who were only acquainted with Armstrong's taciturnity, and his great wig, formed an erroneous opinion of his intellectual powers. Dr. Johnson, who too frequently in conversation indulged himself in national and personal prejudices, used to pronounce him "a dull dog:"—but those who had enjoyed his company in social and convivial hours allowed him to have possessed an uncommon share of original wit, fancy, and pleasantry. His *Art of preserving Health* is one of the most agreeable and instructive poems in our language; and, though written in blank verse, it cannot justly be called an imitation of Milton. Among his smaller lyric productions, *the Tears of Scotland*, written on the suppression of the rebellion of 1745, which the collectors of Caledonian songs have constantly ascribed to Smollet, is a ballad written with more force, energy, and pathos, than any one which has been produced in favour of the Stuart cause, that has come to our knowledge. Oswald, who set this song to music, and published it, assured a friend of ours, still living, that he had it from Armstrong in his own hand-writing. As the facts and reflections in the account of this physician seem accurate and judicious, we shall present it entire to our readers as a specimen of the volume before us:

ARMSTRONG, JOHN, a physician and a man of genius, who, by his poem on the Art of preserving Health, has deservedly attained the reputation of a respectable didactic poet. In the practice of physic, he never was eminent; and as a prose writer on general medical subjects, our author, in many respects an amiable character, grossly failed. On one occasion he asserts, that the circulation of the blood was a discovery attended with no real use; and after declaiming on the absurdity of theory, which he observes, in general, is flimsy and puerile, and what no man of sense would trouble himself with, he so far forgets himself, as to call corns, sprouts of the rheumatism; and on the subject of secretion, concludes with saying, "I am of opinion, that every gland has an occult kind of magic power, inexplicable to the human faculties, of transforming blood."

But such errors were not sufficient to have retarded the progress of a physician, whose defects in science, and whose chimæras in theory, are sometimes amply compensated by that more valuable attainment, a superior knowledge of the world, a commodity in which the subject of this article did not abound; besides, where is the medical, or indeed any other man, who has not, on some occasion, tripped. The good, the exemplary Fothergill, in the transaction with Samuel Leeds, departed from his usual equity and liberality.—Heberden once lost himself on the subject of damp linen; and St. André, a man of strong sense, but I fear not of a good heart, was deluded or infatuated by absurdity, and gave credit to the artful tale of a female, who professed herself the parent of rabbits.

But Armstrong's fault was considered as of a more heinous cast; he deviated in one of his publications into the labyrinths of obscenity, and the turpitude of lascivious description, a crime, which, however flagitious the principles and conduct of his patients, in a physician is never to be forgiven; particularly by the fair sex, whose influence in deciding the fate of the various candidates in law, physic, and divinity, from some late striking instances, seems almost omnipotent. The whisper speedily circulated; as a practitioner, he was gradually deserted; and, many years since, I heard a lady, who, in her day, had been a leading, if not an immaculate character, declare, that herself, as well as many of her acquaintance, valued and esteemed Dr. Armstrong, and had occasionally consulted him; but after the publication of the unlucky poem, it was generally understood, by those who valued the world's good opinion, that to be intimate with the Doctor, or even to employ him, was a violation of decorum, and would have been dangerous to any lady who wished to be well received in the best company. Such was the sentence against a man of various acquirement, inoffensive life, and (notwithstanding his yielding in one instance, to the luxuriant riot of fancy) of unfulfilled manners; such was the severe sentence in a court, which admits of no appeal, probably too, at a moment, when some versatile profligate antagonist, defiled by secret sin, but possessing the prudent art of uniting abandoned iniquity with exterior decency, was reaping the harvest of wealth and reputation.

Yet this unfortunate production, with all its faults, was not without the merit of glowing imagery, apposite classic allusion, and impressive moral precept. Who can read the following lines, which

which I quote from memory, without lamenting that they were debased by others, which no regard of his professional interest ought to have written, and which no reader of a correct taste can wish me to recite.

‘————— To shun

The snakes, which under flow'ry pleasure lurk
I sing, wilt thou, fair Cytherea, deign
To smile, gracious on my attempt; tho' thou
None of the Muses nine, yet oft on thee
The graces wait, oft gambol in thy train
Tho' virgins, come nor leave thy boy behind,
Blind, but unerring archer.

“ The boy,” continues Dr. Armstrong, a few lines after,

‘————— The boy may triumph, when
Night-working fancy steals him to the arms
Of nymph oft wish'd awake, nor envy kings,
While dreams like this await thy slumbers.

‘ But the poet seriously advises his pupil to be cautious and select in forming a female attachment.—He proceeds to describe the kind of woman, worthy the attentions of a man of sense; and says;

“ Grudge not, with such a mate, to pass,

“ The summer's day, the winter's night,

“ Press her, with dying fondness, in thy arms.”

‘ He, however, strongly inculcates constancy and sincerity in such an intercourse; and, after much pathetic dissuasion against the baseness of seduction, and the shabby infamy of deserting and exposing the fond believing mother, and her ill-fated offspring, that mother, “ who ventured all for thee, for her, thou nothing,” he proceeds to describe, with energy and truth, the complicated evils and diseases, the ruin of soul, body, and estate, entailed on indiscriminate debauchery. He afterwards paints, with a considerable portion of mock heroic humour, the bully attending a house of infamy:

“ ——— Him thirsting after gold, nor words,

“ Nor more persuasive wine can satisfy,

“ Thy purse must pay the violation of the public bed.”

‘ It has been said of Dr. Armstrong, and I believe by himself, that his success, as a physician, “ was impeded by excessive sensibility, and what he called a ticklish state of spirits, occasioned or increased by the teasing and uncomfortable circumstances of the profession.” This irritability produced, in some of his publications, the peevishness of passionate expression, and in one instance, outrageous invective. He who affects to quarrel with, or despise the world, has been aptly compared to a wayward, spoiled child, who to revenge himself on his mother, for some petty contradiction, “ resolved to stay all night on the bridge.” To continue the simile, the despiser of mankind will, in general, find his anger or resentment repaid with ample interest; he may stay for fifty nights on the comfortless bridge of secession, frozen with cold, or drenched with rain, and the world, so far from feeling for his situation, or meeting him half way with offers of pity

pity and condolance, will ridicule the impotence of that ineffectual revenge, which recoils only to its own injury, and add, by bitter insult, new barbs to the arrows of affliction.

In fact, the "ticklish state of poor Armstrong's spirits," was an *effect*, rather than a cause of his failure. It was the mortification of a wounded spirit, conscious of its powers, but well convinced of the mistakes and obliquities which produced disappointment; while, at the same time, the neglect of mankind was aggravated by the unaccountable success of many a superficial unqualified cotemporary, gliding down the stream of fame and affluence.

The unfortunate, and of course, the pensive man, in his journey through life, industriously hunts for, and fixes on, as objects of discussion or contemplation, his own ill treatment, the happy fortune of his rivals, and a thousand little harassing circumstances, which a fortunate traveller, on the same road, either sees not, or does not feel, resolved that the unavoidable rubs of envy and opposition, shall not interrupt the congratulations of self applause, or darken the bewitching prospects of enjoyment and independence, which through a variety of avenues, present themselves to his view.

Dr. Addington seems to have been harshly treated. We cannot help supposing that our author has overcharged the defects of his character, and has been unfair in appreciating his professional abilities. His politics may not have pleased the present compiler: but, whether enlisted on the side of democracy or aristocracy, his medical abilities could be neither sublimed nor degraded by his party principles.

We have no objection to the two subsequent articles, *Aristocracy* and *Aspasia*: but the next, of which Captain Baillie is the subject, we must pronounce to be erroneous, in the insinuations that the Master-general of the Ordnance has neglected 'to alleviate his embarrassments,' and to reward his virtue. Indeed the noble Duke has not done it from his own income; on which, as an individual, the Captain had no fairer claim than any other inhabitant of Great Britain. He assisted the Duke of Richmond, during his democratic paroxysm, in disgracing government, and in endeavouring to serve the public; and now that his Grace is in possession of that participation of power which he so strenuously wished to wrest from the former ministry, he has appointed the political martyr, Capt. Baillie, to the place of *Clerk of the Deliveries* to the Board of Ordnance, of which the salary is 500*l.* a year, as the red book can testify; this is 100 *l.* a year more than the nominal salary of the place which the Captain lost as Deputy Governor of Greenwich Hospital. As we can hardly suppose that Capt. B. arraigned Lord Sandwich and the abuses of his regency at the hospital, merely to gratify the spleen of the Duke of R., but to serve the

the public, it seems just that the public should contribute toward indemnifying him for his losses*.

With respect to *Captain Bligh*, injurious insinuations, we think, have been too carelessly received, and too hastily inserted. If the friends of the mutineers on board his ship had been in possession of any authentic information that would have invalidated the charges against them, it should have been promulgated at the time of the trial: but indeed no evidence, however detrimental to the character of Captain Bligh, could acquit his crew of mutiny and robbery, in deposing their commander and seizing his majesty's ship:—not for the purpose of pursuing the important business on which she was sent out, nor of bringing her home, but of steering in her through the South Seas as pirates.

We have no reverence for the name of *George Bubb Doddington*, of courtly memory, and shall therefore leave him to the mercy of our author. The article concerning Sir *William Chambers* is not only enlivened by copious quotations from the *Heroic Epistle*, but by some additional sarcasms. The tale of *Mungo Campbell* is well told. We shall not here discuss the merits of the cause: but we lament the loss of an amiable and good-natured nobleman, and of an intrepid and high-spirited commoner, for such a trivial cause of contention as a hare or a partridge! If the game-act, rigidly enforced, be oppressive, the evil was not diminished by murder and suicide.

The articles, *Margaret Lamburne*, and *William Lauder*, will be new to some readers, and amusing to many: but may we not ask the author where he learned that 'Mr. John Douglas, *since an Irish Bishop*,' was the defender of Milton against the forgeries of Lauder? We always understood that it had been Dr. John Douglas, lately Bishop of Carlisle, and now Bishop of Salisbury, who detected the attempt to assassinate our great epic bard's reputation.

The extreme bitterness with which the author speaks not only of the humbled papists, but of Archbishop Laud, Charles the First, the antient government of France, the Empress of Russia, and of our allies the Emperor and King of Prussia, could not be exceeded in the Jacobin Club or National Convention:—but it will perhaps be asked, by old-fashioned politicians, what have we now to fear from the Catholic religion, Laud's ecclesiastical ceremonies, Charles the First's attachment to prerogative, or the antient *Regime of France*? and what are the dangers which we have to apprehend from the aggrandizement of the Austrians, or Prus-

* For our account of Capt. Baillie's *Appeal*, &c. and the hardship of his case, see M. Rev. vol. lxii. p. 230.

sians, or even the Russians, compared with the vicinity, power, and ambition of the French? Does any other nation dare to threaten our destruction? These questions, perhaps, may border on inconsistency, and on a deviation from our constant principles in favour of liberty: but, as critics, we are to be fair and equitable; and, as politicians, to repress excess.

There is a constant and indiscriminate outcry against *places* and *pensions* by those who *want* them: but those who *have* them will ask, "can Government be carried on without certain places being occupied? There is business to be done in the administration of every government; and are the drudges of State to be the only slaves in this country, who, like those in Asia and Africa, are to toil for nothing?"—The pensions of our old government have been greatly diminished during the present reign, and the power of granting them has been reduced to very narrow limits:—but the author asserts, (p. 104.) that 'the sordid interests of a cabal, only intent on places and pensions, is still the purpose, as it was, unquestionably, the original foundation of *all* government.'—What! that of America?—Is not this a confession that no government, however framed or *reformed*, will satisfy this writer? What, then, is to supply its place, but anarchy, plunder, and savage barbarity?

We cannot take our leave of this lively and *piquant* work without confessing that its plan can hardly be defended on principles of urbanity and candour. It is made the vehicle of severity and uncharitableness;—abounding in censure and reproach of the living and the dead, indiscriminately.

ART. XVIII. *Sermons on practical Subjects*; by the Rev. Philip Holland. 8vo. 2 Vols. pp. 827 in all. 12s. Boards. Johnson.

THE Editors of these posthumous sermons, (the Rev. John Holland, and the Rev. W. Turner, jun.) have prefixed short biographical memoirs of the author; the sum of which is as follows:

The Rev. Philip Holland was descended, in the maternal line, from the celebrated non-conformists Philip and Matthew Henry. His father, Thomas Holland, a dissenting minister at Wem, in Shropshire, educated three sons for the Christian ministry at the dissenting academies in Northamptonshire. Philip, the oldest of these, was a pupil of Dr. Doddridge, and resided successively at Wolverhampton, at Wem, and at Bolton in Lancashire. At Bolton, he remained during thirty-three years, and acquired a high degree of reputation in his professional capacity, and as a teacher of youth. Early in life he forsook the Calvinistic system of his ancestors, and, for many years before his death, adopted the tenets of the Unitarians.

In

In morals, he was attached to the benevolent system of Hutcheson*, the celebrated professor of ethics in the University of Glasgow.

In forming his opinions, Mr. Holland examined with diligence, and decided with deliberation. He laid little stress on principles which seemed to him doubtful, or of inferior consequence. From the general strain of his sermons, he might have been called the Christian moralist: but, where he thought proper to insist on controverted topics, he usually endeavoured to keep out of sight his own opinion and authority, and laid down the evidence on each side, with that impartiality and candour which might enable his hearers to form a fair judgment for themselves. He was a firm and steady friend to civil and religious liberty, and, on several public occasions, strenuously exerted himself in its support. As a preceptor he had great merit. On the first principles of language and numbers, his ideas were remarkably clear and distinct. Short grammars and long exercise books, a few rules, and many examples, were in his opinion the best means of attaining the knowledge of any language. He admired and he pursued the method of double translation. In catechetical exercises for the purpose of religious instruction, he made use of short discourses, or essays, with questions placed at the end of each, to exercise the understanding as well as the memory in discovering and repeating the proper answers. A catechism was, in his mind, a grammar of religion; and the works of nature and the word of God were the exercise books of examples. Of his public spirit he gave many proofs, particularly in his active exertions respecting a fund established for the benefit of the widows and children of dissenting ministers, and in behalf of the Warrington Academy, from its commencement to its dissolution.—The editors have not enabled us to add the dates of Mr. Holland's birth and death.

The character of these sermons may be in some measure inferred from the preceding particulars respecting the author. The subjects are, for the most part, practical; such as, the benefit of religious worship; the properties of heavenly wisdom; reproof; self knowledge; friendship; on the duty of Christians as lights for the world, &c. Those of a more theoretical cast are, on the goodness of God; the nature of the Christian institution; the conversion and character of St. Paul; the resurrection of Christ; the testimony of the Spirit; the testimony of the Apostles. These subjects are not treated in a loose and declamatory manner, but with great logical precision. The

* He was not, as has been elsewhere erroneously stated, a *Hutchinsonian*, or follower of Hutcheson, the mystic.

author has studiously avoided all rhetorical ornament, and has even carried his fondness for simplicity so far as to enervate his style : but he seldom fails to express himself with the strictest accuracy. His moral ideas and arguments are sometimes trite, but they are always adapted to practical use ; and the discourses on these topics bear strong marks of a solid judgment, and of a competent acquaintance with human life and manners. On controversial subjects, which are sparingly introduced, he declares his sentiments with great caution and diffidence.

We add, as a specimen of Mr. Holland's style, his explanation of the moral quality of gentleness :

Gentleness is the expression of humility and meekness in our converse with mankind. This virtue is visible in the discourse of those who possess it. It preserves them from all harsh and severe expressions, and from every degree of censoriousness and uncharitableness. A man of gentle spirit will always speak to his neighbour, and of him, with the utmost candour. He will never mention the faults of any one but when it is necessary. Even then, whether the person in fault be present or absent, he will treat him with such tenderness, as to give no real cause of offence. He is always desirous to please, when he can do it consistently with integrity, and with the general good of mankind. He is always willing to be pleased, and to put the best construction upon the endeavours which are used for this purpose. Hence, those who wish to serve him, however unsuccessful their endeavours may be, or however unhappily they be expressed, in his opinion, confer an obligation upon him. Those, also, who desire and design to hurt or disoblige him, will find that even his anger, or resentment, is tempered with gentleness, and that he will proceed to no greater extremities than reason and benevolence will justify. In some, this gentleness appears to be a kind of natural gift, so as to render them almost incapable of any behaviour, or any language inconsistent with it. In others, it is acquired by reflection and exercise. The former is generally more graceful and amiable, the latter is, at least, equally meritorious ; the former will find a surer way to the hearts of men, the latter will bring the understanding and judgment over to its side, and cause them to applaud the victory which a man has gained over himself. The sincere expressions of it, whether from nature or habit, deserve approbation and love ; but the counterfeit is not of the least value. There is no condition in life, in which this amiable disposition may not be exercised. Where is the man who has it not in his power to hurt any of his fellow-men ? He may, therefore, express the gentleness of his heart, by steadily and uniformly abstaining from that conduct which will have this effect. But he may discover the goodness of his heart towards those, also, whom he is not capable of hurting, by his care not to displease or grieve them, unnecessarily, and by his constant attention to that line of behaviour by which he may please and gratify them. In this way, may a child, a servant or a subject, show himself gentle towards a father, a master, or a governor ; and, in like manner, any other inferior towards his superior.

'But the higher situations of life afford the most ample field for the cultivation and exercise of this branch of benevolence. It is one of the offices of charity which appears with the greatest beauty in those who have it most in their power to act contrary to it. The father of a family, whose heart is possessed with this virtue, will exercise his authority steadily, but with tenderness. He will not fail to notice the faults of his children, and will take every method, which his prudence can suggest, to prevent the repetition of them, but he will very carefully observe the apostolic injunction, not to provoke his children to wrath, or to discover any bitterness to them. If he ever treat them with any severity, as soon as they shall appear to be humbled by it, he will encourage them by his returning kindness, and convince them that he does a violence to his own heart, when he uses any other language, or adopts any other behaviour to them than what is most kind and affectionate. The gentleness of a master to his servants will, in like manner, direct to that behaviour which will make a state of subjection the easiest to them, and the remembrance of their dependance the least irksome to their minds. To make them a just return for their services, according to mutual agreement, and to add a proper acknowledgment for any extraordinary labour, is no more than common equity. Nor will a gentle nature fail to pay a certain attention which, particularly in sickness, domestics have a right to require. Their faults should be blamed in a manner fitted to encourage their return to their duty, and to make their subjection sit as easy upon their minds as is consistent with the nature and design of the relation between masters and servants. The effect of gentleness in higher governors is easily conceived, and, after what has been observed, needs not to be described. Its influence on the intercourse between equals and friends, and the pleasing direction which it will give to all their endeavours to serve and please one another, are sufficiently obvious.'

To those readers who have a taste for moral truth, in a plain and simple dress, we recommend these discourses as adapted to afford them no small degree of pleasure and improvement:

ART. XIX. *A Narrative of Facts relating to a Prosecution for High Treason*; including the Address to the Jury, which the Court refused to hear: with Letters to the Attorney General, Lord Chief Justice Eyre, Mr. Serjeant Adair, the Honourable Thomas Erskine, and Vicary Gibbs, Esq. and the Defence the Author had prepared, if he had been brought to Trial. By Thomas Holcroft. 8vo. 3s. 6d. Symonds. 1795.

WE learn from history that, at various periods, the people of this country have been alarmed by reports of plots and conspiracies, which in the end were found to be completely imaginary; that the alarms were generally propagated by factious individuals, to answer some immediate political purpose; and that the well-meaning many were made the dupes of the designing few. The secrets of those periods being laid open to

us by historians, we are not at a loss to account for the events recorded by them. We see one unprincipled party endeavouring to supplant another as unprincipled perhaps as itself, and employing, without scruple or remorse, every means, however wicked and infamous, that were likely to conduce to such an end.—The case of the late prosecutions for treason is of a very different complexion indeed, and will probably puzzle our latest posterity. The existence of a conspiracy in our days to overturn the Constitution has been asserted, not merely by this or that faction, not by this or that description of men, but by the united voice of the King, Lords, and Commons of the land; who made it a ground for passing a new act, empowering the crown to imprison suspected persons, without being obliged to bring them to trial within the time limited by law, or allowing them the other benefits of the *habeas corpus* act. The declaration thus solemnly made by the legislature was confirmed by a grand jury of the county of Middlesex, who found a bill against twelve individuals charged with the guilt of imagining the death of the king, and conspiring to effect a forcible dissolution of the present form of government. Reasoning, *à priori*, no man could with propriety suppose that a conspiracy, attested by such authorities, could be imaginary; every man must, on the contrary, be disposed to presume that however innocent the particular individuals accused might eventually appear, the existence of the conspiracy itself must be established beyond a doubt. How great, then, must be his surprise on finding that three successive petit juries were not able to discover a trace or shadow of a plot so authoritatively asserted by the legislature to exist, and so strongly countenanced by the conduct of a grand jury? The facts contained in the report made by the Committee of the House of Commons, and which were urged as the groundwork of the act of parliament that we have already mentioned, were almost all either proved or admitted on the trials: but the juries, so far from inferring from them the existence of a treasonable conspiracy, fully discharged the accusation, and acquitted the prisoners. It is evident that the Attorney-general himself was convinced that the verdicts went not merely to the acquittal of the accused, but struck at the very foundation of the charge itself; for he allowed four of the persons indicted to be discharged without trial, declining to bring against them that evidence which he had found to be insufficient to convict the three who were supposed to have been most guilty. In a word, with respect to them, the charge was completely abandoned; and their innocence was acknowledged by him whose duty it was to procure a verdict against them, had it been in his power so to do by legal means. This recognition of their innocence
 goes

goes far beyond themselves : it goes, in our opinion, to the *cause* for which they were prosecuted. The Attorney-general was unquestionably able to prove that they were members of societies established for the purpose of effecting a reform in parliament ; he could prove them to have concurred in various resolutions tending to that object,—resolutions which *he* considered as so many overt-acts of an intention in them to subvert the constitution ; he could prove that they had on various occasions pointed out and specified defects and abuses in the existing state of the representation of the people in the House of Commons, that they had ascertained the existence of an undue interference on the part of the peers in the elections of members of the lower house, and had contended for the necessity of an immediate and radical reform : all this he could prove ; and he might say that it manifested a design to destroy the constitution : why then did he not proceed ? Is it unfair to surmise that it was because he feared that what he deemed a design to overthrow the constitution would be considered by a jury as a design only to improve it, and consequently as praise-worthy, not traiterous, in those who were concerned in it ? In this point of view, we are of opinion that the late prosecutions may be thought of the highest importance, with respect to the events to which they may be the occasion of giving birth.

From the uniform tenor of Mr. Holcroft's writings, we think it may be fairly inferred that, though no man can be more ardent in the pursuit of what he conceives to be for the good of mankind, yet his principles would not allow him to employ force even for the attainment of such an object ; and consequently we feel ourselves strongly disposed to condemn the judgment of those, who could deem a person of this description a proper subject for a prosecution for the alleged crime of conspiring to murder the king, and forcibly to dissolve the present constitution of this country. Those who differ most from this gentleman, in political and speculative opinions, readily admit that his motives are humane ; and that even such of his systems as appear to them most Utopian are founded on notions of universal benevolence and philanthropy. His aim is to meliorate the condition of mankind, and to extend the sphere of their happiness ; which leads him to attack such institutions as he conceives to stand in the way of this great end :—but his only weapons are *arguments* ; all others he disclaims ; he addresses himself directly to the understanding, and labours not to inflame, but to convince. The heart of such a man, we were persuaded, could not harbour designs of murder and civil war ; and therefore, when we found that he was involved in a prosecution for high treason, we were induced to think that the

Attorney-general had but weak grounds to support the general charge of a conspiracy.

Having paid this tribute, which we deem justly due to the intentions of our author, we will now make some observations on his talents. His former productions have already established his reputation in the literary world, and this pamphlet is written with peculiar force and perspicuity of language. The ingenuity and subtlety of his mind have led him to strike out a system, which many sensible persons will not hesitate to call eccentric; and such it certainly is: but its eccentricity is not wild and confused; it is governed by laws of its own, and, like a comet, though darting through paths unfrequented by others, is consistent, uniform, and regular in its whole course. The address which he intended to make to the jury, had he been put on his defence, abounds with passages that will bear us out in this opinion;—an address which, while it displays uncommon ingenuity, we would not select as a proof of sound judgment; for it is unquestionably by much too metaphysical to be clearly comprehended by such men as usually serve on petit juries, in whom we look for little more than plain sense and integrity, and of whom we would not deem it any disparagement to say that they were not great proficient in metaphysics, nor deeply versed in the subtleties of logic and the refinements of ethics. The doctrines which he lays down appear calculated not more to establish his own innocence, than to prove the system, on which the jurisdiction of the court and jury was founded, to be not merely absurd but absolutely repugnant to justice. ‘If this reasoning be just, (says he, page 8 of the *Defence*,) it follows that to attempt to prevent crimes by coercion, is an error of the understanding, or, in other words, is itself also a crime.’ Now the very business in which the jurors were engaged, when they were impanelled to try him, was to exercise coercion, if they could be authorized by evidence to find him guilty; and, consequently, according to his principle, they were themselves committing a crime by the very act of sitting in judgment on him. With deference be it said that, though the manliness of his mind would not stoop to the task of *conciliating* his judges, nor to ask for any thing at their hands but strict justice, still we think that prudence, (a virtue which even the most innocent and the most magnanimous are allowed, by the general sense of mankind, to practise without the least disparagement,) might make him refrain from using *irritating* language; and surely it must be irritating to tell men that, for attempting to try him or any man, they are becoming criminals themselves. He says again (page 9,) ‘had punishment been an effectual means for preventing crime, as soon as punishment had been

been begun; time must have been on the decrease. This effect, however, is not produced; for men continue, from the introduction of punishment to the present hour, to be imprisoned, pilloried, whipped, and hanged.' This we conceive to be downright begging the question; for the argument assumes that there is no efficacy in punishment, because crimes are still committed, but it by no means attempts to prove that proposition. We leave it to philosophers to decide whether perfect innocence be compatible with the state of man in this world; or, in other words, whether human nature be capable of such improvement, no matter by what means, as that man should be able to live in society without violating any rule of right. We fear that they will decide in the negative, and will declare that there must be laws to restrain the human passions; consequently, that there must be coercion and punishment in the world. The fair way, then, in our opinion, of determining the question of the efficacy or inefficacy of punishment, will be by shewing, not whether punishment has extinguished crime, but whether it has narrowed the sphere of its operations; not whether there are not still to be found criminals; but whether there would not have been more; whether punishment has not lessened the number, not merely by cutting off from society such as had been convicted of a breach of law, but by deterring others from following their example. We are ready to allow that punishment is the worst way of reclaiming men; generous minds would not like to see *far* appointed prime minister to *good*: but every mind is not generous: a thirst for knowledge, a love of honour and rectitude, a sense of glory, will be to some sufficient incitements to act well: but there are others, we believe, on whom these noble motives would have no influence, and who would do nothing right, nor refrain from any thing wrong, except through fear of punishment.

Having laboured to shew that punishment cannot extirpate crime, Mr. Holcroft says that it is only by 'the communication of knowledge' that so desirable an object can be accomplished. It will certainly be allowed that, in theory at least, ignorance is the parent of vice, and the fertile source of crimes; and that the more men are enlightened, the more they will be likely to discharge their duties in society: but let us look to history, and see whether theory and practice have agreed. We generally find that the nearer a nation was to a state of nature, the more it was remarkable for purity of manners: that with knowledge came on refinements and luxury, and with them dissipation, corruption, and profligacy, which knowledge enabled men to *systematize*, if we may use such a term. We believe that the annals of the world prove, beyond contradiction, that the most enlightened periods have been distinguished by the greatest and

most numerous departures from the rules of right; and this it is that has made it a question among some able philosophers, whether knowledge, or at least learning, had been a blessing or a curse to mankind. We, for our own part, are decidedly of opinion that it is a blessing: but it does not follow that we must agree with our author that communication of knowledge will extirpate crime; for some of the greatest criminals that the world has ever known were at the same time possessed of an uncommon share of knowledge. The measure which he rejects, and the measure which he recommends, might, *united*, do what neither of them *separately* could effect. We agree with him that to instruct is to increase the happiness of mankind: but we cannot make such a sacrifice of our understanding as to admit with him that 'to punish is to increase the misery of society.' Who is the man, in the present state of things, so ignorant or uninformed as not to know that deliberately to kill another, for the purpose of seizing his property, is a heinous crime? Yet the commission of murder but too frequently occurs. Would it increase the misery of society to punish such a murderer? On the contrary, to suffer him to escape unpunished would strike at the very existence of society. Had our author argued only against *capital* punishment, we should consider his system in a very different point of view: but punishment in any shape, or in any degree, is coercion, and consequently equally against his doctrine.

While we thus combat his principal and fundamental opinions, let us confess that, if they be erroneous, the grounds on which he maintains them do honour to his heart, and ought to have shielded him from a prosecution for a crime so foreign to his feelings and his principles. That man cannot be a dangerous subject to any form of government, who says,

'It is a most sacred duty to proclaim the folly; but it is a duty still more sacred, if possible, not to persecute the fool For my own part I cannot respect absurdity; but I should be a vicious and a dangerous man could I attempt to offer it violence I feel no more reverence for the trappings of antiquity, than I do for a fool's cap and bells, I think them equally ridiculous and derogatory. Yet while I would gladly *prevail* on every wearer of them to *strip himself* of such insignia of vice and folly, I would not move a finger in the way of *force*, to wrest them from the characters whom I think they disgrace.'

On the whole, we think that Mr. H. has treated his subject with singular ingenuity; that he has placed the necessity of a parliamentary reform in a very strong light; that he has displayed the character of a peaceable, not of a seditious or rebellious, citizen; and that, though his long confinement and consequent losses and inconveniences might very naturally have provoked him

him to use warm and angry expressions, he has written with a temper which would do honour to a philosopher who had grown old in the habit of subduing his passions, and of being governed only by the voice of reason.

We have felt ourselves urged to dwell chiefly on the principal of the peculiar doctrines of this work. To the subordinate parts, as mentioned in the title, we have not room to attend; and therefore we leave them to the consideration and judgment of the public.

MONTHLY CATALOGUE,

For JANUARY, 1795.

LAW.

Art. 20. *An Essay on the Nature and Operation of Fines and Recoveries.* By William Cruise, Esq. of Lincoln's Inn. The third Edition revised, corrected, and enlarged. 8vo. 2 Vols. pp. 830. 12s. Boards. Butterworth. 1794.

THE first edition of this valuable work was published in the year 1783, and we noticed it in our 69th vol. p. 83, and in our 70th vol. p. 309.—In the year 1786 a second appeared with considerable additions. The author has improved the present opportunity of correcting and enlarging his work, and of rendering it still more worthy of the public acceptance.

Art. 21. *The New Instructor Clericalis*, stating the Authority, Jurisdiction, and modern Practice of the Court of Common Pleas; with Directions for commencing and defending Actions, entering up Judgments, suing out Executions, and proceeding in Error. To which are added the Rules of the Court, modern Precedents, and several other Matters necessary to be known by Attornies and their Clerks in Town and Country. Illustrated by Notes, Observations, and a copious Index. By John Impey, Inner Temple. The fourth Edition corrected; with considerable Additions from all the printed Cases, and several not in print, down to the present Time. 8vo. pp. 870. 10s. 6d. bound. Butterworth. 1794.

The author has introduced into this edition the cases in points of practice which have been determined in the court of Common Pleas since the appearance of his last impression. He has inserted the new rules of court, and has presented the reader with some decisions never before in print, and has also marked the distinctions subsisting between the practice of this court, and that of the court of King's Bench.—Mr. Impey appears to have taken very considerable pains to render his work useful.

Art. 22. *Reports of Cases argued and determined in the High Court of Chancery*, in the Time of Lord Chancellor Hardwicke. By John Tracy Atkyns of Lincoln's Inn, Esq. Curitor Baron of the Exchequer. The third Edition revised and corrected; with Notes and References to former and modern Determinations, and to the Re-

Register's Books. By Francis William Sanders of Lincoln's Inn, Esq. Author of an Essay on the Law of Uses and Trusts. In three Volumes Royal 8vo. 2l. Boards. Brooks. 1794.

These Reports appeared in folio in the year 1765, and were noticed in our 33d vol. p. 107. In the year 1781, a new edition in three volumes royal octavo, with the addition of some marginal references, was published.—The present editor gives the following account of the plan pursued on this occasion: 'To examine the cases with the Register's books, and to correct them, when found necessary, has been his principal object. Where a correction has been thought in any wise material to the decision of a case, it has been distinguished by a separate note. In some very few instances a slight alteration in the original text has been adopted, with a view of making it correspond with the Register; but this has been done in such cases only, where the alteration has been deemed too inconsiderable to require a distinct note. In other respects the original text has been fully preserved. Where it has been thought unnecessary to make extracts (the case being considered sufficiently correct without them) a mere reference to the folio, letter, and year of the Register's book has been added.'

The editor proceeds to observe 'that he has frequently experienced his researches in the Register's books anticipated by the previous labours of Mr. Atkyns.'—'To the present edition a variety of references have been made to cases determined, as well before, as subsequent to, the original publication of these Reports. Some MS. cases have likewise been added; and to each volume is prefixed a table of the names of the cases referred to by the notes contained in such volume. Upon points which have been considered material, notes have been subjoined, in which the principles of the several cases relative thereto, have been carefully extracted and explained.'

Mr. Sanders, by his diligence and accuracy, has considerably improved these valuable Reports; what he has undertaken he has performed with fidelity and ability; and the present work may be considered as a proper companion for Mr. Coxe's admirable editions of Peere Williams's Reports.—We could have wished that the three indices had been comprized in one; the convenience of the reader would by that measure have been consulted, and the size of the volumes somewhat diminished.

Art. 23. *Report of Cases argued and determined in the Court of King's Bench, from Michaelmas Term 33d George III. to Trinity Term 34th George III. inclusive.* With Tables of the Names of Cases and principal Matters. By Charles Darnford, and Edward Hyde Esq. of the Temple, Esquires, Barristers at Law. Vol. V. Folio. pp. 780. 2l. 8s. bound. Butterworth. 1794.

It is only necessary to inform our readers that, by the publication of the last number, the fifth volume of this useful work is now completed.

Art. 24. *Term Reports in the Court of King's Bench, from Trinity Term 27th George III. to Michaelmas Term 29th George III. both inclusive.* With Tables of the Names of Cases and principal Matters. By

By Charles Durnford, and Edward Hyde East, of the Temple, Esquires, Barristers at Law. The fourth Edition corrected, with additional References. In two Volumes. Royal 8vo. pp. 830. 19s. Boards. Butterworth. 1794.

We noticed the republication of the first volume of these Reports in their present commodious size in our 15th vol. N. S. p. 200; to which we refer our readers, the second volume being exactly on the same plan.

Art. 25. *The Genuine Trial of Thomas Hardy, for High Treason,* at the Sessions House in the Old Bailey, from Oct. 28, to Nov. 5, 1794. By Manoah Sibly, Short-hand Writer to the City of London. Vol. I. 8vo. 7s. Boards. Jordan.

If we consider the nature of the late proceedings on the heavy charge of high treason, together with the critical circumstances of the times, the present case will appear to be one of the most interesting and most important that has occurred in this kingdom, since the establishment of our happy constitution.

The volume now before us contains the—opening of the special commission,—the Lord President's charge to the Grand Jury,—list of the names, and places of residence, of the witnesses, and of the jurors,—the arraignment of the prisoners [for there were eleven persons in the general indictment, besides Mr. Hardy,]—copy of the indictment,—challenging of the jury,—and the proceedings of the Court during the first three days of the trial of Thomas Hardy, Secretary to the Corresponding Society.

The remainder of Mr. Sibly's publication will comprehend the speeches of the Attorney and Solicitor General,—the examination of witnesses,—copies of the papers that were read in evidence,—speeches of Messrs. Erskine and Gibbs,—defence of the prisoner,—the Lord President's summary,—verdict of the jury, &c. &c.

EAST INDIA AFFAIRS.

Art. 26. *An Answer to Mr. Princeps's Observations on the Mocurrery System.* By T. Law, Esq. 8vo. 1s. Fowler.

Intended to counteract the great effect already produced on the public sentiment by Mr. Princeps's pamphlet, Mr. Greville's * chapter on the Mocurrery System, and such other publications as may have lately issued from the press in support of Mr. Grant's opinion, that the Zemindary tenures of Hindostan were rather of the nature of advowsons than of feudal dominion, and consisted in the right of levying over certain districts a land-tax varying with the produce, and not in the absolute property of the soil, which a set of vassals, or farmers, were permitted to cultivate on the payment of certain dues. Mr. Law, as is well known, inclines to the latter hypothesis, and bestows high encomiums on Lord Cornwallis for acting on it.

The case of the Nabob, p. 27 of this tract, seems to evince that the sums paid by the Zemindars to the sovereign often differ as widely from the amount which they levy on the husbandman, as the rate of a benefice in the king's books varies from its actual produce. The case of

* See Rev. for October, p. 184. Art. *British India Analyzed.*

Syed Gulaum Hussen, the historian, p. 28, shews that it was customary for private persons to commute the tythe on their own estates for the fee-simple of equivalent land. The Syed appears to have made this commutation for his own life, and to have wished to make it in perpetuity.

There is one regulation by Lord Cornwallis, on which we feel no less inclined than Mr. Law to dwell with approbation; namely, that which corrects the *fluctuating* nature of the land-tax, which makes the present assessment a maximum, and forbids the Zemindars to derive any increase of opulence from the improvement of a cultivation to which they in no respect conduce.

Art. 27. *Remarks upon Observations on the Report of the Committee appointed to inspect the Lords' Journals, in relation to the Trial of Mr. Hastings.* 8vo. 1s. Debrett. 1794.

The Observations, to which these Remarks are a reply, were written to complain of delay of judgment in Mr. Hastings's trial, as an act of injustice to an individual who has performed essential and important services to the public. The respondent criminales Mr. Hastings with more severity than seems justifiable, pending the trial. His principal answers to the charge of delay are, that the complaint, whatever ground there is for it, falls on Mr. Hastings; and that in fact the trial, in its full space of seven years, has only occupied 148 days; which, allowing three hours to each day, makes 444 hours, or somewhat more than a fortnight of actual time. Mr. Burke is extolled as the avenger of Indian crimes, and his name is loaded with honour little short of idolatry.

Art. 28. *The Substance of a Speech delivered at a General Court at the East India House, 18th June 1794: on the Impropriety of allowing the Directors of the East India Company to trade to or from India, in their private Capacities; with Notes.* By Richard Twining. 8vo. 1s. Cadell.

This speech undertakes to prove principally two points:—one, that the private commerce of Directors to the East, whether as principals or agents, is utterly inconsistent with the interests of the East India Company:—the other, that the right, which Directors at present possess, of trading to India in their private capacities, has been granted to them without the knowledge either of the Court of Directors or of the Court of Proprietors; and in direct violation of what was most clearly agreed between Government and the Company.

The observations on the oath of the Directors, p. 22, might surely have been omitted.

Art. 29. *The Debates at the East India House, 18th June, 1794; on the Consideration of the Report of the Committee of Bye-laws, and on Mr. Twining's Motion, "that no Director be allowed to carry on any Trade or Commerce to or from India, directly or indirectly, either as Principal or Agent."* Reported by William Woodfall. 4to. 2s. Debrett, &c.

We are pleased that the reporting of debates at the India-house should have fallen into hands so well qualified for arranging the fugitive remarks of our leading merchants, in a form which will do honour to commercial eloquence. It may be suspected, however, that the

the consequence of this publicity will be analogous to that produced in the Senate by the circulation of parliamentary debates; and will ultimately throw the office of Director into the hands of those who make the best orators and pamphleteers, in behalf of the supposed interests and rights of the proprietors. With respect to the present publication, it may suffice to state that, although these debates, which regard the right of the Directors to a private trade to India, took place in June last, yet, as the consideration of Mr. Twining's motion on the subject was adjourned to December, it appeared to the editor more convenient to reserve their appearance till they were likely again to occupy the public attention. The Appendix contains the necessary documents.

Art. 30. *An Answer to the Speech delivered by Mr. Richard Twining, at the East India House, 18th June 1794, &c.* By Samuel Tolfrey, a Proprietor of India Stock. 8vo. 1s. 6d. Stockdale.

This reply more than insinuates that the great object of that temperate spirit of reformation, that moderate patriotism, which has of late illustrated the India-house, is 'to exclude from the Direction those very gentlemen whose influence, talents, and experience essentially contributed to accomplish' the late renewal of the charter. It contains a very methodical and instructive comment on Mr. Twining's pamphlet, and may be expected to call forth a rejoinder, which cannot but warmly interest the whole body of proprietors.

Art. 31. *A Sketch of the Debate, that took place at the India-house in Leadenhall-street, on Wednesday the 9th of October inst. on the following Motion of William Lushington, Esq. "That a General Court be held on the 23d instant, to take into consideration an Address to his Majesty, expressive of the firm determination of this Company to give every support in their power, to the Government of the Country, at this arduous crisis, and particularly to express a wish to raise and cloath three Fencible Regiments, to serve in Great Britain, Ireland, or the Islands of Jersey and Guernsey, and to recommend that the Officers belonging to the Company's military establishment in India, now in Europe, may be employed in those regiments, subject to his Majesty's approbation."* By William Woodfall. 4to. 1s. 6d. Debrett.

There is something splendid in that coalition of establishments which has hitherto been found requisite for each other's support. Wealth, in large masses and in corporate action, is very dazzling; and to vulgar eyes it appears in that form more productive of acute happiness, of ornamental civilization, and of applicable force, than in the state of more equal diffusion and swifter increase, to which the principles of that arch-leveller, Dr. Adam Smith, would naturally reduce it. We must not wonder, then, that, within the purlieus of Leadenhall, philosophic theories of commerce should pass for revolutionary impiety; the nation, which has abolished companies and custom-houses, for an academy of barbarism; its armies, for an horde of banditti; and its laws, for a digest of anarchy. Under such impressions, the contemporary progress of the French in arts and arms,—the rapid increase among them of the wages of labour, and of the surface of cultivated

cultivated soil,—the attachment of their populace,—their privileged democratic institutions,—their multiplying marriages,—their successful piracy,—their suppression of unproductive toil,—their capability of an agrarian law,—and all their growing resources,—are overlooked,—and a desperate war against them is to be supported and encouraged: a war begun through the want of recognizing a right of power in the deputies of their people; the continuance of which serves, no doubt, to perpetuate the odious proscriptions to which, in moments of crisis, their factions in turn resort: but the termination of which, unless speedy, must be fatal to our dearest domestic interests. Surely we were more prudent to recall the French to the arts of peace, *in which we can excel them*, than to persevere in a contest which may too soon be conducted on our own soil, to the inevitable interruption of those tranquil refinements of which we grow so effeminately jealous.

So much for the general propriety of the Address. The debate was of course opened with an eloquent selection from Mr. Burke's exhaustless book of topics. Of its local propriety, the following extract may give some idea:

* Sir Francis Baring said, he did not rise to state his sentiments on the Address then, because he did not think *that* the fit moment for discussing it, as it would come under the consideration of the Court a fortnight hence. He thought the Court could not go too far in expressions of attachment to the King and Constitution, but his doubts how far the Court was competent to vote away any of the Company's cash, for that, or any other publick purpose, before they had complied with the injunctions imposed upon them by the charter, went farther than those of the Honourable Gentleman who had proposed the amendment. By that charter, gentlemen would recollect, that Government were entitled to 500,000*l.* if there should remain so much surplus, after the other provisions of the charter had been fulfilled. In his opinion, Sir Francis said, there was not likely to be any surplus for Government this year, and as they had found it necessary to go to Parliament a few months since, for leave to borrow a million, it would have a very odd appearance for the Company to be profuse, especially when, from the state of their accounts, it would be evident that they had it not in their power to be even just, much more generous. Upon the whole, he thought it would be necessary for the Directors to take legal advice upon the subject, and not precipitately vote away large sums of money, while the exigences of the war kept their treasury empty.

Art. 32. *The Adjourned Debate*, which took place at the India-house in Leadenhall-street, on Thursday, October 23, 1794, on the Question for presenting an Address to his Majesty, offering to raise three Regiments for the Publick Service. Reported by William Woodfall. 4to. 2s. Debrett.

This continuation of the discussion noticed in the preceding article thus opens:

* Mr. Collins seized the occasion the moment the Chairman had taken his seat, and began to read a written remonstrance against the measure agitated at the last Court, stating, in strong and marked terms,

terms; a series of objections, that amounted, in his estimation, to an unanswerable argument against the Court's agreeing to put their hands into the purse of the East India proprietors, (many of whom were absent) under the pretence of patriotism, and probably for no wise or good purpose, but merely to answer the private views of particular individuals, connected with the members of Administration. Among other appeals to the justice of all present, Mr. Collins reminded the Court, that public patriotism ought not to be made the instrument of private injustice, that there were a number of proprietors, widows and children, over whose property they had no right to exercise dominion; to force them to part with a proportion of their property, under the semblance of supporting the intended measure, was to rob the fatherless and defenceless; but even without that argument, he called on the Court of Directors, who voted as trustees for the Company, to demonstrate clearly and satisfactorily, that they could afford to give this assistance, without endangering the reduction of their dividend. The war, he said, was an unfortunate and ruinous war, it behoved the Court, therefore, not to hazard a reduction of the dividend, in pursuit of an arduous, an expensive, and to all appearance, an impracticable object. Nor could he see any reason why the East India Company should take the lead in addressing the Crown upon new grounds, and come forward with an offer, which they neither perhaps had a right to make, nor the power to fulfill when made. Much had been said in the last Court, to excite them to this measure, by quoting the sums of money voted in various parts of the kingdom, to support the war; for his part, he conceived the example tended rather to check, than excite their present efforts. He said that through the whole kingdom, the sums subscribed, did not exceed 250,000*l.* He stated calculations to shew, that this dividend, among the inhabitants, did not exceed *Five Shillings* per head, a small proof of the zeal with which the war was viewed by the inhabitants at large. In support of the proposed Address, he observed it had been stated that Addresses had been poured in from all parts of the kingdom, to the Throne; Addresses there had been certainly some few in number, but these were rather confined to congratulations upon the victory so gloriously achieved by Lord Howe, than extended to the broad question of war or peace? Addicted to no party, member of no club, and never having belonged to any political society in his life, he said, he was neither to be cajoled into an assent of what his conscience disapproved, nor deterred from delivering his sentiments where he was so nearly concerned, as he felt himself upon the present occasion; his great anxiety was, that while we were reclaiming the violence of others, he might not have to complain that his private property, and that of the other proprietors, was put in a state of requisition, in order to answer some political purpose, that was carefully concealed.'

Mr. C. was answered by Mr. Lushington; from whose impressive speech we shall select a striking passage:

'Sir, the Powers of Europe have been under the unfortunate delusion, that France, in her distracted state, could not be formidable, but she certainly is so, beyond the example of former times. Her power is founded on circumstances, which we, in the same case, should deplore

deplete as public calamities. The destruction of commerce, the annihilation of manufactures, and the suspension of every branch of domestic industry, excepting what are necessary for the production of the first necessities of life, and the essential requisites for war. These are the sources, Sir, which supply the effective strength, and all the collateral aids of that powerful military mass, which threatens destruction to all the regular governments of Europe; but this military mass, Sir, the production of publick misfortune, the desperate, but powerful effort of internal distraction, must be opposed and resisted by a principle of action, equally prompt and effective, or the *forum of modern Rome*, will dictate the terms of existence to mankind in every quarter of Europe. The French nation, Sir, are excited either by the frenzy of popular ambition, or a spirit of rapacity, natural to a country so lately enriched by the gifts of fortune, but now impoverished by the ravages of internal distraction. In either case, the motive of action is powerful, and France must be repressed by strong and timely exertion, or the liberties of Britain and of Europe will be subject to the tyrannical rule of a wild democracy. The general wish, Sir, is for peace, but the sinews of war must be invigorated, before we can expect a safe and reasonable peace. A proposition for peace should be preceded by some signal advantage; repeated misfortunes preclude all hope of reasonable accommodation. In such situations, nations do not negotiate, but *beg* a peace. An earnest and unanimous declaration from the country, to support the Government in the prosecution of the war, would have more effect to dispose the enemy to a reasonable pacification, than the total defeat of their principal armies. If this position be true, is it possible that men of property and reflection, or that the numerous classes of industry, who in their respective arts and capitals in trade and manufacture have (to them) an important stake in the events of the war, (for they all have comfort and competency): is it possible, I say, Sir, that they should for a moment hesitate to make the most decided declarations that they will support the Government with their lives and fortunes, in the prosecution of the war; for they may rest assured that this is the most effectual, and the only means to obtain a speedy, safe, and reasonable peace?

‘ But, Sir, if some general and vigorous measure of this sort be not speedily pursued, what will be our situation? I clearly foresee that after making our last weak and insufficient effort, for weak it must be (because if manly and powerful, such as this country has been and is still capable of, the case could never happen), we shall be reduced to the dreadful necessity of entreating peace at the bar of the French Convention by a National ambassador, *and that ambassador perhaps a Royal one*, carrying with him, and leaving at the bar of that Convention, all the character, all the dignity, and all the fortune of this Island. Examples of this, Sir, we find in the History of that Nation, whom they respect as a proper model for their own. I am sure, my countrymen cannot think on such an event, without feeling the strongest incitement to indignation, without instantly resolving to make every exertion to avert a state of such disaster and disgrace. To suppose them indifferent, is to suppose, that they no longer possess
that

that spirited and manly character which distinguished their ancestors, and made them triumph over France in every state of society.'

It is scarcely necessary to add that the Address was carried. The debate does honour to the skill of the speakers, and is probably published in order to stimulate other addresses in behalf of war. *Quis Deus tam sœva incendia Teucris avertit?*

AGRICULTURE.

Art. 33. *Plain and useful Instructions to Farmers; or an improved Method of Management of Arable Land; with some Hints upon Drainage, Fences, and the Improvement of Turnpike and Cross Roads.* By Joseph Hodkinson. 8vo. 1s. Rivingtons. 1794.

Mr. Hodkinson's body of husbandry has at least one recommendation, which many books on the same subject have not: it is cheap. Rather unfortunately, however, for *his system*, as he is pleased to style it, it has been so long known and practised, that it is almost worn out of use:—a great part of the lands of the kingdom being already *tired* (as it is phrased) of the rotation of turnips, barley, clover, wheat: so that our author may be said to be (in the country way of speaking,) a day after the fair: neither are his *hints* very eligible. The pamphlet is, indeed, in every respect, literally and figuratively, a petty performance. Nevertheless, we recommend it to gentlemen of landed estates, as a little thing which is no way improper to be distributed * among the middle and lower classes of tenants: it may *set them a-thinking*.

PHILOSOPHY and MATHEMATICS.

Art. 34. *The Construction and Use of a Thermometer, for shewing the Extremes of Temperature in the Atmosphere, during the Observer's Absence. Together with Experiments on the Variations of Local Heat; and other Meteorological Observations.* By James Six, Esq. F.R.S. Royal 8vo. pp. 86. 4s. Boards. Wilkie. 1794.

The principal part of this posthumous publication is contained in three papers which were printed in the 72d, 74th, and 78th volumes of the Philosophical Transactions; and pretty full accounts of them will be found in our Review, vol. lxxviii. p. 385, vol. lxxii. p. 356, and vol. lxxix. p. 323; so that little more concerning them needs be said in this place. The most material addition is an appendix; in which, full and very explicit directions are given for making these thermometers; and to which we must refer our readers, as no adequate idea can be given of it without the figures which accompany it in the volume.

Art. 35. *The Arithmetical and Mathematical Repository, being a new improved System of Practical Arithmetic, in all its Branches; designed for the Use of Schools, Academies, and Counting-houses; and also for the Benefit of private Persons who have not the Assistance of a Teacher.* By John Eadon, Author of the Arithmetician's Guide, and Teacher of the Mathematics in the Free Writing and Grammar Schools, Sheffield. Vol. I. 8vo. pp. 392. 6s. Boards. Robinsons. 1794.

* For this purpose they are to be purchased at the rate of 2s for a guinea.

This

This work is to be comprised in four volumes. The one before us is divided into three books: the first of which treats of the arithmetic of whole numbers, with its application to mercantile business. The second contains the principles of vulgar and decimal fractions, the explanation and use of logarithms; the extraction of roots, and their application to a variety of subjects. The third contains rules for calculating the strength of timber; the description and use of the sliding-rule; practical geometry; mensuration of superficies and solids by the pen and sliding-rule; rules for measuring standing timber, and all kinds of artificer's work; the absolute, relative, and specific weight of bodies, copiously exemplified. Also, a variety of questions on subjects useful, instructing, and entertaining.

The author remarks that the use of arithmetic is so universal, that it is no wonder that so many efforts are made to further its improvement; and he begs leave to offer himself a candidate for a share of the praise due to such endeavours; having, he humbly hopes, made considerable improvements, both in matter and arrangement, on the many useful treatises already extant. He observes farther, that *Every man thinks her own brood fair*; and therefore, perhaps, all teachers may be partial to their own methods: how far this may be applicable to him, he is willing to leave to the judgment of an impartial public. We are inclined to think that the innuendo may be applicable to him, in some degree: but we wish him to remember that merit is seldom unaccompanied by modesty.

DOCTRINE of TITHES.

Art. 36. *Tithes politically, judicially, and justly considered.* Addressed to the Clergy of the University of Cambridge; with Strictures upon the Farnham Hop-bill; in which the Necessity of a general Commutation of Tithes is demonstrated, Modes of Commutation are proposed, and the proper Measures pointed out for obtaining such as may meet the Public Will. By a Pluralist. 8vo. pp. 185. 4s. Boards. Marfom, &c. 1794.

This zealous advocate for the claims of the church thus explains his motive for addressing the public on the subject of tithes, in his dedication to the University of Cambridge: he begs them to 'accept the testimony of an *unbiaſſed* individual; of one who has long fought the hard fights of equity, has combated in the cruel contests of *law*, and speaks from *ſore* experience.'

On the national utility of the clergy, as an important part of the constitution, our pluralist has much to say; and many of his arguments are no doubt irrefragable. On the smallness of their incomes, and the cruelty of taxing their little revenues, he warmly expatiates. 'Taxing the clergy for their tithes,' he says, 'is an attempt to dishonour the Deity.'—On this representation of the matter, something may possibly be urged by those who do not see it in exactly the same light:—but we are not, at present, inclined to interpose, in a contest of so much delicacy.

The subject of tithes is undoubtedly of the first importance in the political œconomy of this country; and the public are fortunate in having it brought forward with so much promptitude, by a clergyman

of the Established Church; who advises his brethren, at large, to accompany the gentlemen of the *south-western counties*, in their meditated petition to parliament, for an equitable commutation of tithes; and who himself offers proposals for that purpose.

His plan of commutation is divided into two parts; though in effect it is three-fold:

1. To draw the church revenue, under proposed regulations, from the same sources which support it at present.
2. To levy it on property in general.
3. Government * to take to itself the property of the church, and to pay adequate stipends out of the national revenue.

The second and third proposals amount nearly to one and the same thing, viz. Laying the burthen equally on those for whose benefit it is understood to be imposed:—a liberal, ample, and firm basis.—His second plan he includes in the close of his first; and he observes, P. 174:

* Thus far has this work proceeded upon the principle of drawing the church-revenue from the same sources which support it at present. It is contended by many, and indeed upon the ground of right, that an universal reform ought to take place; not only a reform in the manner of paying tithes, but also, a change in the persons by whom they shall be paid; that no inhabitant of our country can justly refuse to contribute to the maintenance of the national church, because it is an establishment, not indeed so much for an ecclesiastical, as a civil purpose; an establishment, like all other public appointments,—for the general service of the state. Do not the trader and the stock-holder, it is asked, owe as much to the bounty of heaven and the protection of the state, and are they not full as able to contribute to the exigencies of the one, and to evince their gratitude to the other, as the poor and laborious farmer?

* The more equal the contribution is levied, the less it will be felt. A national church must be supported by some means: now, as it is established for the benefit of all, all ought to contribute to its support. What it is the duty of all to perform, it is both absurd and impolitic to compel a part to accomplish. And where is the expediency,—to say nothing of the justice,—of extorting the church-revenue from the diurnal toil of rustick industry, while the wealthy stock-holder (comparatively an useless member of society) bestows nothing from his abundance?

* The pecoliar partiality of this tax has of late been clearly perceived by the people. The same objection certainly lies against the poor-rates, and land-tax; of which in general the merchants and manufacturers are the first cause, giving birth to a burden, which they leave others to support. But it is to be observed that these levies do, at least nominally, extend to the stocks of trade; although, for want of a specified mode of computing the value of such property, it is not made contributory. And such is the consequent weight of these taxes, that,

* To this part of the scheme, it is easy to foresee, many objections will be made; and those of no inconsiderable weight.

unless

unless something be done to mitigate it, the most dire effects are certainly soon to be apprehended.

‘ SECOND PROPOSAL.

‘ From the present produce and disposal of the church-revenue, it is most earnestly to be desired by the parochial clergy, that government would take to itself the whole, as has lately been done in a neighbouring kingdom, and appoint from the exchequer such stipends to the several orders, as in their wisdom might seem right. Thus annulling the tithe-claim in toto, would be no other than strict justice to the people; since, from the first principle of tithing, as well as of right reason, all kinds of property and persons were to pay tithes, though many of them have found ways and means to evade it. Let the clergy then be paid as the law-officers are; and thus would the burden be generally and fairly laid.’

In closing our brief sketch of the design of this elaborate and animated tract, we must observe to our readers that the work abounds with remarks and arguments, which cannot fail of attracting the attention of those (and their name is *Legion*,) who are more particularly interested in the subject; and especially the promoters of the *Farnham Hop-bill*: to which the author is extremely averse, as tending to ‘ expose the clergy to new sources of oppression.’

There is an appearance of petulance and acrimony in our author’s style, especially when he is attacking his hated adversaries, the lawyers: but it is no part of our business to interfere in personal animosities.

POLITICAL.

Art. 37. Political Essays relative to the Affairs of Ireland in 1791, 1792, and 1793, with Remarks on the present State of that Country. By Theobald M’Kenna, Esq. 8vo. pp. 226. 5s. Boards. Debrett. 1794.

After an attentive perusal of these sheets, Mr. M’Kenna appears to us in the light of an advocate who, looking only to the interest of his client, thinks those the best arguments which are most likely to render his cause successful, and therefore adopts them, while he studiously rejects others which, though stronger in their nature, and founded on much broader and even incontestible principles, he does not venture to employ; because, from certain circumstances, they might defeat instead of promoting his object. Had not this been the case, Mr. M’Kenna would not have descended so low as to rest the claim of millions of men to emancipation, on the miserable grounds of *policy* and *expediency*; he would have claimed as a *constitutional right* what he contented to ask as a *boon*; he would have proved it to be an act of *justice*, not of *favour*; a homage due to the constitution, not a gratuity flowing only from bounty or liberality. He would have undertaken to shew something more than mere *error*, in a judgment of attainder passed not only against a great majority of a whole nation, but against their posterity; an attainder so much more cruel in its consequences than that which follows the conviction of an individual on a charge of high treason, as that the issue of the latter, though deprived of the inheritance of their ancestors, may acquire property, transmit it as an inheritance to their posterity, and, in common with the rest

of their fellow-subjects, enjoy all civil rights and advantages; except such only as they might have derived from their attained predecession; while the descendants of the Catholics of the last century were not only deprived of those constitutional rights which their ancestors once possessed, but without a crime on their part were rendered incapable of recovering them. He would have appealed to justice, to Magna Charta, to reason, and to the civil if not the natural rights of man. He would have challenged the title by which a handful of men ventured to disfranchise seven-tenths of a whole nation, and subject them to disqualifying laws, to the enacting of which they were in no sense parties; and to the payment of taxes in the imposing of which the millions thus disfranchised could not be said to be even virtually consenting, because they were expressly excluded from the right of sending representatives to parliament, or sitting there themselves.

From the sample which the Essayist has given us of his talents, we are convinced that he could have pursued this line of argument with ability, if he had not been persuaded that he could better serve the cause of his friends by proving that the system, by which the Catholics of Ireland were crushed, was impolitic, and injurious as well to the oppressors as to the oppressed. We believe that, in taking the course which he has followed, he acted judiciously: but, at the same time, we must lament that prejudice should have been so rooted in the minds of the prevailing party in Ireland, that they could not bear to be told that their system was at war with justice; that they enjoyed no constitutional advantages to which their disfranchised fellow-subjects had not, in the eye of reason and society, as unquestionable a right as themselves; and that they could not persevere in keeping their Catholic brethren out of the pale of the constitution, without trampling on the sacred principles on which it was raised, and on which alone it can stand. There can be no *public mind* in a country, in which the rulers may tell the people that a removal of a suspension of the constitution is a favour, which may be granted or withholden at the pleasure of those who can remove it. In England, a minister is obliged to assign good reasons in support of a proposition for suspending any constitutional right of the subject for a time: but he needs not assign any reason at all for taking off the suspension, because it is a matter of course, and of right, that the people should not be deprived of any one of their rights for a single moment after the necessity for suspending them has ceased. There is this great difference, however, between the governments of England and of Ireland,—that the former is administered under the eye and for the benefit of a great people, whose rights no minister dares to dispute; while the latter has been conducted almost exclusively for the benefit of those who carried it on; who depended not on the people, and therefore disregarded them. Under such a system, public opinion could have no weight; nay it was scarcely possible that any such thing as a public opinion could exist. We trust, however, that such a system will no longer prevail in Ireland. We are informed that it has still some bigoted adherents there: but we hope that the day is passed in which the voice of the few was every thing, and that of the many nothing; and consequently that the government of that country will attend as little in future to the

selfish counsels of these monopolists, as it did formerly to the supplication of millions to be admitted to the benefits of the constitution.

We must compliment Mr. McKenna much on the temper and moderation which distinguish his essays, and which it is not very easy for an oppressed man to preserve when he is arguing with his oppressor. His arguments, drawn chiefly from policy and experience, are forcible, and well calculated to remove the fears, to soften the asperity, to undermine the prejudices, and to conciliate the good-will of his opponents. His style, indeed, is not elegant, nor his diction always grammatical: but it would seem as if he aimed only at being persuasive: had he not studied ease more than elegance, and attended more to things than to words, to substance than to ornament, no doubt his language might have been as remarkable for correctness and beauty, as it is for energy and sound sense; for it is evident, in other respects, that his education has been classical, and his reading extensive.—His design to ‘explain the condition of the Irish Roman Catholics, and to apply in their favour the principles of civil liberty,’ certainly merits the grateful acknowledgements of every liberal reader, who conscientiously ranks under that denomination.

Art. 38. *The Necessity of continuing the War, and the Dangers of an immediate Peace.* Translated from the French of Le Comte de Montgaillard. 8vo. 2s. Crosby. 1794.

This new work sets the author’s principles in a fairer point of view than any of his former publications. In his other productions, he inserted statements of what he called *facts*, but which, till he communicated them, were unknown at least to all those who were not resident in France. On those facts he grounded his advice to the confederated powers; who were the less blameable for not adopting it, as it was given by a man who addressed them under circumstances that rendered him an object of mistrust. Now, all that he urges is founded on *argument*, which every reasoning man can understand, and which cannot be influenced by the name or character of the individual who uses it.

The author labours to prove that present peace with France would be attended with ruin to all Europe. The Convention, he says, wishes for peace, only for the purpose of giving it to France, and taking it from the rest of the world, its emissaries waiting only for an ambassador to spread themselves over the globe: its assignats will pour like a deluge on every surrounding nation, and the consequence will be that the *specie* of every state will center in France: for he observes that, in a treaty of peace, the Convention will no doubt insist on inserting an article for binding the parties to allow the currency of this paper-money in their respective dominions. He next considers what security the allies can have for the observance of this treaty, and declares that he is unable to find any. For what he says on this head we refer to the pamphlet; see p. 37 to 40: but the matter is rather prophetic than argumentative. The Count contends that the establishment of a republic in France, under the circumstances which have accompanied its birth, must necessarily prove the downfall of every existing government in Europe. The weapon, which the French republicans are now preparing for the attack of every government not founded on “the rights of man,” is the system of education that they are adopting for

the rising generation ; a generation which, he says, has already seen its 12th year, reckoning, we presume, from about the period of the close of the American war, when the people of France began to consider attentively their political situation, and to examine the principles on which the ruling authority of a state ought to be founded. On this subject of the education of youth, which is a powerful engine in the hands of a ruler, our author makes many judicious remarks ; as the reader will perceive from the following extract :

‘ Education, which is so essential a portion of governments, and which ought perpetually to continue interwoven with their principles, education has been dexterously seized upon by the Convention, and they have neglected no means whatever, for the purpose of rendering it formidable to Europe. So thoroughly does their vigilant attention, in this particular point, draw after it all the effects of tyranny, that even the parent who is the most attached to monarchy, becomes forced to fill the mind of his son with republican principles. To little purpose could monarchy take refuge amidst her interior establishments, because the love which infancy there clandestinely imbibes for royalty is immediately destroyed, by impressions from without. Kings are described to youth as the enemies of their country ; and it is at the feet of the statues of *Brutus* and of *Mutius Scaevola*, that they compel them to swear, that they will make the example of these *Romans* the object of their imitation.

‘ The generation which is to invade and to destroy Europe has now reached the twelfth year of its age ; it was born in the very midst of a revolution ; it has seen all the epocha of this revolution ; it has inhaled all its principles, and it has sucked in every poison by which it was infected. Daily does the hatred which this generation has conceived against kings increase ; daily does its love for a republic experience an augmentation : it has not cast its eyes upon the monarchy, for, the monarchy had expired when this generation first started into birth ; it has only just glanced at it for the purpose of insulting it, being, as yet, too feeble to give it battle. Too miserable lot of infancy ! this age is intirely within the power of its first guides ; and it is not alone its imbecility, but even its innocence, which delivers it up either to error or to criminality ! Infancy will never learn in France, that the government of a single person is that which promises to mankind the most abundant portion of welfare and of peace ; it will have drawn in anarchy with its early breath ; it will have grown with equality ; it will have followed a *triumph* ; then, it must have the world before it ; for, its inclinations are to reduce it to subjection.

‘ Where is the treaty of peace which can constrain this rising generation to renounce so horrible a conquest ? We must vanquish it, we must enlighten it, and we must render it happy, in order that we may cease from contemplating it with apprehensions. Should the necessity of establishing so great an advantage be left to the Convention, we shall have reason to tremble, lest, after having rendered the French so formidable, after having given to them all the plagues of liberty, the Convention should occasion them to taste the charms of slavery ; then, will it be forced to relinquish it to the spoils of the world ; for, we must, with the people, be during a long time pro-

spurious, unless we desire to be soon culpable. To the people, virtue is in fortune, fidelity in success; nor are they brought to reason but by supplying them with abundance.

The government of France, therefore, would be obliged to conquer, both for its own particular security, and even in consequence of the nature of those principles of liberty which its people may have imbibed; and, in proportion to the diminishing degree in which they may enjoy this freedom, will they endeavour to disturb the freedom of their neighbours. This will not prove repose, but anarchy; this will not be equality, but despotism, which will force them to embrace; and, more zealously affected to the dethronement of kings, than to the creation of republics, they would, in all quarters, favour licentiousness, and, in all quarters, protect sedition. Europe would have no governments; for, she is too corrupted to preserve republics. These are formed by virtues and by poverty; and riches and corruption accomplish their destruction. Rome drove away the *Tarquins*, and Rome resumed her freedom; the capital of the world beheld its master assassinated, and sixteen emperors murdered; yet, it remained enslaved, because liberty and corruption never met together.

From this it is evident that the Count thinks that the evils, which threaten Europe, can only be averted by a prosecution of the war: but he goes farther; for he says that the whole nature and system of the war must be changed, if we would not convert into an aggravation of our misfortunes the means which we employ to end them. His plan is for committing to *French armies* the task of pulling down the Convention: it is not, he observes, by a few scattered battalions of emigrants in the pay of different states that this great work can be accomplished, but by erecting the royal standard of France, placing it in the hands of a *prince of the blood*; who should be authorized to invite all Frenchmen, who are tired of tyranny and anarchy, to rally to it, in full confidence that it is not for the aggrandizement of other powers, but for the salvation of their country, that they are called to march under it. An explicit declaration on the part of all the allies, that they renounce all idea of enriching themselves with the spoils of France, he is convinced, would soon thin the ranks of the republican armies, and swell those of the princes. The pride of Frenchmen, whether republicans or not, will not allow them, he says, to stoop to any foreign power, nor to suffer their country to be dismembered: but this pride could not be hurt when, even in case of defeat, their conquerors should be their countrymen, and France not be in danger of being parcelled out between foreigners:—for the indivisibility of France

• • • It may be asked, will the *characters*, public and private, of the *Princes of the Blood* contribute, as may be wished, to the support of so great and hazardous an enterprise? Ought we not to be *thoroughly satisfied* with respect to this circumstance? We ask merely for information, and are sorry to find the Count so reserved in regard to their exemplary virtues. We do not *wish* to believe every report that may have been in circulation, on this head, in the public prints, on either side of the water; for such, it is well known, seldom deserve credit.

he is as strong an advocate as the most determined supporter of the Convention. This love for his country we are far from imputing as a fault to our author; on the contrary, as we think the love of country a virtue in ourselves, we must admit it to be one in him; and we applaud him the more for calling it forth into action on this occasion, as his declarations on this head cannot be pleasing to those whom he wishes to persuade to prosecute the war, and may therefore serve to prove that he is sincere in the cause which he has embraced. We concur with him entirely that, if we are to go on with the contest, we can do it both with greater effect and at infinitely less expence by arming Frenchmen who have estates and a country to recover, than by subsidizing courts that take our money, and leave unperformed the conditions on which it was advanced.

N. B. This article has been reviewed from the *Translation*. The original, published by Harlow, appeared under the title of *Nécessité de la Guerre & Dangers de la Paix.* 2s.

Art. 39. *A Letter addressed to his Majesty's Attorney General and Solicitor General*, in which the Doctrines lately maintained in Parliament, on the Subject of voluntary Subscriptions, are considered. 8vo. pp. 116. 2s. Debrett. 1794.

The object of this well-written and spirited pamphlet is to prove that the measures, recently pursued for raising subscriptions, are illegal and unconstitutional; and consequently, in the language of Sir Edward Coke, "grievances found out and proved, which ought to be put down and overthrown by authority of parliament." In attempting to make good this conclusion, the author displays much legal knowledge and ingenuity: but we pretend not to vouch for the conclusiveness of his arguments; and to enable the reader to appreciate their strength would require a larger citation from the pamphlet than our limits will allow. We must refer, therefore, to the work itself those of our readers who continue to think that, even in the present important crisis, no questions are of greater moment than those which relate to the preservation of our constitution and our laws.

Art. 40. *A Plan for the general Prevention of Poverty*; in a Letter to George Rose, Esq. dated June 28, 1793. By Richard Pew. Folio leaf. 2d. Crowder.

We have the same sort of apology to make for omitting to notice this letter sooner, as the minister has made for wholly neglecting it; namely, our being "engaged by a great variety of the most important occurrences." Indeed, we have already given Mr. Pew's admirable plan our fullest approbation; (see M. R. N. S. vol. x. p. 423.) and what can we do more? all that we can say farther, on this subject, is that we recommend the perusal of Mr. Pew's letter to every one who pays toward the enormous tax, at present levied, for the support and maintenance of the poor;—which tax, in all probability, Mr. P.'s plan would essentially lessen, or wholly supersede.

Art. 41. *The Grounds of Aldermen Wilkes's and Boydell's proposed Petitions for Peace*, examined and refuted. By John Reeves, Esq. 8vo. 1s. Downes. 1795.

We took up this pamphlet in expectation, from its title, of being entertained with a plentiful torrent of abuse on the characters and conduct of Messrs. Wilkes and Boydell: but we were mistaken. The performance is *ironical*; and the name of Mr. R. is artfully borrowed, with the view, no doubt, of *taking in* those readers who are not partial to the productions of our opposition-writers.—The arguments are all *against* the war:—of the *good* consequences of which the writer has made out a list—numerous and formidable, indeed!

Art. 42. *The Origin, Progress, and Expediency of continuing the present War with France impartially considered.* By Mr. Gillum. 8vo. 2s. Miller, &c. 1795.

Mr. Gillum's performance is more declamatory than argumentative, more loyal than profound, more passionate than conclusive.

AFRICAN SETTLEMENTS.

Art. 43. *Two Voyages to Sierra Leone, during the Years 1791, 1792, 1793.* In a Series of Letters, by Anna Maria Falconbridge. To which is added, a Letter from the Author to Henry Thornton, Esq. M. P. and Chairman of the Court of Directors of the Sierra Leone Company. 2d Edition. 12mo. pp. 487. 4s. sewed. Longman. 1794.

The writer of this amusing volume has recounted, in plain and artless language, the various occurrences of her voyages to the coast of Africa; she has drawn her narrative from observation of the manners and customs of the people whom she visited; and she has given a short history of the peninsula of Sierra Leone, and of the transactions and progress of the colony there founded for the purpose of abolishing the slave-trade.

If the letters deserve that credit which their internal evidence seems to demand, there appears to be little probability that success will finally accompany the philanthropic endeavours of those who first planned and formed this settlement on the African coast. The authoress refers the public, in vindication of herself for having brought forwards many *unpleasant facts*, to the Court of Directors of the Sierra Leone Company, whom she challenges to contradict 'one tittle' of what she has advanced.

The tract of country called Sierra Leone was first discovered by the Portuguese; it is a peninsula in one part of the year, but an island during the rainy season.

Of the inhabitants, Mrs. F. observes, the women are not so well shaped as the men; which may be owing to the nature of their employments, they being not only obliged to till the ground but to do all kinds of laborious work; and they are kept at a great distance by the men, who seldom suffer a woman either to sit down or to eat with them. Great respect is shewn to the aged by all ranks of people. Polygamy is considered as honourable and as the source of consequence. The inhabitants know little of religion, though they believe the existence of a God: but, considering him as too good to do them an injury, they pay homage only to the devil, from an opinion that he is the sole Being whom they have to fear. They are universally neat and clean;

close; nor do their capacities seem less susceptible of cultivation and improvement than those of any other part of the human race.

The volume is interspersed with various particulars relative to Mrs. Falconbridge's personal concerns, and concludes with complaints of ungenerous treatment * on the part of the Directors of the Sierra Leone Company: but these are matters not cognizable in our Court.

Art. 44. *An authentic Account of the late Expedition to Bulam, on the Coast of Africa; with a Description of the present Settlement of Sierra Leone and the adjacent Country.* By J. Montefiore. 8vo. pp. 52. 2s. Johnson. 1794.

The melancholy commencement of this settlement is already known to the public; and in the pamphlet now before us, Mr. Montefiore brings forwards the various unfortunate circumstances, which conspired to disappoint the highly raised expectations of those who unhappily left this country for the inhospitable coast of Africa.

A society was formed, during the year 1791, for the purpose of establishing a settlement on some eligible spot on or near the coast of Africa. Tempted by the flattering information which they had received, they fixed on the island of Bulam, situated in the *Rio Grande*, lat. 11° N, and long. 15° W. for this purpose. The subscribers were to receive a grant of 500 acres of land for the sum of 30l. and in that proportion for any greater or less number of acres as far as 2000. The island is about 18 leagues in length, and from 4 to 5 broad.—In the space of a month after opening the subscription, 9000l. were paid into the hands of the trustees; for which, according to the terms published, they were to grant to the subscribers *one hundred and fifty thousand acres of land* in a country of which they had not obtained *one inch* of territory.

After having encountered various difficulties, the adventurers arrived at the beautiful island of Bulam; of which *they immediately took possession by hoisting the British flag.*

The natives, not understanding *this mode* by which their property was conveyed to strangers, made an unexpected attack on the newcomers, in which some lives were lost, and obliged the Europeans to relinquish what they had obtained. Thus compelled to abandon Bulam, they sought for refuge in a settlement belonging to the Portuguese, where most of the unfortunate adventurers became victims to the climate of the country.

Mr. Montefiore, despairing of the colonization of Bulam, embarked for Sierra Leone, where we find him in Nov. 1792. This place, contrasted with the hardships which he had experienced at Bulam, we wonder not at his describing in favourable terms.—In many parts, he coincides with the account given of this settlement in the preceding article: but he materially differs from it by characterizing the present governor, Mr. Dawes, as 'a man in every respect calculated for his

* This lady went to Africa in company with her husband, a surgeon, who died at Sierra Leone. He was, we suppose, the author of a tract on the cruelties of the slave-trade; of which an account was given in our 78th vol. p. 342.

Druidical Remains in Anglesey. XIII. Llangolen; this stands as a frontispiece to the descriptive poem bearing that title.

The following lines may be regarded as a just tribute to the merits of the humble architect of Pont-y-pridd:

————— the lofty bridge
 Bursts on the sight amid the lowly glen,
 Like some stupendous work the pilgrim views
 O'er Balbec's waste, or desert soil
 Of Palmyrene. Great architect! illum'd
 By Nature's light, thy daring genius scorn'd
 An imitative grace; no sculptur'd form,
 Triton, or Nereid, or wrought river-god,
 With meretricious ornament disturb
 The simple grandeur of thy bold design.
 Impatient of its bondage, twice * the flood
 Ruin'd o'er the ruin'd bridge; again thy hand
 The indignant torrent yok'd, and rear'd the work
 Triumphant, that amid the waves shall stand
 Secure, while TIME by GENIUS turn'd aside,
 Shall spare (long may he spare!) th' unrival'd arch.*

Art. 48. *The Infant Vision of Shakspeare*; an Apostrophe to the Immortal Bard, and other Poems. By Mr. Harrison. 4to. 1s. 6d. Harrison, Paternoster-row. 1794.

Although this compliment to the genius and memory of Shakspeare cannot add to the fame of the Prince of English poets, it will give reputation to the author; of whose poetic turn and taste it is a promising specimen. There is considerable merit also in some of the smaller poems annexed to the Vision which ranks as the principal performance.

Art. 49. *Two State Papers*; with a Preface, by a Whig, and a Commentary, by a Tory. 12mo. 6d. Owen, 1794.

A burlesque version of Citizen Harrison's famous Letter to Mr. Grey, and of Barrere's still more famous Report to the Convention, respecting the great Victory obtained, on the memorable first of June, by the French fleet over that of England under the command of Lord Howe. The verses seem to have been intended in imitation of the celebrated letters from "Simpkin the Second to his Dear Brother in Wales:" but Simpkin is not out-Simpkin'd in the present performance. The author, like Janus, wears two faces; he is, however, really the Tory, while he pretends to be a Whig: and he is very severe indeed on the *Liberty Boys*—whether French or English,—writers or fighters,—legislators or preachers.

Art. 50. *The Hero*. A Poetical Epistle. Respectfully addressed to Marquis Cornwallis. 4to. 1s. 6d. Deighton. 1794.

* The ingenious self-taught architect had the mortification to see his first bridge, of three arches, carried away by a violent flood. His second effort, on the plan of a single arch, was frustrated in a somewhat similar manner; yet, not daunted, he made a third attempt, and completely succeeded. *Monthly Review*, vol. lxi. p. 11.

From

From the exuberance of inappropriate praise here lavished on an excellent individual, we might suppose that the author had studied the art of panegyric under some French journalist. We transcribe page 1,

' When Virtues great alike in War and Peace
Outvie the mighty tales of ROME and GREECE;
Valour that CÆSAR might have wish'd to own,
And Justice ARISTIDES knew alone;
When, from the fatal forfeit freed, we find,
Propitious grant! in one vast soul combin'd,
Deeds that EPAMINONDAS' breast had fir'd,
Stern CATO prais'd, and dying WOLFE admir'd ;' —

Bye and bye comes—

' Pursue, Great Chief! the omen, and be more
Than ever Man, than Hero was before!
And hark! again, thy BRITAIN'S other pride,
The gallant MOIRA claims thee at his side;
At thy approach shall GALLIA'S ruffians fly,
And BRITONS act fresh wonders in thine eye;
The Crisis for a new ACHILLES calls,
And soon shall HECTOR seek proud TROY'S devoted walls.'

Highly favour'd by the Muse is he who unites the characters of a good poet and a good prophet!

Art. 51. *War.* A Poem. 4to, pp. 54. 2s. Johnson. 1794.

This poem is dedicated to Earl Stanhope, but addressed to the Rt. Hon. Charles James Fox. It has the merit of simplicity and truth, and of pleading the cause of peace, humanity, and liberty: but of highly-wrought pathos or impressive sublimity there is not enough to stamp the writer a poet. It may, however, produce a more important effect than that of immortalizing its author, by turning the attention of the people towards their real and permanent interests.

' —How little do the thoughtless world,
Immur'd within their habitations calm,
Taste of the bitterness by war produced,
Or feel the pangs, these scenes of Death create.
—Blest with the varied gifts which bounteous flow
From the high source of all that's great and good,
With lovely peace and smiling plenty crown'd
They plead for war as if it were a sport;
A very pastime to divert mankind:
As if it were a good to be desir'd,
With no appendages of rival ill:
As if it were fulfilling heav'n's laws:
As though kings held the sceptre of man's fate,
And were the keepers of the book of life:
As if to fill the earth with Death and Woe,
Were the commands of Duty and of God.

' Could men those scenes of misery review,
Where nought but death and fell disquiet reign,
— Could they but journey o'er the ghastly field,

Where

Where late the fatal tragic fight was won :
 Could they the pallid fallen corpses view :
 The heroes, who in battle nobly fell.
 Could they but listen to the dying groans,
 The dismal labours of expiring life :
 The mournful cries, the dolorous complaints,
 The bitter curses which are hurried down,
 On those who first seduced them from their homes,
 And those whose quarrel taught them how to fight.
 — Could they but see the anguish which prevails :
 The frantic rage, the anxious painful grief,
 Which harrow up the soul, and yield despair :
 Then would perchance the myrmidons of Kings
 Compassion feel, and feel regret, that they
 At first the public mind debauch'd, with tales
 Form'd to create aversion and disgust,
 'Gainst some more prosperous and envied state ;
 And then send forth their armies to the field :
 An immolation to offended pride !'

Art. 52. *Three Pindaric Essays*. Fitzwalter, the Birth of Democracy, and the Calamities of France. 4to. pp. 22. 2s. Owen. 1794.

It might probably be difficult for a philosophical critic to assign a good reason for many of Pindar's apparent eccentricities, and to show that they tend to illustrate his subject, or are connected by essential associations with his theme : it might be difficult to prove the aptness of many of his complex epithets and daring tropes, and to evince that they have any higher propriety in their respective situations than would belong to many other words of equal length and equal novelty : but it would be utterly impossible to assign a rational motive for the fine epithets, fine phrases, fine images, and fine personifications huddled together in the poetical cornucopia now before us. The whole is perfectly in the spirit of the modern English ode. We shall copy a stanza from each poem : which will connect fully as well as if we had transcribed without interruption.

• Why Discord trembled then thy languid wing ?
 Why faintly flew'st thou ? Thro' thy heavy way,
 Mutt'ring forth thy blasting sighs ?
 Alas, thy hell-born influence droop'd—thy subject legion fled,
 Shrieking shrill unheeded cries.
 And lo, thro' night bursts swift a dazzling ray,
 Attendant Seraphim their flow'rets bring,
 (Flow'rets that on the rainbow grow)
 And as before her steps their wreaths they fling,
 Matilda's form descends to heal a Father's woe.
 • Torn was her auburn hair, her ruddy vest,
 When by infernal force in Hell compress'd,
 Fair Freedom's womb conceiv'd a direful birth :
 Yet as she sorrowing sat on Satan's throne,
 The prostrate demons bending round,
 Caught sweet repentance from her moan :

In her sad cries, they heard a secret sound,
 Sweet as the murmur of a willow'd stream :
 They hear'd—they seiz'd their arms—
 Arms that cast a sulphur'd gleam :
 While Satàn, 'midst his festive mirth,
 Felt fore' alarms :
 He shook his massy lance and dread destructive frown'd.
 All Hell submissive bent,
 Applauding—trembling—as he sent
 His dang'rous mistress banish'd to the earth.*
 ' Yelling, see them quick descend,
 Yon ivy'd tower, lo, they rend,
 And join the frighten'd screech-owl's woeful scream.
 And as they fan the air with tainting wing,
 The spreading beech—the lofty pine—
 And knotted oaks their blasting influence feel.
 Then perching mirthful on the wreathing vine,
 They press the purple fruit :
 And as they strike dire notes upon th' Avernian lute,
 Dancing around in bacchanalian reel,
 They shake their raven plumes with lurid gleam,
 And 'mid all Nature's tortures, hell-framed numbers sing.†

Pindarum quisquis studet æmulari.

Art. 53. *The Volunteer Liberator : or Fall of Peter Pindar.* Contain-
 ing Odes to Lord Howe, Mr. Pitt, and the Swinish Multitude.
 By Archilochus, Jun. 4to. pp. 26. Eaton. 1794.
 Of the spirit and powers of this would-be Archilochus, a short ex-
 tract will give an adequate idea :

“ When mad Philosophy's destructive lore
 Taught France to hate what Europe should adore ;
 When Bastilles fell, when priests with nobles fled,
 And poor Capet lay shorter by the head,
 When for democracy folks 'gan to hanker,
 (Ere Reeves had yet set up at Crown and Anchor,
 Ere Burke had yet display'd the Gallic dagger,
 Ere placeless whigs had yet begun to stagger *,)
 Pitt wisely saw, what no one else could see,
 That war alone would make a nation free ;
 Assuage its parties, change the guilty scene,
 Restore an orphan, and release a Queen.
 Hence brilliant triumphs crown the sinking year,
 And York and Cobourg fill all France with fear—
 Our navies † ride unconquer'd at Toulon ‡,
 And even Dunkirk were all but our own.

* ‘ All which circumstances, especially the timely display of Mr. Burke's dagger, have very much tended to preserve the internal harmony of this country.’

† ‘ Errat. pro ride lege rode.’

‡ ‘ An insignificant town on the coast of the Mediterranean—lately evacuated by the English, on account of its extreme unimportance.’

THE MONTHLY CATALOGUE, *Plenty and Dramatic!*

At home John Bull exults with loud applause,
Proud to be bankrupt in an Emperor's cause.—

Art. 54. *Netley Abbey*, an Operatic Farce, in Two Acts. As performed at the Theatre Royal, Covent Garden. Written by Mr. Pearce, Author of *Hartford Bridge*, &c. 8vo. 1s. Longman.

The title, '*Netley Abbey*,' is derived from a part of the scenery, here exhibited, being laid at and near that noble piece of ruins.—Some *Jack-sar* humour is introduced with good effect; and an Irish barber also contributes to render this farce something more than tolerable: which is all that we usually require in compositions of this class.—The following detail of an engagement between two frigates, the one English, the other French, as given by *Gunnel* an *Heart-of-oak* sailor, if not too plenteously *over-charg'd*, will afford some entertainment to such of our readers as are acquainted with sea-terms:

'*Gunnel*. Why d'ye see, it was blowing strong, and we were loping of it—forecastle under, in *Portland Road*, when a sail hove in sight in the offing, standing right over from *Cherbourg*—We saw with half an eye she was an enemy's cruizer, stemming right for us; better she cou'dn't come! we turn'd the hands up, and drew the splice off the best bower.

'*Oakland*. Best bower! what is all this about?

'*M'Scrape*. O whack! leave him to himself.

'*Gunnel*. Mounseer twigg'd us; and not liking the cut of our gib, hove in stays—all hands make sail! away flew the cable, end for end; and before you'd say peas, we had her under double reef'd top sails, and top-gallant sails.

'*M'Scrape*. Well said, little Oakhum!

'*Gunnel*. Away we scudded! but no sooner had we opened the *Bill*, standing thro' the tail of the *Race*, than, by the holy, I thought she'd a-tip't all nine:—pigs and live lumber were all afloat in the lee scuppers!

'*Oakland*. Pigs and live lumber?

'*M'Scrape*. Ay, ay—get on, little one; its as smooth as day.

'*Gunnel*. Damn the inch did we start: but sprung our luff, gave her a '*Mudians* reef, bowled in the lee-guns, and found she'd jolt as much canvas as she cou'd stagger under—The chace was a head with a clean rap full.

'*M'Scrape*. O bravo! well, and what then?

'*Gunnel*. My eyes, how she walk'd! licking whole green seas in, at the weather cheffs tree, and canting it over the lee-yard-arm! but we overhaul'd her, and stood well up under our canvas: while *Jacky Frenchman* was crabbing to it—nigh on his beam ends; and about seven bells, began playing at long bowls, with his stern chasers—steering damn'd wild.

'*Oakland*. Seven bells and long bowls!

'*M'Scrape*. O nothing cou'd be better—get on, my tight fellow.

'*Gunnel*. Steering damn'd wild!—While old *Trusty*, our quarter-master, as good a helmsman as ever took spoke in hand, kept *steady, steady!*

Steady! Dam'me he cou'd a'run our gib-boom into a musquito's eye.

* *Oakland.* Hey! what!

* *M'Scrape.* Never mind the musquito's eye—get on, my hearty.

* *Gunnel.* Damn the shot, d'ye see, did we return 'till we were close on his weather quarter: then clapt the helm hard a-weather, yaw'd athwart his stern, and gave her the whole dose of round and grape, into his gingerbread work abaft; while she kept blazing away to windward.

* *Oakland.* Dam'me but the fellow's mad!

* *Gunnel.* At it we went as hard as we could pelt; never were guns better served; yet three glasses of it, did she take, before she sicken'd.

* *M'Scrape.* Three glasses of what, my dear soul? Oh! whisky, I suppose.

* *Gunnel.* Down came her fore top-mast, and her sails took aback! to be sure we did'nt make the most of that! round we came on our heel, run athwart her fore foot, and tickled her up with the larboard tier:—every shot told.

* *Oakland.* What the devil does he mean about heel and fore-foot?

* *M'Scrape.* Something of a sort of a hornpipe step, I guess.

* *Gunnel.* That dose was a sickner—her fire slack'd—she fill'd—kept large, and wou'd fain been off—we twig'd her drift—let run the clue garnets, ranged upon her weather-beam in pistol shot, and gave her t'other broadside, 'twixt wind and water, hot as she cou'd sup it.

* *Oakland.* Sup what!

* *M'Scrape.* O, be easy—'tis as plain as an old shilling.

* *Gunnel.* Blow me, it made her heel again! damn the shot did she fire after, being close on board,—starboard, hard flew the helm! slap goes our cat-head into her gallery, with a heil of a surge! over went her mizen-mast! in dashes the boarders!—clears the deck! away scud the Mounseers, and down came the colours, with three hearty cheers, to the honour of Old England. Hurrah! Hurrah! Hurrah!

The foregoing description not being very intelligible to old Squire Oakland, he desires the Irishman, who was much delighted with it, to explain it: which is thus happily effected:

* *Why,* you must know the ship we fought with, was an enemy: better she cou'dn't come, for she was only in her stays; Little Gunnel run the gib-boom into a musquito's eye, for a wager of three glasses of whiskey—steady! steady!—and at the sign of the Seven Bells, a game of long bowls was played—

* *Oakland.* Confound me, if you know any more about it than the sailor.

Art. 55. *Arrived at Portsmouth!* an Operatic Drama, in Two Acts.

Performed at the Theatre Royal, Covent Garden. Written by the Author of *Netley Abbey*, &c. 8vo. 1s. Longman. 1794.

Whatever praise may be due to this little drama must be placed to the large credit account of Lord Howe's memorable victory over the French fleet, on the glorious FIRST OF JUNE; the well-earn'd fame of which resounds through every page, and almost every paragraph, and every song, of the present performance. No true-born English critic

critic either can or will see any imperfection in the work of a poet who patriotically uses his best endeavours, however difficult the task, to do justice to a theme so truly noble ! We, therefore, cordially join with honest Gunnel, in his three hearty HUZZANS ! ! ! Vide the preceding article.

Art 56. *The Prodigal*. A Dramatic Piece. As performed at the Theatre Royal, in the Hay-market, Dec. 2, 1793. 8vo. 1s. Arrowsmith, Crosby, &c. 1794.

Mr. F. G. Waldron has here given an alteration of Mitchell's '*Fatal Extravagance*,' a pathetic little drama, of one act, written and acted about seventy years ago. The present revivor of this piece has extended it to two acts, and has made the catastrophe less tragic. Its object is to exhibit, in the most frightful colours, the horrid consequences to which gaming, and thoughtless extravagance, tend to expose their insatuated votaries. The celebrated Mr. Aaron Hill is generally supposed to have been the real author of the performance, although it was, on its first appearance, given to the public under the name of Mitchell, who was a poet of some note in his day, though not of the *first rate* * ; and the compiler of the *Biographica Dramatica* observes that it is accordingly printed in the collection of Mr. Hill's productions. The same biographer likewise refers us, for the groundwork of *Fatal Extravagance*, to Shakspere's *Yorkshire Tragedy*.

NOVELS.

Art. 57. *The Royal Captives*: a Fragment of Secret History. Copied from an old Manuscript. By Ann Yearley. 12mo. 2 Vols. 6s. sewed. Robinsons. 1795.

The struggles of a powerful mind, to overcome the obstacles which result from the want of early instruction, are such as ought to interest every spectator. If there be any individual whose efforts demand aid in preference to those of others, it is the Being who steadily labours to overcome these obstinate impediments. The reason is evident : such persons exert their vigour first to obtain and afterward to communicate knowledge. On them the advice of the critic ought to be carefully and liberally bestowed, and the bounties of the public showered ; for, were this the practice, their difficulties would quickly disappear. Unfortunately, it is not ; and their mortifications are such as would destroy minds of a less robust texture.

Of this description is Mrs. Yearley. Nurtured in ignorance, yet eager to be informed ; bearing her milk-pail, and studying her alphabet ; confined to the intercourse of the illiterate, while panting for the society of the wise ; her spirit sighing at the prospect in view, yet not yielding, but enduring neglect, and shaking off despondency ; we contemplate strife like this with lively emotions in favour of the combatant. The performance before us demonstrates that the succour of which Mrs. Yearley was in need has been denied ; particularly that most essential part, a familiar communication with that class of people which is generally the best informed. On no other principles can we explain the striking contrast between the strength of thought and the

* Vide Cibber's *Lives of the Poets*, vol. iv. p. 347.

weakness of judgment, which so perpetually obtrudes itself on the reader of the Royal Captives. The almost continued inflation of the style, and the writer's frequent power of expression; the crude and disjointed manner in which she has planned and pursued her story, with the occasional force discovered in the incidents, in the characters which are delineated, and in the bold philosophy at which Mrs. Y. aims; are equally conspicuous. The fastidious critic will presently throw down the book, in disgust; while he, who is more intimately acquainted with the powers of mind, will wish that he had been present with her, while she was planning and writing it, to have aided her with his advice. Mrs. Y. has delighted in poetry; and this predilection has occasioned her to use continual inversions, and uncouth metaphors, in her prose; many of which are unfit for any species of composition. Of this kind are 'he pointed my strong ideas'—'He held to my reason the volume of the world'—'I panted to strike upon the world as a meritorious character'—'His persuasive eloquence darted enthusiasms through my frame'—'Birds broke not their song at my approach,' &c. &c.

The incidents are generally improbable; not because events more strange and incredible have not happened, but because, in the writer's haste to produce great effects, she has neglected the minutiae which are necessary for that purpose. Every event, however great or grand, should steal on the mind; and, though unforeseen, when it has happened, should seem as if it could not have failed to happen: which can only be effected by a recital of the many small and intermediate events with which it is linked. From the same mistake, there is a want of progression in the story.—Having related one striking incident, which she has not possessed patience and judgment enough to prepare, she hurries forwards to another, and thus robs each of that force which she has been so ardent to impart.

With all these defects, and more, the woman of genius is seldom absent. She is indeed too full of complaint, too apt to bewail instead of obviating the evils of men, and too gloomy and dispiriting for the morality which we wish to see inculcated. The endeavour of every author ought to be to inspire fortitude. To teach complaint and desponding resignation is the radical disease of sentimental masters and misses who write novels for the perusal of each other:—but the strong mind of Mrs. Yearley ought to counteract such imbecility. We must not however forget that, aspiring to rank with the noblest spirits, and seeing herself almost trodden down among the most lowly, her philosophy must have been uncommonly sound, had she not been persuaded that she is very unfortunate. Her preface affords sufficient proofs of what her feelings are.—She says;

'I love Fame, though I have only heard her whispers; am sensible she incites towards the wonderful, the great and good; and that authors, who affect to despise her, are cowards, insincere, and guilty of profanation. Yet there is (a) vast difference in [between] being her lover and her slave. For me, I confess myself not deaf to, nor independent of the voice of the world; except in those enraptured moments when bewitching fancy renders me insensible to the real dependencies of life. In poetry, I am her slave; in prose, I wish her to be mine. In private sorrow, she has, through a gloomy passage of

twenty years, proved my enchanting friend. None may condemn me; nature herself drew delusion in the desert where I was beloved by fancy, before I was alive to fame; and tasted more delight than I have since found in the midst of proud society, where favour falls heavily on the heart from the hand of arrogance.—

‘One of my motives for publishing the work unfinished, is, that the world may speak of me as I am, whilst I have power to hear. The clouds that hang over my fortunes intervene between me and the public. I incessantly struggle to dissipate them, feel those struggles vain, and shall drop in the effort.—This consolation I shall, however, bear with me to the verge of life, that, to those who have guided me by the sacred and lambent flame of friendship, my memory will be dear; and that whilst malice feebly breathes, truth will boldly pronounce.’

The story of this work is taken from the impenetrable history of the *Man in the Iron Mask*, supposed twin-brother of Louis XIV, whom Mrs. Y. has formed into a husband and a father; relating the adventures of *him*, his *wife*, and his *son*, principally in the person of the latter.

If the reader of these volumes has thought before, they will lead him to think again. They will surprize those who delight in the marvellous, and will be acceptable to such as weep over the calamities to which royalty is subject. Those who buy books will much more frequently buy worse than better; and those who love to encourage an enterprizing and, however abashed and subdued, no vulgar spirit, will not think their money ill bestowed.

MISCELLANEOUS.

Art. 58. *The Statistical Account of Scotland*. Drawn up from the Communications of the Ministers of different Parishes. By Sir John Sinclair, Bart. 8vo. Vols. VIII.—XIII. 2l. 5s. Boards. Edinburgh printed, by Creech; and sold in London by Cadell and Davies, &c. 1794.

In our Review, New Series, vol. viii. p. 285, we gave an account of the first two volumes of this curious and useful work; including a specimen of the manner in which the plan has been executed; and in our xiiith vol. p. 431, our readers will find a farther account of Sir John Sinclair's publication, vols. III.—VII. both inclusive; attended with suitable extracts.

We think that the public are under great obligations to the patriotic editor, for bringing forwards so extraordinary and valuable a mass of national information, respecting the topographical, natural, and civil history of the great northern division of our island.—In a work of this kind, produced by so unexampled a variety of pens, from unconnected writers*, there must, in course, be a great diversity of manner, and unequal degrees of literary merit: but we have had the satisfaction of observing much to commend in the greater part of these *statistical* productions: in which, intelligence, judgment, and even enter-

* The number of parishes described in these six volumes is about 235.—It is probable that not *fewer*, but rather a *greater number*, are comprized in the seven preceding volumes:—which are not, at present, before us.

tainment and instruction are happily (and perhaps, to many readers, *unexpectedly*) united.

It is to be hoped that the accomplishment of this important undertaking will proceed with the same success which has, thus far, attended its progress.

Art. 59. *A Review of some of the Political Events which have happened in Manchester, during the last five Years: Being a Sequel to the "Trial" of Thomas Walker, and Others, for a Conspiracy to overthrow the Constitution and Government of this Country, and to aid and assist the French, &c.* By Thomas Walker. 8vo. 2s. 6d. Johnson. 1794.

Mr. Walker himself shall review this pamphlet. No man better understands the subject; and he seems, as far as we can judge, to have very fairly reported its merits, in the preface.

He begins by observing that, 'since the events of the following narrative, Messrs. Hardy, Tooke, Bonney, Kyd, Joyce, Holcroft, Thelwall, Richter, and Baxter, have been indicted and acquitted of high-treason. The offence laid to their charge was of the same nature with that imputed to Messrs. Jackson, Paul, Collier, myself, and others; the difference of the two cases, was, that in the one, a conspiracy was the crime alleged; in the other, it was the means, by which the supposed crime of high treason was to have been effected.—Both these charges have fallen to the ground. The enquiry, I trust, will produce much good upon the public mind; and, so far, will compensate the defendants for the anxiety, ill-treatment, and injurious expence, which they have sustained.'

Whether there be in law any precise definition of what is called a *conspiracy*, Mr. W. says he has not yet been able to learn: but, from the practice observed on these trials, he deems it, of all others, a species of accusation the most to be dreaded by an Englishman; and for this opinion, he assigns the following reasons:

'The evidence permitted to be given appeared to consist of every thing done, written, or spoken, at any time, or place, or by any persons whatever, who, by the ingenuity of the crown lawyers, could be connected with the design of which the parties stood accused. For instance, suppose a member of a political society votes against any political motion, and that he is in a minority: the question is, of course, carried against his opinion, as being the act of the society at large; the result is, that such member may be tried for his life, on this very act, which he has endeavoured to prevent.

'In answer, I know, it may be said, that a *defendant has only to call the other persons that were present, in explanation of his conduct*; which is all very true and plausible, provided he knows before-hand the time, and place, and nature of the fact alleged. But if, as in the case of the gentlemen above mentioned, the evidence is to begin for years before the day of trial, their papers seized, and themselves imprisoned, the chance of a defence is doubtful indeed; as witnesses may be dead, or may have left the kingdom, or may have forgotten every circumstance in question, not thinking, at the time it happened, they should ever be called to give an account of it.'

* See Review for August, 1794, Art. 36.

Mr. W. proceeds to animadvert on the delay of justice, in the practice of our law courts; which he considers as a *still more serious* cause of complaint: but for his remarks on this head we must refer to his book, as well as for what he observes with respect to other similar topics. With regard to his own,—well-known,—attachment to the great cause of REFORM, he observes that he is still willing to hope that this cause is at this moment, as it has been for several years, progressive; because, as he conceives, ‘the interest and honour of England, as a nation, are deeply concerned in its accomplishment.’—‘Should this, (he adds,) be attended with success, even in the last period of my life, I shall look with satisfaction on the injuries which have been attempted against my person, my family, and my property, considering, that the failure of those attempts may have had some share in promoting the general benefit. But were it possible that, at the approach of the nineteenth century, the people of England should have totally abandoned their national character, and, conveying the poison of corruption to their own lips, should sit down tamely under an established despotism, those few who have endeavoured to prevent so deadly a calamity, will, at least, have the consolation “that as men employ the talents God has given them here, they shall accordingly receive their reward at the close of the day, when their sun shall set, and when night shall put an end to their labours.”’

With respect to the general contents of this large pamphlet, (of 161 pages,) they consist, collectively, of resolutions, declarations, advertisements, letters, addresses, &c. &c. of various political societies and clubs relative to the subject of parliamentary reform; and to the Manchester riots, which appear to equal, if not to exceed the atrocities of the ever memorable Birmingham mobs.—On the whole, it is a curious collection of narratives, vouchers, and other authentic materials, relative to a very important and highly interesting subject.

Art. 60. Literary and Critical Remarks, on sundry eminent Divines and Philosophers of the last and present Age. Particularly Raleigh, Cudworth, Hobbes, Locke, Newton, Boilingbroke, Shaftsbury, Bishop Butler, Dr. Blair, Dr. Gregory, Bishop Porteus, Dr. Johnson, Bishop Hurd, Mrs. M. Graham, Dr. Priestley, &c. Combining Observations on Religion and Government, the French Revolution, &c. with an Appendix, containing a Short Dissertation on the Existence; Nature, and Extent of the Prophetic Powers of the Human Mind, with Examples of several eminent Prophecies, of what is now acting, and soon to be fulfilled upon the great Theatre of Europe. Particularly those of Bishop Newton, Baron Swedenbourg, Daniel Defoe, Drs. Priestley, Goldsmith, Smollet, &c. 8vo. pp. 489. 6s. Boards. Crosby. 1795.

There are certain fundamental qualifications, which the public has an unquestionable right to expect in every writer who assumes the character of a critic. He, for example, who takes upon him to censure or to commend the opinions of others, ought to have some clear and settled opinions of his own; he who presumes to pass his judgment on doctrines and systems should before-hand take care to understand them; he who sets himself up as a judge of style should at least be able to write correctly. Without fear of incurring the charge of arrogance, or of vanity, we readily acknowledge the reasonableness of these expectations.

expectations with respect to us, as Reviewers; and we deem ourselves obliged, in duty, to make them our rule of judging, whenever our office calls us to speak of the critical talents of others. We must therefore honestly and plainly declare, with regard to the present work, that the author appears to us to be in all respects unequal to the task which he has undertaken.

In the course of his lucubrations, this critic touches on a great variety of subjects, theological, metaphysical, political, and philological: but so thick a mist of obscurity hangs over his speculations, and so destitute are they of harmony and consistency, that we cannot suppose him to have attentively studied the various subjects on which he treats. At one time, he declaims against mystery and the Athanasian creed; at another, he seems to admit a Trinity in the divine Nature, and even refers the Platonic Triad to divine revelation. He inveighs bitterly against materialism, and Dr. Priestley; yet he speaks of the substance of the Divine Nature as systematically one, but infinitely divisible. In politics, he declaims against despotism, aristocracy, and Mr. Burke; yet he presumes to assert that liberty has often brought England to the brink of destruction, and to ask whether Englishmen are happier than the subjects of arbitrary governments?

With respect to this writer's system of philosophy, some conjecture may be formed from his notion concerning dreams, fairies, and apparitions. He accounts for dreams by supposing them the immediate effect of spiritual agency; and he declares, *on his soul*, that he, who is unable to compose a good tune, has heard or seemed to hear in his sleep much fine music, of 'higher mood' than he has ever heard when awake. 'As to the opinions, (says he,) of other kinds of invisible Beings, by whatever name denominated, I have, in a field of my own, seen, and shewn to others, various rings on the grass, as true as if drawn with the compass.' As to ghosts that perambulate churchyards at the dead of night, in defiance of the ridicule of self-sufficient sciolists, he believes that *such things are*; he even avers that he lately heard a young gentleman solemnly declare that he twice saw, at the foot of his bed, for five minutes each time, the *apparition of a horse* which he had abused, and heard it groan thrice.

We must add a few specimens of this *literary and critical* remarker's powers of criticism and taste in philology;—and, first, a few of his bold strokes of general character. 'Locke is not a great favourite with me, and Lord Shaftesbury is not entirely to my taste.'—'Locke, a plausible disseminator of all metaphysical abominations.'—'If Dr. Priestley is not out of his mind, his mind is doubtless out of him.'—'Dr. King wrote a book to account for the origin of evil whilst he denied its existence! *King of fools!*'—'Mrs. Macaulay Graham is unable, poor gentlewoman, to write a quarter of a page without contradiction or ambiguity:'—'but few expect in a woman any deeper waters than a trout stream.'

Next, for a curious example, or two, of concise criticism.—Dr. Blair's Sermons, vol. i. serm. 14. 'is an excellent one, if it did not verge somewhat to Mandevilianism and predestination.' Bishop Porteus's Sermons, No. viii. 'I shall set down the text only, Titus, ii. 6. Young men likewise exhort to be sober minded.' This style of criticism reminds us of the Spectator's very laconic correspondent *Bob Short*.

Sometimes the author takes a rather larger compass. For example: On Dr. Blair's observation, that the very words which will be pronounced in the day of judgment are recited, — Come ye blessed, &c. his remark is: 'This I cannot but consider as absurd, unless our author had informed us of the language in which it will be spoken.' —

We will now display some of the author's curious phraseology; — 'to expunge knaves and fools from the face of eternity: —' 'an intermediate condition of things, between contingency and human freedom on one side, and prescience and necessity on the other: —' 'Sterne's production is so desultory and precarious, as well as affected, that the reader is continually eluded and disappointed.' Dr. Blair's third volume 'engages with a natural simplicity of elevation, combined with an amplitude of conception and with eloquence; is enamelled with choice of words, elegance of taste in the composition, and selection and application of texts, and concludes with an apex of solemnity.'

Lastly, we shall exhibit a few instances of false grammar; 'temporary residence seem to have been required;' p. 67. — 'happiness or misery depend;' p. 69 — 'the reconciliation of even the moderate opinions of men to the doctrines of christianity are nice and difficult; —' 'were the active affection in men of genius, whether the servants of God or not, to reflect that precious endowment back to the fountain whence it was derived, doubtless they cannot offer a more grateful tribute.'

After having produced these vouchers of the author's critical abilities, it is scarcely worth while to inform our readers, that the sermons of Bishop Butler, Dr. Gregory, Mr. Taylor (or Dr. Johnson), and Dr. Blair, Bishop Hurd's Dialogues, Mrs. Macaulay Graham's Letters on Education, and Dr. Priestley's Disquisitions, are the principal works here described. The rest of the divines and philosophers, mentioned in the title, are cursorily noticed. The appendix contains a collection of prophecies, the fulfilment of many of which may be expected, by the credulous, to happen even in the time of persons now living. Among other materials of this sort, we find a remarkable paper, said to have been written by the late Dr. Smollet, not long before his death, in a private letter to a friend. — Concerning the authenticity of this paper, our opinion has been asked by a correspondent, who signs his letter, "An old and constant Reader." It is impossible for us to give any judgment as to the genuineness of the article in question. There is little in it unworthy of the ingenious Doctor's literary character: but he cannot be said to have given his opinions on the signs of the times then revolving before him, as prophecies. Any man, so capable as Dr. Smollet of shrewd observation, might have predicted, as he did, from natural causes, the revolutions that have since taken place in America and France.

Art. 61. *Observations on the Emigration of Dr. Joseph Priestley, and on the several Addresses delivered to him on his Arrival at New York.* 8vo. pp. 63. 1s. 6d. Reprinted for Stockdale, London. 1794.

Frequently as we have differed in opinion from Dr. Priestley, we should think it an act of injustice to his merit not to say that the numerous and important services which he has rendered to science, and the unequivocal proofs which he has given of at least honest intentions towards the cause of religion and christianity, ought to have protected him

him from such gross insults as are poured on him in this pamphlet.—Of the author's literary talents, we shall say but little: the phrases *setting down* to count the cost; the rights of man the greatest *bore in nature*; and the appellation of *rigmarole ramble* given to a correct sentence of Dr. Priestley, which the author attempts to criticize; may serve as specimens of his language. The pitiful attempt at wit, in his vulgar fable of the pitcher haranguing the pans and *jordans*, will gain him little credit as a writer, with readers of elegant taste. No censure, however, can be too severe for a writer who suffers the rancour of party spirit to carry him so far beyond the bounds of justice, truth, and decency, as to speak of Dr. Priestley as a man who is an admirer of the massacres of France, and who would have wished to see the town of Birmingham, like that of Lyons, razed, and all its industrious and loyal inhabitants butchered: as a man whose conduct proves that he has either an understanding little superior to that of an idiot, or the heart of a Marat: in short, as a man who fled into banishment covered with the *universal detestation* of his countrymen. The spirit, which could dictate such outrageous abuse, must disgrace any individual and any party.

We have no doubt that London has the honour of being the native place of this production; although it is *pretended*, at the bottom of the title-page, that it was originally printed at Philadelphia.

Art. 62. *La Souriciere. The Mouse Trap.* A facetious and sentimental Excursion through Part of Austrian Flanders and France.

By Timothy Touchit, Esq. 12mo. 2 Vols. 6s. Boards. Parsons.

1794.

Very flimsy and very licentious; incapable of doing good, and calculated to do evil.

SINGLE SERMONS.

Art. 63. *A Fast Sermon*, preached Feb. 28, 1794. By Richard Weaver, Author of an *Exposition of the Church Catechism*, Curate of Draycot-Cerne, Wilts, and Master of the Academy at Chippenham. 8vo. 1s. Baldwin.

The great object of many fast-sermons, which were published during the last year, was to animate us to use our best exertions in a vigorous prosecution of the war; and this is likewise the main purport of the present discourse. 'Be unanimous,' says the preacher, in the concluding sentence, 'and resolute in the support of our gracious Sovereign; and by despising the wicked insinuations of those who would promote insurrection for the sake of plunder, suffer no *internal commotions* or *divisions* to weaken your efforts against a *common* and *inveterate enemy*.'

Certainly we ought to do our utmost, and strain every nerve, in the defence of our country against every enemy, foreign or domestic: but we trust that there were none, among Mr. W.'s hearers, in the loyal county of Wilts, who could possibly be so depraved as to lend a favourable ear to wretches who would promote insurrection *for the sake of plunder*. Such atrocity could only be imagined of a London mob, composed of pick-pockets, foot-pads, and house-breakers. So good a writer as Mr. W. might have been deemed superior to such unrestrained sallies.

Art.

Art. 64. Religious Fear of God, and faithful Allegiance to our King, recommended, from the Precepts and Examples of our Saviour and his Apostles. Preached at several Places in July 1794. By the Rev. Richard Weaver, Master of Chippenham Academy. 8vo. 1s. Brooke and Macklin, Cheapside.

From the precepts 'Fear God; honour the king,' taken in connection, the author of this sermon inculcates loyalty as a religious duty; not, however, on the antient high notion of the divine right of kings, but merely on the ground that God *permits* kings to reign, and magistrates to bear authority under them, for preserving that order and subordination without which society could not exist. With respect to present politics, the author falls into the common error of mistaking dissatisfaction with the proceedings of administration, for disaffection toward the British constitution and government; and he charges those, who wish for a change of measures, &c. as promoters of sedition, who conceal a dagger in their bosoms for the destruction of their country. Idle suspicions and illiberal reflections of this kind, which have of late been too frequent, by exciting and spreading false alarms and groundless jealousies, are exceedingly injurious to the community, as well as to individuals.

CORRESPONDENCE.

* * We must terminate our correspondence with Mr. Hesse: he may rest assured that we had no other motive than a love of truth for pointing out five or six of the errors in his book. We are very ready to inform our readers that he declares the grammatical blunder, noticed by us in page 5 of his introduction, to have been an error of the press; and that he has shewn the correction of page 117 to be proper. As to the other particulars, we retain our opinion; and we think that he has abundant reason to be satisfied with our having said that "his vocabulary is a convenient selection, and that his phrases are adapted to their object."

††† C. P. lays too much stress, in the instance, to which he adverts, on the difference between author and editor. The title of the work in question sufficiently prevents any mistake or delusion.

‡‡ We are obliged to A. Z. for his remarks, to which we shall attend.

XII
 §§ The letter of our friendly grammarian J. B. J. dated 23 1794. was duly received: The notice to J. B. was for another correspondent; and though we have not had, and particularly have not *now*, leisure to answer J. B. J.'s communications at length, they are before us, and are not neglected. We are convinced, however, that it will be impossible for us always to attend to the orthographical niceties which he discusses. The variety and temporary nature of our labours are insuperable bars in this respect.

§§ Letters from O. P. Clericus, &c. &c. remain for consideration.



THE MONTHLY REVIEW,

For FEBRUARY, 1795.

ART. I. *The Poetical Works of John Milton.* With a Life of the Author by William Hayley. Vol. I. Folio. pp. 350. 4l. 4s. Boards. Boydell and Nicol. 1794.

THOUGH the memory of few authors has received the homage of more biographical tributes than that of Milton, yet the public will probably think themselves obliged to the spirited undertakers of the present splendid edition of his poetical works, for having engaged a writer so justly esteemed as Mr. Hayley, to compose a new life of that “immortal man,” who was the glory of his age and country! Those, too, who cherish with peculiar regard the remembrance of Milton as a *patriot*, as well as a *poet*, will rejoice in the prospect of his recovering, from the justice of a biographer congenial with him in manly and liberal sentiments, that moral lustre of character which it was so manifestly the aim of his last prejudiced, though able, biographer to fully and obscure. Nor will they be disappointed; since it has been, according to Mr. H.’s own declaration, his chief purpose to give such a delineation of Milton’s life as might “rather make him more beloved than more admired;” and since nothing can surpass the solicitude with which he has attempted to obliterate every moral stain, and to exhibit him as no less a model of superior virtue than an example of unrivalled genius.

It is, indeed, difficult for a writer setting out with such a design not to deviate from the path of the fair and judicious biographer, into that of the partial apologist and panegyrist; nor, perhaps, will Mr. H. be altogether acquitted, even by the best friends of Milton, of the charge of having indulged such a deviation. From the warm admirers of Dr. Johnson he may expect, too, a still severer charge; that of being an intemperate censurer. He, however, who violates candour in his treatment of others, has little right to expect that the rules of candour will

always be scrupulously observed towards himself; and the indignation of generosity is more excusable than that of party.

Two principal attacks have been made by Johnson and others on the moral character of Milton; that of austerity and unamiableness of temper, and that of political prostitution. These, accordingly, are the accusations which his present biographer particularly labours to repel. With respect to the first, he begins with an attempt to illustrate the poet's native disposition from the spirit of his juvenile compositions, especially in the Latin and Italian languages; and in these there is nothing of suavity, kindness, sensibility, filial and friendly affection, gratitude, and all the gentle and benignant emotions of the mind, which Mr. Hayley does not deduce in their highest perfection to decorate his hero. Though, from the facility with which Milton contracted friendships with many amiable and estimable characters, we are convinced that he himself must have appeared in the light of an amiable as well as an extraordinary youth, yet we own that we are surprized to find Mr. Hayley, himself a poet, laying so much stress on the poetical sentiments which a youth of warm imagination, and of great reading, could not but find ready for use on every occasion, whether real or fictitious. If it be a just remark (as we believe it is,) that even the letters called *familiar* of a writer by profession are little to be regarded as transcripts of his genuine feelings, how much less can we depend on poetical and complimentary effusions, which call fiction to their aid in the first process of their formation? Is it possible that Mr. H. can seriously adduce, as an instance of a *first passion*, an Ovidian elegy, in which the young copyist describes, in the most ingenious terms that he could find, the impression made on his heart by a sudden view of some unknown fair? Is the following line that of one who *felt* the passion which he paints?

Finder, et hæc remanet; sequitur pars altera votum.

It seems to be more evinced, by these early displays of the sentiments of Milton, that he possessed a native elevation of soul, a warm admiration of superior excellence, and a kind of prophetic breathing after that high fame which he afterward attained. Yet, with respect to this last, we would not decidedly view it as a characteristic feature of his mind; since equally bold anticipations and eager aspirations may be found in the early productions of much inferior geniuses, to whom the practice of antiquity had given a model of thought and expression.

It is not our intention to follow the footsteps of the biographer through this part of his performance. We shall briefly observe that, with much elegant ingenuity, and an amiable

ardour in favour of his great subject, he does indeed successfully counteract many of the malignant remarks made by the Tory biographer; yet sometimes, by overstrained comments, far-fetched suppositions, and amplification of trivial circumstances, Mr. H. weakens the confidence which we should desire to place on his sagacity and love of truth. If a man were always allowed to be the expounder of his own actions and their motives, who would ever appear criminal?

With respect to the side which Milton took during the troubles of his country, all apology must be either unnecessary or useless. They who detest him as a rebel to his king, and they who revere him as the champion of liberty, will continue to feel as they have begun, unless their own political opinions alter. The charge of deserting his principles, however, and of flattering an usurper, certainly requires a refutation from those who would vindicate his moral excellence. This Mr. Hayley has attempted, but, we fear, with more ingenuity than solidity. The defence is built partly on Milton's poetical cast of mind, disposing him to view things through the medium of the imagination, and partly on the profound hypocrisy by which Cromwell disguised his actions:—but Milton was at that time much more a prose writer than a poet, and the most obnoxious passage respecting Cromwell is in Latin prose; and if, after Cromwell's attainment of the protectorate, Milton was unable to see into his real character, we can only defend his sincerity at the expence of his discernment.

The indecent acrimony with which Milton carried on his literary controversies is in part justly imputed to the spirit of the times; yet we confess that it leaves on our minds some impression of a naturally stern and morose spirit; nor, in the family disagreements in which it was his misfortune to be involved, are we prepared to conclude with Mr. H. that he was always and entirely in the right, and never provoked the want of affection and gratitude which he experienced. Many excuses, indeed, may be made for him. His blindness would naturally inculcate suspicion; while his change of fortune, and the narrowness of his circumstances, might produce rigour and parsimony. After all, is it *necessary* that the serious, the learned, the lofty, the sublime Milton, the severe disciplinarian, the zealous champion,—in fine, the writer of *Paradise Lost*, should be the most *amiable* of mankind? Is such an union of qualities probable? We acknowledge that, under the delicate varnish with which his portrait is glossed by the softening brush of his present biographer, we scarcely distinguish its bold and prominent features. That he was a man of high virtue and principle, of very few failings in public or weaknesses in private life, we are well convinced; and the

more from reading this spirited and elegant tribute to his memory: but he had a *character*,—and character can scarcely be said to subsist in an accumulation of all human excellencies.

The following liberal passage, which we shall transcribe as a specimen of the style and spirit of this work, admits an exception to that gentleness and mildness of temper which, in general, the writer wishes to represent as characteristic of Milton:

‘ The strength and the acuteness of sensation, which partly constitute genius, have a great tendency to produce virulence, if the mind is not perpetually on its guard against that subtle, insinuating, and corrosive passion, hatred against all whose opinions are opposite to our own. Johnson professed in one of his letters, to *love a good hater*; and in the Latin correspondence of Milton, there are words that imply a similarity of sentiment; they both thought there might be a sanctified bitterness, to use an expression of Milton, towards political and religious opponents. Yet surely these two devout men were both wrong, and both in some degree unchristian, in this principle. To what singular iniquities of judgment such a principle may lead, we might perhaps have had a most striking and a double proof, had it been possible for these two energetic writers to exhibit alternately a portrait of each other. Milton, adorned with every graceful endowment, highly and holily accomplished as he was, appears, in the dark colouring of Johnson, a most unamiable being; but could he revisit earth in his moral character, with a wish to retaliate, what a picture might be drawn by that sublime and offended genius, of the great moralist who has treated him with such excess of asperity! The passions are powerful colourists, and marvellous adepts in the art of exaggeration; but the portraits executed by love (famous as he is for overcharging them) are infinitely more faithful to nature, than gloomy sketches from the heavy hand of hatred; a passion not to be trusted or indulged, even in the minds of the highest purity and power, since hatred, though it may enter the field of contest under the banners of justice, yet generally becomes so blind and outrageous from the heat of contention, as to execute, in the name of virtue, the worst purposes of vice. Hence arises that species of calumny the most to be regretted, the calumny lavished by men of talents and worth on their equals or their superiors, whom they have rashly or blindly hated for a difference of opinion. To such hatred the fervid and opposite characters, who gave rise to this observation, were both more inclined perhaps by nature, and by habit, than Christianity can allow.’

Of the apologetical passages, we think that the following is one of the most just and happy. It is in answer to Johnson's assertion that the predominant desire of Milton may be suspected to have been rather to destroy than to establish, and that he felt not so much the love of liberty, as repugnance to authority:

‘ Such a suspicion (says Mr. H.) may indeed be harboured by political rancour, but it must be in direct opposition to justice and truth; for of all men who have written and acted in the service of liberty,

there is no individual who has proved more completely, both by his language and his life, that he made a perfect distinction between liberty and licentiousness. No human spirit could be more sincerely a lover of just and beneficent authority, for no man delighted more in peace and order, no man has written more eloquently in their praise, or given sublimer proofs of his own personal attachment to them, by the regulation of his own orderly and peaceful studies. If he hated power, as Johnson asserts, in every established form, he hated not its salutary influence, but its pernicious exertions. Vehement as he occasionally was against kings and prelates, he spoke of the sectaries with equal indignation and abhorrence, when they also became the agents of persecution; and as he had fully seen, and very forcibly exposed, the gross failings of republican reformers, had his life been extended long enough to witness the revolution, which he might have beheld, without suffering the decrepitude or imbecillity of extreme old age, he would probably have exulted as warmly as the staunchest friend of our present constitution can exult, in that temperate and happy reformation of monarchical enormities.

We may add that similar calumnies, raised against the foes of abused or usurped power in the present day, admit, to our certain knowledge, in many instances, a similar refutation.

This life of Milton is of considerable extent, and is obviously intended to be full and complete as a biography of the poet, though not as a critical dissertation on his productions. Of matter of this kind there is little, besides some remarks in defence of the plan of *Paradise Regained*, and of the poetical language and versification of Milton. Some large quotations from the Latin poems of the author are occasionally introduced, chiefly by way of moral illustration, to which Mr. Cowper has permitted his friend to annex translations borrowed from a version of all those pieces, which, judging from these specimens, we should be happy to announce to our readers.

Three fine portraits, referring to different stages of Milton's life, are given with these memoirs.

The first six books of *Paradise Lost* occur in this volume, to which are prefixed elegant frontispieces engraved by Simon, Earlom, and Schiavonetti, from the designs of Westall. To characterize the typographical magnificence of the work, we need only say that it is from Bulmer's press.

ART. II. *The well-bred Scholar*; or Practical Essays on the best Methods of improving the Taste and assisting the Exertions of Youth in their literary Pursuits. By William Milns, Member of St. Mary Hall, Oxford, and Master of the City Commercial School, George Yard, Lombard-Street. 8vo. pp. 560. 7s. Boards. Rivingtons. 1794.

THE improvement of the understanding, and the regulation of the passions, have ever been the professed objects of

education:—but, if we descend from theory to practice, we shall frequently find some pains taken to enervate the former, and to inflame the latter, by those persons to whose care the youth of both sexes are committed. That parents should *spoil* their children, as the phrase is, by false indulgence; or that tutors should fail in the discharge of their duty through ignorance, or mistake, or on some occasions be actuated by interested motives; can excite no surprise, even in those who are least conversant with mankind: but that men, who value themselves on their parts and learning, should prostitute their talents to the vile purpose of encouraging the folly and caprice of parents, and even attempt to reduce their views to a kind of system, would be inconceivable, were it not known that some preceptors and authors, in the present age, owe their success to their indulgence in the practice of that sin which the good people of the last age used to denominate “worldly compliances.” We may therefore consider every writer on the subject of education, whose plan is manly and liberal, and whose sentiments are favourable to religion and virtue, as justly entitled to our approbation; and in this number we are happy to include the author before us.

Mr. Milns opens his book with a handsome apology for deviating from the established practice of grammar-schools.

‘To inveigh, (says he,) with illiberal acrimony against the plan of grammar-schools, has of late become a fashionable topic. It is by no means my intention to add to the obloquy too often unjustly thrown on those venerable seminaries of learning, to which this nation is indebted for its most distinguished ornaments. But one must be partial, to a culpable extreme, not to see, and confess, that there are some practices still continued in them, unavoidable perhaps in their original institution, but which the revolutions, that have since taken place in literature, render it highly necessary to reform. What I shall at present beg leave to specify, is the custom of making boys enter upon Latin grammar, to the exclusion of even their native tongue, at the very commencement of their studies; a custom which should have been discontinued, as soon as Latin ceased to be the only vehicle of useful knowledge, and modern languages began to vie with those of antiquity in the importance of the subjects, as well as in the precision and elegance of their structure.’—‘It is very evident that the practice of committing to memory, at the most susceptible period of life, words without ideas, and jargon without meaning, must be injurious to the gradual unfolding of the mental powers, and must beget early habits of obscurity and confusion. The fault of many speakers and writers, who are apt, according to the common phrase, to lose themselves in the clouds, may be traced back to this fundamental error in their education. Praised when children for being able to say by heart a great number of Latin rules, before they can form any idea of their signification or use, they are naturally led in their future studies,

Studies, to continue their attention to words alone, without any regard to precision or knowledge. Though bewildered in ignorance, they go on with the discussion of subjects, which they do not understand, and think themselves eloquent, if they can keep up a continuance of sound, just like the performers in our streets, who wind tunes out of their hand-organs, without any skill in music, or any powers of judicious execution.

'The custom of hurrying children from their spelling-books into Latin grammar is liable to be attended with a still more pernicious effect; it frequently destroys all taste for any farther literary pursuits, which are thus rendered at the very entrance peculiarly difficult and disgusting. The principles of language, it may be said, in whatever manner they are taught, cannot but appear somewhat dry and unentertaining to the young student; but even admitting this to be true, it must be allowed that his progress will be rendered infinitely pleasanter, and his improvement much more accelerated, by having those principles exemplified in his native tongue, than in a language with which he is unacquainted. The liberal arts and sciences, says Sir Richard Steele, are all beautiful as the Graces; nor has grammar, the severe mother of all, so frightful a face of her own; it is the vizard put upon it that scares children. She is made to speak hard words, that to them sound like conjuring. Let her talk intelligibly, and they will listen to her.'

Next follows a just encomium on the late Bishop of London, with a very proper quotation from the introduction to his grammar. By an easy and natural transition, Mr. Milns proceeds from the consideration of grammar to English composition; and he justly observes that,

'Among the great number of books, which persons of taste and genius have condescended to write for the instruction of children, we have not yet been favoured with one practical treatise of rhetoric, adapted to the use of the young English scholar.—The rhetorical and critical writings of Cicero, Quintilian, and Longinus, have been translated into English, and may seem to supply the defect complained of in the preceding remark, but they are far too refined and too sublime for the conception of school-boys; the same objection holds good, against many original works of criticism, in our own language, which however elegant and masterly, are not fit to be put into the hands of youth till towards the close of their academical studies. A few of Dr. Blair's lectures may be read over and explained to the young rhetorician at an earlier period; but the greater part of the first volume, and the whole of the third, are intelligible only to persons of riper years, and of cultivated understandings. By such they may be read with equal advantage and delight, and will be found admirably adapted to give the last finishing to the talents and scholastic acquirements of the critic, the poet, and the philosopher. But, after all, the want of proper books on this subject may be easily supplied by a judicious instructor. Rhetoric is a practical art, which can sooner be taught by example than precept. It is commonly defined, the art of speaking well, that is to say, the art of speaking in such a manner as

to make ourselves heard, and to persuade those who hear us. In teaching this art, we may with great success invert the usual method, and instead of first laying down the principles of oratory, and then proceeding from theory to practice, we may lead our pupils, by a much more agreeable and unerring path, from practice to theory. We need only fix upon any subject, which we know must be interesting to them. Their wants and their wishes will furnish a variety of such topics. A well-drawn contrast between the rude language of ignorance, and the graces of sweet persuasion, must strike them forcibly : and after shewing them how much more likely the latter would be to produce the desired effect, we may guide their inquiries to the causes of this difference. A little skilful management will make all the rules of rhetoric appear to be the result of the learner's own observations ; he will almost fancy himself the inventor of the art : and the pleasures inseparable from these pursuits being thus heightened by the consciousness of his increasing powers, must urge him forward with unwearied rapidity in the career of eloquence ; how delightful it is to see boys, thus trained, get the start of instruction, and run before their masters in the discovery of new beauties.'

Our author's next consideration is *letter-writing* ; on which subject he is very diffuse. Several of his observations are trite, and perhaps his readers may think him not quite exempt from the charge of something like pedantry. It has been the opinion of many able men, that nothing can be more absurd than to lay down rules for epistolary writing : since the style of every letter ought to be suitable to the subject, which must vary according to the situation in which we are placed, and to the business which we transact ; and that, in the acquisition of this accomplishment, good sense should be our only guide. Mr. Milns seems to be particularly fond of fables, which subject occupies fifty of his pages. He considers the nature, form, and essential properties of a fable, and lays down rules for its composition. He bestows just encomiums on Phædrus's instructive apologue of the wolf and the lamb, and gives us a pleasing criticism on Gay's *Hare and many friends*. Merrick's *Camelion* is likewise produced as a striking example of excellence, in that kind of writing :—but, after every thing that has been said on the subject of fables, it seems very questionable whether, on the whole, they are proper vehicles of instruction for youth. Some of them inculcate tyranny, pride, and selfishness ;—even when the moral is good, it is not always immediately perceived ; and perhaps when it is seen, it cannot be perfectly understood, without such a knowledge of the disposition and propensities of mankind as we cannot expect in a child.

The subsequent essay is entitled 'Preparation for writing themes,' the practice of which Mr. M. defends ; at the same time acknowledging that boys ought not to begin such exercises at too early a period. He therefore recommends a course of
study,

Rudy, copied, he says, from *Principes de la Littérature* of the Abbé Batteaux; who advises our beginning with the Poets, and assigns the following reasons:

* To learn how to judge in matters of literature, we must begin by exercising ourselves in those works, whose beauties and defects are more obvious or striking, and where art does not aim at concealing itself; when once we are able to discover this art, as it really is, and are convinced that we have made ourselves masters of its true principles, then we may endeavour to discover it likewise in those productions, where it is most accustomed to conceal itself.

This observation strikes us as very sensible and judicious.

The course of poetical reading here recommended is divided into four heads, viz. the narrative, the dramatic, the lyric, and the didactic.

The first class comprehends the best writers of *fables*, of *pastorals*, of *descriptive*, and of *epic poetry*. The *fables* which he most approves are those of Gay, Merrick's *Camelion*, Dryden's *Cock and the Fox*, and Smart's translation of *Phædrus*. He justly reprobates the modern collection of fables which bear the name of *Æsop*, and which, he says, are spurious and badly written. With respect to *pastorals*, he remarks that the first part of Dr. Blair's thirty-ninth lecture, on the subject of pastoral poetry, will be found an useful introduction to the reading of the *Idyls* of Theocritus, Moschus, and Bion, translated by Fawkes, the *Eclogues* of Virgil by Warton, Pope's pastorals, and Shenstone's pastoral ballad. In regard to *descriptive poetry*, the last part of Dr. Blair's fortieth lecture is here recommended; also Milton's *Allegro* and *Penseroso*, Denham's *Cooper's-hill*, Pope's *Windfor Forest*, Dyer's *Grongar-hill*, and that inestimable treasure of descriptive poetry, Thomson's *Seasons*. The course of *epic poetry*, he thinks, should be preceded by an attentive perusal of Hayley's letters to Mafon, and Dr. Blair's forty-second and forty-third lectures. The books to be read are Homer's *Iliad* and *Odyfsey*, translated by Pope; Virgil's *Æneis*, by Dryden; Milton's *Paradise Lost* and *Paradise Regained*; Taffo's *Jerusalem*, translated by Hoole; and Fenelon's *Telemachus* by Hawkworth. To the foregoing, Mr. M. thinks, may be very properly added two of the most beautiful and highly-finished compositions in the English language, though they cannot be strictly called epic poems, viz. Pope's *Rape of the Lock*, and Hayley's *Triumphs of Temper*.

The second class includes the writers of tragedy and comedy. The best critical helps will be found in the forty-fifth, forty-sixth, and forty-seventh lectures of Dr. Blair. The works to be read are Potter's translation of the *Tragedies* of *Eschylus*,
Sophocles,

Sophocles, and Euripides; Colman's translation of Terence's Comedies; and Malone's edition of Shakespeare. 'We cannot recommend, (says Mr. M.) the entire works of any other of our dramatic writers, though we have several detached plays of considerable merit in the English language, which may be read after those of Shakespeare.'

'In the third division of this course of reading, are placed the lyric and elegiac writers. *Lyric poetry*: the last part of Dr. Blair's thirty-ninth lecture relates to this subject; after which, read Pindar's Odes, translated by West and Green; those of Anacreon, by Fawkes; those of Horace, by Francis; Dryden's and Pope's Odes on the Power of Music; with a few others by Warton, Collins, Mason, and Gray, which are to be found in most miscellaneous selections.'

Elegy. On this head, Mr. M. observes, Dr. Blair has not favoured us with any remarks on this species of poetry:—but our author supposes that it will suffice to read Milton's Lycidas, Pope's Elegy on an unfortunate Young Lady, and Gray's Elegy in a Country Church-yard; as this sort of poetry is not very essential towards forming the taste of youth.

Didactic Poetry, (4th class.) 'Compositions of this kind may be divided into a variety of classes; the nature and respective beauties of which are accurately explained in the beginning of Dr. Blair's fortieth lecture. After a careful perusal of this excellent introduction, the pupil will read the following books with equal advantage and pleasure:

'1st Class. Horace's Art of Poetry, translated by the Earl of Roscommon; Vida's, by Pitt; Boileau's, by Dryden; Pope's Essay on Criticism; Hayley on Epic Poetry and on History; and Akenfide's Pleasures of the Imagination. 2d Class. Pope's Essay on Man, and his Moral Epistles; Prior's Solomon; and Young's Night Thoughts. 3d Class. Virgil's Georgics, translated by Warton; Armstrong on Health; Cyder, a Poem, by Philips; and the Fleece, by Dyer. 4th Class. Horace's Satires and Epistles, translated by Francis; Juvenal, and Persius, by Dryden; Young's Universal Passion; Dryden's Mac Fleckno; Pope's Dunciad; and all his Satires.

'Such are the models of poetical excellence, upon which the young student should form his taste. He may afterwards read works of inferior merit, not only without danger, but even with advantage.'

To this opinion we readily subscribe, and we are happy to express our warm approbation of the selection which Mr. Milns has made from our poets. Let us now see whether he be equally judicious on the subject of prose reading. This course he arranges under the following general heads: *Works of Criticism, Epistolary Writing, Biography and History*; divided into the following classes: *Geography and Chronology, Natural History, Law and Oratory, and Logic*.

'*Works*

• Works of Criticism. Cicero de Oratore, translated by Guthrie; his Brutus and Orator, by Jones; Quintilian's Institutes, by Patfal; Longinus on the Sublime, by Smith; and the whole of Dr. Blair's Lectures, of which the young student has before read several detached parts. *Epistolary Writing.* Cicero's Epistles, translated by Melmoth; Pliny's Epistles, by the same translator; Voiture's, and Madame Sevigny's Letters, translated from the French; Sir William Temple's Letters, Lady Mary Wortley Montague's Letters, and the Epistolary Correspondence of Swift, Pope, and their friends. *Biography and History.* 1st Class. Plutarch's Lives, translated by Langhorne; Cornelius Nepos's Lives, by Clarke; Dr. Johnson's Lives of the English Poets; Bossuet's Universal History, translated by Elphinstone; and Goldsmith's Histories of Greece, Rome, and England. In this class the Travels of Anarchasis the younger, and Russel's Antient and Modern Europe, may also be read with great advantage. 2d Class. Rollin's Ancient History; Gillies's History of Greece; Hooke's Roman History; Ferguson's Progress and Termination of the Roman Republic; Gibbon's Decline and Fall of the Roman Empire; Robertson's Charles the Fifth, and his Histories of Scotland and America; Leland's History of Ireland; Hume's, and Mrs. Macauley's Histories of England; and the Abbe Raynal's History of the European Settlements in the East and West Indies. 3d Class. Herodotus, translated by Beloe; Thucydides and Xenophon, by Smith; Polybius, by Hampton; the anonymous translation of Livy; Murphy's Tacitus; Gordon's Sallust, and Bladon's Cæsar; Potter's Antiquities of Greece; and Kennet's Roman Antiquities, will be found very serviceable in this part of the course.

• Geography and Chronology. Guthrie's Grammar and Dr. Priestley's Charts will render any other chronological helps unnecessary.

On *Natural History*, Buffon is particularly recommended. Mr. Milns bestows a very high encomium on this work; and some of his readers may possibly think it rather extravagant.

Law and Oratory. Puffendorf's Law of Nature and of Nations, Montesquieu's Spirit of Laws, and Blackstone's Commentaries, will afford sufficient instruction under the first head. With regard to the second part, the best models of eloquence, after which the English scholar can copy, are the Orations of Demosthenes, translated by Leland; those of Lyfias and Isocrates, by Gillies; Cicero's select Orations by Guthrie, and his Orations against Verres, by White; the most admired speeches in the historical works before enumerated; and, above all, the debates of the British Senate. The latter are much more interesting and are not less brilliant than the splendid remains of the former.

Logic. Our author, according to the fashionable taste of the times, seems to consider this branch as of no great use; and the only books which he recommends on the subject are Watts's Logic, and his Improvement of the Mind.

In a course of study so extensive, and in a language like the English, fertile in good authors on every subject, it is scarcely possible that any two persons should make choice of precisely the same books; and perhaps it may be a sufficient encomium on Mr. M.'s selection to say, that the authors whom he recommends are of distinguished reputation: but we cannot help expressing our wish that, on the subject of history, he had mentioned Henry's History of Great Britain. Some persons may perhaps object to the infidelity of Mr. Gibbon, and to the party spirit of Mrs. Macauley; and it is certain that their histories should be read with great caution. We chiefly lament, however, that in his system Mr. M. does not recommend to the young student any books on the subject of morality and religion; an omission which we cannot but regard as an unfortunate circumstance: since it is of much more consequence to be a good man than an eloquent speaker. It may likewise be doubted whether he be not too indiscriminate in the use which he makes of English translations of the Greek and Roman classics. We own that we were surprised at seeing West and Green joined together as translators of Pindar: had our author's object been to form a mere English scholar, he could not have devised a better method of forming the taste, and of strengthening the mind, than by recommending translations of the poets, orators, historians, and philosophers of antiquity: but, if a knowledge of the Latin and Greek languages must be considered as a necessary part of education, translations, if put into the hands of boys before they are properly grounded, may encourage idleness and render them negligent; for few persons will submit to the drudgery of learning a language, in order to acquire information which may be attained by easier means. It is somewhat singular that Mr. Milns, in his encomium on Horace's ode on the death of Quintilius, should observe that Julius Scaliger was so delighted with it, that he declared he had rather have been author of it than King of Arragon. We believe that Scaliger did make an observation of that sort, but did he not apply it to Horace's ode to Melpomene?

Mr. Milns next considers the component parts of a theme, which he makes to consist of amplification, argument, example, simile, and conclusion; and these he illustrates by examples. He then gives us a summary of rhetorical observations from Cicero and Quintilian; and the subject matter of oratory is divided by him into three general heads, viz. the demonstrative, deliberative, and judicial. Under the first of these heads, among other articles, we have the Panegyric of Isocrates on the Athenians, Cicero's Oration for Marcellus, and Pliny's Panegyric on Trajan; Letter to the Duke of —; Cicero's Oration against Catiline,

Cassius, and his Philippics against Anthony. Under the second head we have the Philippics of Demosthenes, Cicero's Oration for the Manilian Law, and Sir John St. Aubyn's Speech for repealing the Septennial Act. Under the third, we have the functions of an orator, and the several parts of a regular speech, such as exordium, statement and division of the subject, arguments or proofs, pathetic part, and peroration. In Mr. M.'s essay on the study of the Latin and Greek languages, we see nothing to condemn and little to praise; the books which he recommends are such as are in general use at schools, and consequently we may pass them over in silence; particularly as they are only the originals of the translations mentioned in a former part of the work. The concluding essay is on the best manner of learning the French and Italian languages; and we must do the author the justice to observe that he has displayed great judgment and taste in the books which he has selected for the student's reading.

Having now extended this article to a considerable length, we shall conclude with observing that Mr. Milne's book is, on the whole, very sensibly written, and contains much useful information. Of the style, we have given so many specimens in the quotations which we have made, that any remarks on it may seem unnecessary.

ART. III. *The Banished Man*, a Novel. By Charlotte Smith. 4 Vols. 12mo. 14s. Boards. Cadell. 1794.

TOWARDS a writer to whom the public has been so often and so much indebted for amusement as to Mrs. Charlotte Smith, considerable indulgence is due, when she finds herself under the necessity of publishing a work which, in the words of Dr. Johnson, she confesses to have been composed "amidst inconvenience and distraction, in sickness and in sorrow;" and though it may not enhance the intrinsic value of her productions, that the impression of her domestic troubles has led her to introduce into her novels frequent allusions to her own melancholy story, it should be remembered that what the heart feels strongly, the tongue and the pen will not easily refrain from expressing. Leaving it to candour to frame the necessary apology on this occasion, we shall proceed to report the peculiar character of the present novel.

The idea of the story is taken from the late and present suffering of the French emigrants; and the fair writer, (to use her own expression,) has aimed less at the wonderful and extraordinary, than at connecting, by a chain of possible circumstances, events, some of which have happened, and all of which

which might have happened, to an individual under the exigencies of banishment and proscription.' Her banished man, D'Alonville, passes through various scenes, which strongly excite the reader's sympathy: but, in some of them, incidents occur which present before the fancy images of a more pleasing nature. At first, he meets with kind hospitality and affectionate friendship, which he repays by hazardous exertions in the service of his benefactors; from whose protection, however, he is banished by the intrigues of a base dissembler, the Abbé Heurthofen, in whose character is exhibited a lively picture of low cunning and vile hypocrisy. Afterward, falling into the society of a fellow-sufferer, De Touranges, roving in search of his wife and mother, who had escaped from prison; and forming an acquaintance with an open-hearted Englishman, named Ellesmere, whom travelling had divested of the narrow spirit of nationality; D'Alonville accompanies the latter to England, and visits his father's seat. He is now introduced to various branches of his friend's family, and his reception by different characters, in whom nationality assumes a diversity of forms, is humorously described. In a neighbouring village he finds the wife and mother of De Touranges, and meets with a charming girl, Angelina Denzil, for whom he conceives a serious and permanent passion. The tale of the Denzil family is an episode, which seems to have been suggested to the author by her own situation, but is not on this account the less touching. D'Alonville, however, finding in his present situation insuperable obstacles to the completion of his happiness, determines to leave England, and to return to the Continent in search of De Touranges, to communicate to him the welcome tidings that his wife and mother were found. This resolution leads him through several scenes which the writer has sufficiently darkened with distress and horror; and which too much obliterate, from D'Alonville's mind, the principal object of his search: for, not easily finding De Touranges, he seems to abandon him to the suspense and despair to which D'Alonville knew he was a prey, and from which it was in his power to relieve him. At last, however, returning to England, his adventures take a fortunate turn. He meets his friend De Touranges, conducts him to his wife and mother, and is himself married to Angelina.

Many interesting particulars occur, which are not noticed in the preceding brief and general outline. In some parts of the story, the reader's sympathy is strongly excited: in others, he is amused with a glowing and even comic representation of characters; and the work throughout discovers a ready invention and a correct taste.

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We shall say nothing of Mrs. Smith's political conversion, nor concerning the warmth with which she now expresses herself against the French government. It is natural that her mind should revolt from the horrors committed in France; and it is equally natural for new converts to be zealous.

ART. IV. *Philosophical Transactions of the Royal Society of London, for 1794, Part I.*

[Article concluded from the Review for January, p. 62.]

PHILOSOPHY.

An Account of a Method of measuring the comparative Intensities of the Light emitted by luminous Bodies. By Lieutenant-General Sir Benjamin Thompson, Count of Rumford, F. R. S. In two Letters to Sir Joseph Banks, Baronet, P. R. S.

THE author began the series of experiments which are recited in this paper by placing two burning candles, or lamps, or other lights, to be compared, at equal heights, on two movable stands in a darkened room. At the same height, on the side of the room opposite to them, he fastened a sheet of white paper. The lights were placed at the distance of 6 or 8 feet from the paper, and as far from each other; and they were so disposed, that a line drawn from the centre of the paper, perpendicular to its surface, bisected the angle formed by lines drawn from the lights to that centre;—and thus, by considering the sheet of paper as a plane speculum, one light would be precisely in the line of reflection of the other. This arrangement was effected by placing a piece of a looking-glass, 6 or 8 inches square, flat on the middle of the paper, and observing the real lines of reflection of the lights from that plane. When the lights were properly placed, the glass was removed. About 2 or 3 inches from the centre of the sheet of paper, he held a small cylinder of wood, about $\frac{1}{4}$ of an inch in diameter and 6 inches long, in a vertical position, and in such a manner that the two shadows of the cylinder, corresponding to the two lights, might be distinctly seen on the paper. If the shadows should be found to be of unequal densities, which will almost always be the case, that light, the shadow of which is the most dense, must be removed farther from or nearer to the paper, till the densities of the shadow appear to be exactly equal; *i. e.* till the densities of the rays from the two lights are equal at the surface of the paper; and then the squares of the measured distances of the lights from the centre of the paper will be to each other as the real intensities of the lights at their sources. This proportion depends on a well-known principle, *viz.* that the intensity of light emitted by a luminous body at any given distance from it will be

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be inversely as the square of that distance. Let A and B be the two bodies : let x be the intensity of B, and y that of A ; and let P represent the point at which the rays proceeding from A and B meet and are found to be of equal density : then if the distance of A from P be m , and that of B from the same part n , the intensity of the light of A at P is equal to $\frac{x}{m^2}$ and that of B = $\frac{y}{n^2}$; and since $\frac{x}{m^2} = \frac{y}{n^2}$, we shall have $x : y :: m^2 : n^2$.

There are many circumstances to which we ought to attend in experiments of this kind, or very fallacious conclusions will be deduced from them. After all, it will not be easy to select similar lights, and to judge, with sufficient precision, by the eye, concerning the densities of the shadows occasioned by them ; and it is obvious that a small difference in this respect will produce a considerable error in estimating their comparative intensities.

By experiments conducted on the general principles which we have stated, the author was led to the construction of an apparatus to which he has given the name of *Photometer*, and which seems to be well adapted to the purposes to which it is applied. This apparatus consists of a wooden box, $7\frac{1}{2}$ inches wide, $10\frac{1}{2}$ inches long, and $3\frac{1}{2}$ inches deep ; the inside of which is painted black, and has a groove at the back part of it, which receives a small pane of ground glass, on which is pasted the white paper that forms the *field* of the instrument. The box is supported on a stand by means of a ball and socket, and the lid of it is made to rise on hinges. The front of it is closed ; and the light is admitted through two horizontal tubes, which are placed so as to form an angle of 60° , and with their axes meeting at the centre of the field. This field is viewed through an opening in the middle of the front of the box between these tubes. Instead of a single cylinder, which the author used in his first experiments, he now makes use of two cylinders ; which are fixed perpendicularly in the bottom of the box, in a line parallel to the back of it, and distant from it $2\frac{1}{2}$ inches, and from each other 3 inches : the distances being measured from the centres of the cylinders. When the lights, which are the subjects of examination, are properly placed, these two cylinders project 4 shadows on the paper called the field of the instrument ; and of these shadows, the two which are in contact precisely in the middle of this field are only to be regarded. The other shadows are rendered invisible by contracting the field and causing them to fall without it on a black surface. For cylinders $\frac{1}{8}$ of an inch in diameter and $2\frac{1}{2}$ inches in height, a field $2\frac{1}{8}$ inches wide will be sufficient ; and it should not be more than $\frac{1}{8}$ of an inch higher than the tops of the cylinders.

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The covered glass, which we have already mentioned, is $5\frac{1}{2}$ inches long, and as wide as the box is deep; and the field is reduced to its proper size by a screen of black pasteboard, in the middle of which is a hole, in the form of an oblong square, $1\frac{7}{8}$ inch wide and 2 inches high, which forms the boundaries of the field. Instead of this screen, the author sometimes uses another, which has a circular hole $1\frac{6}{8}$ inch in diameter. By means of this the shadows are increased in width, so as completely to fill the field, and they appear under the form of two half disks, touching each other in a vertical line. The cylinders of this instrument are moveable about their axes; and to each of them is added a vertical wing $\frac{1}{10}$ of an inch wide, $\frac{1}{12}$ of an inch thick, and of equal height with the cylinder itself. This wing commonly lies in the middle of the shadow of the cylinder, and it has then no effect: but, when it is necessary to enlarge the diameter of one of the shadows, the corresponding cylinder is moved about its axis, till the wing is made to intercept a portion of the light, and to render the projected shadow on the field of the required magnitude. The cylinder must be turned outwards; so that the augmentation of the shadow may be on that side of it which is opposite to the shadow corresponding to the other light. The cylinders are turned by their lower ends, which pass through holes in the bottom of the box. They are made of brass, and fixed to a plate of brass, secured to the bottom of the box. By this precaution, they are always kept parallel to each other, and by other contrivances they are preserved firmly in their vertical positions. The cylinders, and every other part of the instrument, except the field, should be painted of a deep black dead colour.

In order to place the lights properly, a fine black line is drawn through the middle of the field from the top to the bottom of it, and another horizontal line at right angles to it, at the height of the top of the cylinder. When the tops of the shadows touch this last-mentioned line, the lights are at a proper height; and when the shadows are in contact with each other in the middle of the field, the lights are in their proper direction. In order to move the lights to and from the photometer, and to adjust their height, with the greater precision, the author has provided a very simple and convenient apparatus, which we have not room to describe.

In the use of this instrument, it is necessary to assume some steady light of a proper degree of strength for the purpose as a standard, by which others may be compared. With this view the author selected an Argand's lamp; which, when properly adjusted, continues to emit light more equally for a considerable time than any other lamp, and much more than any candle

whatever. Having shewn how to adjust this lamp, and how to abridge the calculations that occur in the course of his experiments, he proceeds to investigate the truth of the law, by which the intensity of the light emitted by luminous bodies is estimated, viz. that it is every where as the squares of the distances from the luminous body inversely. This inquiry is naturally connected with another; and that is, whether the air is perfectly transparent, or to what degree it resists the passage of light. Having selected two equal wax-candles, well trimmed, and which were found to burn with equal brightness, our author placed them together on one side of the photometer, and counterbalanced their united light by an Argand's lamp placed on the other side over against them. The lamp was placed at the distance of 100 inches from the field of the instrument, and it was found that the light of the two candles is equivalent to that of the lamp at the field, when they were situated at the distance of 60.8 inches from that field. The light of one of the candles, when the other was extinguished, counterbalanced that of the lamp at the distance of 43.4 inches. From this experiment it appears that, as the intensity of the disunited light of two candles is to that of one of them as 2 to 1, the square of their distances, in order to verify the assumed theory, ought to be in the same proportion. The distances are 60.8 and 43.4, and their squares, viz. 3696.64 and 1883.56, are to one another as 2 to 1 very nearly. The same conclusion was deduced from the mean result of this and three other similar experiments. The author varied his experiments by substituting lamps for candles, and obtained the same general result. He also used lamps emitting light of very different degrees of brightness, and paid every possible attention to the experiments which he performed with them; and they all conspired to shew that the resistance of the air to light, in any distances to which his trials extended, is too inconsiderable to be perceived, and that we may depend on the assumed law of the diminution of the intensity of light, without any material error. He apprehends, however, that means may be found for rendering the resistance of air to light apparent, and for measuring the degree of that resistance with tolerable accuracy. This, he conceives, might be discovered by an accurate determination of the relative intensity of the sun's or moon's light, when seen at different heights above the horizon, or when seen from the top and from the bottom of a very high mountain in very clear weather.

The next subject of inquiry was the loss of light in its passage through plates or panes of different kinds of glass. In his experiments on this subject, our author provided two equal Argand's lamps, A and B, and placed them over against each other
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at the distance of 100 inches from the field of the instrument; and the light of B was rendered of the same intensity with that of A, or the shadows were reduced to the same density, by lengthening or shortening the wick of B as occasion required. In these circumstances, a pane of clear, transparent, well-polished glass, 6 inches square, was placed vertically on a stand and interposed before the lamp B, at the distance of about 4 feet from it, and in such a situation that the light of the lamp passed perpendicularly through the middle of the pane, before it arrived at the field of the instrument. The light of B being thus weakened, the illuminations of the shadows were no longer equal: but the shadow corresponding to the lamp A was less enlightened by the light of the lamp B, than the shadow corresponding to B by the undiminished light of A. In order to determine the amount of this diminution, the lamp B was brought nearer to the field of the instrument; till its light, passing through the glass, counterbalanced the direct light of the lamp A, or till the shadows were rendered equally dense. This effect was produced, when the lamp B was removed from the distance of 100 inches to that of 90.2 from the field. Hence we may infer, the intensities of the lights being as the squares of their distances, when their illuminations on the field are equal, that the light of the lamp B was diminished in its passage through the pane of glass in the ratio of 100^2 to 90.2^2 , or as 1 to .8136; so that no more than .8136 parts of the light, which impinged against the glass, found their way through it; the other .1864 parts being dispersed and lost.

This curious experiment was repeated no less than ten times, and the light lost by a mean of all these trials was .1973 parts of the whole quantity that impinged against it; the variations in the results of the several experiments being from .1720 to .2108. In four experiments with another pane of the same kind of glass, the mean loss of light was .1869. When the two panes of glass were placed, without touching each other, before the lamp B at the same time, the loss of light by its passage through both of them was at a mean .3184. With another pane of thinner glass, the mean loss of light in four experiments was .1813. With a very thin clean pane of clear-colourless window-glass, not ground, the mean loss of light in four experiments was .1263. When the experiment was repeated with this pane, a little dirty, the loss of light was more than doubled. The author suggests that experiments of this kind might be usefully employed by the optician, in order to determine the degree of transparency of glasses, and to direct his choice of this article.

By similar experiments, the author estimated the loss of light in its reflection from the surface of a plane glass mirror. From the mean of five experiments, which he has arranged in a table, noting the several circumstances attending them, it appears that the loss of light by reflection from a small but very excellent glass-mirror, made by Ramsden, was .3494; so that more than $\frac{1}{3}$ part of the light, which falls on the best glass-mirror that can be constructed, is lost in reflection. In mirrors of inferior quality, the loss is more considerable. In a bad common looking-glass, it appeared to be .4816 parts, in another .4548 parts, and in a third .4430 parts. The author observes that the difference of the angles of incidence at the surface of the mirror within the limits specified in his experiments, and from 45° to 85° , did not appear to affect, in any sensible degree, the result of them.

The next object to which our author directed his attention was an estimate of the relative quantities of oil consumed and of light emitted by an Argand's lamp, and by one on the common construction with a ribband wick. Having placed two lamps, one by Argand, and another of the common sort but excellent in its kind, before the photometer, the intensities of the light emitted by the two lamps were found to be to each other as 17956 to 9063; the densities of the shadows being equal when Argand's lamp was placed at the distance of 134 inches, and the common lamp at the distance of 95.2 inches, from the field of the instrument. When both lamps had been made to burn with the same brilliancy for 30 minutes, it was found, by the difference of their weights before the commencement and at the close of the experiment, that the Argand's lamp had consumed $\frac{3}{11}$ and the common lamp $\frac{1}{10}$ of a Bavarian pound of oil. By comparing the results of the intensities of the light of the two lamps with the quantities of oil consumed by them; *i. e.* 17956 to 9063 or 187 to 100, and 253 to 163 or 155 to 100; we shall perceive that the quantity of light, produced by the combustion of a given quantity of oil in Argand's lamp, is greater than that produced by burning the same quantity in a common lamp, in the ratio of 187 to 155, or 100 to 85. Hence it appears that the saving of oil in the use of Argand's lamp cannot amount to less than 15 *per cent.* The author, however, does not pretend to decide whether this saving may not be counterbalanced by inconveniences that may attend the use of this improved lamp.

From other experiments, it appears that a common Argand's lamp, burning with its usual brightness, gives about as much light as nine good wax-candles; or by a more definite conclusion, it affords

affords twelve times as much light as a good wax-candle $\frac{1}{2}$ of an inch in diameter.

The variation that occurred in the quantity of light emitted by a common wax-candle in an hour, the candle being snuffed when necessary, was found to be between 100 and 60. The light of an ordinary tallow-candle, just snuffed and burning with its usual brightness, was as 100; in 11' it was as 39; in 8' more it was 23; and in 10' more, or 29' after it had been snuffed, its light was reduced to 16. When it was again snuffed, it recovered its usual brilliancy.

By farther experiments, which our limits, already exceeded, will not allow us to recite, it appears that the consumption of bees-wax is to that of olive-oil, in the production of the same given quantity of light, as 100 to 129; the consumption of olive-oil to that of rape-oil as 129 to 125, and to that of linseed-oil as 129 to 120. When a tallow-candle burned with a clear bright flame, the consumption of the olive-oil to that of the tallow was as 129 to 101: but, when the candle burned with a dim light, the former was to the latter as 129 to 229. Hence it appears that the tallow, instead of being nearly as productive of light in its combustion as bees-wax, as it appeared to be when the candle was constantly well snuffed, was now, when the candle was suffered to burn with a dim light, by far less so than oil. It is still more extraordinary that the very same candle, burning with a long wick and a dim light, actually consumed more tallow than when properly snuffed, and when it gave nearly three times as much light. The author has collected these facts in a table, shewing the relative expence of bees-wax, tallow, olive-oil, rape-oil, and linseed-oil, in the production of light; and he closes this article with a brief account of several experiments for ascertaining the transparency of flame. This fact may be easily determined by a very simple experiment. The flame of a lighted candle at noon-day, when the sun shines with moderate brightness, holden between the eye and the sun, entirely disappears. This will be the case even in a situation where the light is not strong enough to dazzle the eye so much as to prevent its seeing, very distinctly, the body of the candle and the wick.

To this paper are added four tables, exhibiting the various parts of the photometer in its last and most improved state.

An Account of some Experiments on coloured Shadows. By the same.

In the prosecution of his experiment on light, the author was surprised by an appearance that was not only unexpected, but in the highest degree striking and beautiful. He found that 'it is absolutely impossible to produce two shadows at the same time from the same body, the one answering to a beam of day-

day-light, and the other to the light of a candle or lamp, without these shadows being coloured, the one *yellow*, and the other *blue*.' In order to ascertain this fact, nothing more is necessary than to

Take a burning candle into a darkened room in the day-time, and open one of the window-shutters a little, about half or three-quarters of an inch for instance; when the candle being placed upon a table or stand, or given to an assistant to hold, in such a situation that the rays from the candle may meet those of day-light from without, at an angle of about 40° , at the surface of a sheet of white paper, held in a proper position to receive them, any solid opaque body, or a cylinder, or even a finger, held before the paper, at the distance of 2 or 3 inches, will project two shadows upon the paper, the one blue, and the other yellow.

By altering the distance of the candle from the paper, or by opening the window-shutters more or less, 'these coloured shadows may be made to pass through all the gradations of shade, from the deepest to the lightest, and *vice versa*.' That the colours of these shadows are owing to the different qualities of the light by which they are illuminated, is certain: but as to the manner of their production, the author is not satisfied. Apprehending that the difference in the whiteness of the two kinds of light might, in some way or other, occasion the different colours of the shadows, he attempted to produce the same effects by employing two artificial lights of different colours; and he succeeded completely. In a dark room, the light of two burning wax-candles was made to fall on the white paper at a proper angle, in order to form two distinct shadows of the cylinder: but these shadows were found not to be in the least coloured. By afterward interposing a pane of yellow glass, approaching to a faint orange colour, before one of the candles, one of the shadows became *yellow*, and the other *blue*. When equal panes of the same yellow glass were interposed before both the lights, the white paper assumed an orange hue, while the shadows were untinged with any colour:—but, when two panes of the same glass were interposed before one of the lights, and only one pane remained before the other, the colours of the shadows immediately returned. Having thus confirmed his suspicions that the colours of the shadows arose from the different degrees of whiteness of the two lights, the author endeavoured, by bringing day-light to be of the same yellow tinge with candle-light, by the interposition of sheets of coloured glass, to prevent the shadows being coloured when day-light and candle-light were together the subjects of the experiment. In this also he succeeded, and was able to reverse the colours of the shadows by causing the day-light to be of a deeper yellow than the candle-light.

‘ In the course of these experiments, (says he,) I observed that different shades of yellow given to the day-light produced very different and often quite unexpected effects: thus one sheet of the yellow glass interposed before the beam of day-light changed the yellow shadow to a lively violet colour, and the blue shadow to a light green; two sheets of the same glass nearly destroyed the colour of both the shadows; and three sheets changed the shadow which was originally yellow to blue, and that which was blue to a purplish yellow colour. When the beam of day-light was made to pass through a sheet of blue glass, the colours of the shadows, the yellow as well as the blue, were improved and rendered in the highest degree clear and brilliant; but when the blue glass was placed before the candle, the colours of the shadows were very much impaired.’

Having contrived an apparatus, adapted to the prosecution of his inquiries respecting coloured shadows, he made a variety of experiments with a view of investigating the causes of appearances, which still seemed to be enveloped in much obscurity and uncertainty:—but these experiments we cannot recite. From the great variety of colours which he observed in the course of these experiments, many of which did not seem to have the least relation to the apparent colours of the light by which they were produced, the author began to suspect ‘ that the colours of the shadows might, in many cases, notwithstanding their apparent brilliancy, be merely an optical deception, owing to contrast, or to some effect of the other neighbouring colours upon the eye.’ The Count suggests that the experiments, which he performed for determining this fact, ‘ may enable us to account for the apparent blue colour of the sky, and the great variety of colours which frequently adorn the clouds.’ He adds, ‘ I believe it is a new discovery, at least it is undoubtedly a very extraordinary fact, that the eyes are not always to be believed, *even with respect to the presence or absence of colours.*’

One circumstance here deserves to be mentioned; and that is

‘ The most perfect harmony which always appeared to subsist between the colours, whatever they were, of the two shadows; and this harmony seemed to me, (says the author,) to be full as perfect and pleasing when the shadows were of different tints of brown, as when one of them was blue and the other yellow.’ The appearances of these colours, he adds, were quite enchanting; and he concludes with suggesting that the prosecution of these experiments ‘ may not only lead to a knowledge of the real nature of the harmony of colours, or the peculiar circumstances upon which that harmony depends; but that it may also enable us to construct instruments for producing that harmony, for the entertainment of the eyes, in a manner similar to that in which the ears are entertained by musical sounds.’

Some of the facts recited in this paper will bring to the recollection of our philosophical readers the observations that have been made by others on the blue shadows of bodies. They

were first observed by Otto Guericke, and noticed again at the distance of about a century, viz. in 1742, by M. Buffon. The Abbé Mazeas has recorded the phænomenon, and attempted to explain it. Melville and Bouguer, about the same time, directed their particular attention to this curious appearance; and they ascribe it either to the atmosphere or to the vapours that are blended with it, which intercept the passage of the fainter-coloured rays, and reflect them on other bodies. Thus they account for the blue colour of the sky, and for the blue shadows projected by opaque bodies that are illuminated by the sky-light. The numerous observations of M. Beguelin, on this subject, deserve peculiar notice. We have an abstract of them in Priestley's History, &c. of Light and Colours, p. 441, &c. The new facts recited by the present ingenious author, and the circumstances attending them, are curious and interesting: but, in the perusal of his paper, we were led to imagine that the experiments and observations, made by former writers on the subject of his inquiry, and which have occasionally some resemblance to his own, had escaped either his notice or his recollection. He expresses surprise at appearances which, adverting to such experiments, he might naturally have expected; and, when he is relating facts similar to those recorded by some of the writers whom we have named, he makes no mention of them.

Some Facts relative to the late Mr. John Hunter's Preparation for the Croonian Lecture. By Everard Home, Esq. F. R. S.

The subject which Mr. Hunter had selected for the CROONIAN lecture was the structure of the crystalline humour of the eye; but, as he died before he had an opportunity of completing his observations, Mr. Home has here stated the facts which Mr. Hunter proposed to have discussed, and the experiments by which he intended to have established them. It was his opinion that the crystalline humour was enabled by its own internal actions to adjust itself, so as to adapt the eye to different distances. In dissecting the eye of the cuttle-fish,

• He found it composed of laminæ, whose appearance was evidently fibrous, for some depth from the external surface; but becoming less and less distinct, till at last this fibrous appearance was entirely lost, and the middle, or central part of the humour, was compact and transparent, without any visible laminæ. From this structure it would appear, that in the eye of the cuttle-fish the exterior parts of the humour are fibrous, the interior parts not; so that the central part is a nucleus round which the fibrous coverings are placed.

As there is no difference between the structure of the crystalline humour in the cuttle-fish and that of other animals, except in the distinctness of the fibrous appearance, Mr. Hunter

concluded that the exterior part in all of them was similar, although no appearance of fibres could be demonstrated. His experiments were, therefore,

‘Founded upon the analogy that ought to exist between this humour, if muscular, and others of a similar structure, which led him to expect that they would be acted upon by the same stimuli; and having found that a certain degree of heat, applied through the medium of water, will excite muscular action, after almost every other stimulus had failed, it was proposed to apply this to the crystalline humour, and ascertain its effects. The crystalline humour taken from animals recently killed, must be considered as being still alive. Such humours were to be immersed in water of different temperatures, and placed in such a manner as to form the image of a lucid well-defined object, by a proper apparatus for that purpose, so that any change of the place of that image from the stimulating effects of the warm water upon the humour would be readily ascertained. These were the experiments which Mr. Hunter had instituted and begun; but in which he had not made sufficient progress to enable him to draw any conclusions.’

As Leuwenhoek had observed and described the fibrous structure of the crystalline humour, our author ascertains the peculiar fact for the discovery of which we are indebted to Mr. Hunter. To him we owe ‘the discovery of an eye in which this structure of the crystalline humour was perfectly distinct, and in which all the circumstances, of course, and situation, could be determined.’ We regret, in common with other friends of science, the melancholy event which has prevented the experiments and observations, by which it was proposed to demonstrate that this structure is capable of producing consequent actions and effects sufficient to explain the adjustment of the eye to different distances. The author of this paper is well qualified for prosecuting the experiments which, by Mr. Hunter’s death, are left incomplete, and for applying them to the elucidation and proof of the fact which he wished to establish.

This part of the volume concludes with the meteorological journal for the year 1793: the second part is published, and we shall speedily attend to it.

ART. V. *A Course of Lectures on the principal Subjects in Pneumatology, Ethics, and Divinity*: With References to the most considerable Authors on each Subject. By the late Rev. Philip Doddridge, D. D. The Third Edition. To which are now added, a great Number of References, and many Notes of Reference to the various Writers on the same Topics, who have appeared since the Doctor’s Decease. By Andrew Kippis, D. D. F. R. S. and S. A. 8vo. 2 Vols. 15s. Boards. Crowder, &c. 1794.

THE general voice of the public has given the author of these Lectures a distinguished place in the scale of merit. His judicious and indefatigable labours as a Christian minister, as a
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tutor at the head of a respectable seminary, and as a theological writer, procured him, during his life, a high degree of esteem and celebrity; and his writings will long remain a monument of extensive reading, critical sagacity, an elegant taste in composition, and, above all the rest, an ardent zeal for the interests of religion. The particulars of his useful life have lately been laid before the public somewhat at large; the peculiar features of his character have been so ably delineated, and the merit of his literary productions has been so fairly and judiciously appreciated, by Dr. Kippis, among his valuable enlargements of the *Biographica Britannica*, that it is unnecessary for us to expatiate on the subject.

In our former account of Dr. Doddridge's *Course of Lectures*, M. Rev. vol. xxix. p. 15. we remarked some faults in the plan of that work: among which the principal, as it still appears to us, is the application of the mathematical form of reasoning to moral and theological discussions; and the giving, as demonstrations, with a Q. E. D. annexed, the arguments in support of propositions on which much may fairly be said on both sides, and which at best admit only of a probable conclusion. Notwithstanding this objection, however, it must be acknowledged to be greatly useful to young students to have before them a concise and methodical view of the leading arguments on any subject, with references to those books in which the arguments are pursued more at large; and perhaps there is no work extant, in which the several subjects of inquiry in metaphysics, ethics, and theology, are so completely brought into one connected view, and so systematically arranged, as in these *Lectures*. The series of evidence for divine revelation in particular is methodized with so much judgment, that (except some preliminary propositions which should have been omitted, as tending to give the mind of the student an unfair prepossession,) it would not, perhaps, be easy to point out a more judicious course of study on this subject.

On the whole, though we think many propositions in the work ill supported with proof, we entirely assent to Dr. Kippis's general remark that 'this course is well calculated to lead the student gradually on, from the first principles to the most important and difficult parts of theological knowledge.'

It is a circumstance which renders these volumes particularly useful to those who devote their leisure to metaphysical and theological inquiries, that it contains a great variety of references to entire works, or to particular passages, on the several subjects of discussion. When these *Lectures* were first published, (in 1763,) these references were sufficiently numerous: but such a variety of publications have since appeared, that it was
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become extremely desirable, as the present Editor observes, that the list of references should be enlarged, by introducing the names and productions of those writers who have treated on the several matters in question since the author's decease. Dr. Kippis, who was himself a pupil of Dr. Doddridge, and whose studies must have led him to an extensive and minute acquaintance with the progress of literature in general, and particularly with the history of religious controversies, was certainly well qualified to undertake this task;—and we find, on comparing the former edition with the present, that the value of the work is materially enhanced by many new references inserted in the text, and by numerous notes of reference, intended not only to assist theological students during their academical course, but to point out such sources of information as may be serviceable to them in their future inquiries. In order to render this edition the more complete, the editor has borrowed assistance from the notes of several gentlemen, who, since Dr. Doddridge's death, have as tutors regularly gone through his course; especially those of Dr. Savage and Mr. Merivale.

Dr. Kippis particularly wishes it to be remembered that it is no part of his design to give general illustrations of the subjects discussed, nor either to confirm or gainsay the opinions of Dr. Doddridge. His sole aim has been to mention, with freedom and impartiality, the writers on all sides of the different questions, that hereby the mind of the student may be fully enlarged, and that he may be able, with the greater advantage, to prosecute his searches after truth. In executing this plan, the editor has rendered a valuable service to science, for which he is entitled to the thanks of the public.

An alphabetical catalogue of authors mentioned in the work terminates the second volume.

ART. VI. *The Repertory of Arts and Manufactures*; consisting of Original Communications, Specifications of Patent Inventions, and Selections of useful practical Papers from the Transactions of the Philosophical Societies of all Nations. Vol. I. 8vo. 9s. 6d. Boards. Wilkie, &c. 1794.

THE novelty and importance of this complement can scarcely fail of recommending it to a nation in which the sciences and the arts are so highly cultivated and protected as they have been in this country, especially since the establishment of LIBERTY, with all her numerous train of happy consequences!—The design of the present undertaking will sufficiently appear from the following abstract of the advertisement prefixed by the editors:

• Of the work now offered to the public, one of the principal objects is, to establish a vehicle, by means of which, new discoveries and improvements, in any of the useful arts and manufactures, may be transmitted to the public; particularly to artists, manufacturers, and others,—who might, otherwise, have but little chance of ever being acquainted with them.—

• *Specifications of Patents* will form a considerable and, it is presumed, an interesting part of the work.—They are given exactly in the words of the originals, as recorded in the Patent Office.

• The *Transactions of learned Academies and Societies* form another great source from which the editors will derive their materials. As some of these societies are instituted with views in many respects similar to their own, their Transactions will furnish a greater portion of matter than those of others. All of them, however, contain much speculative or other matter, foreign from the purpose of this publication: a selection, therefore, of the more useful practical papers will not, it is hoped, be uninteresting to the public.—In the translations of those parts which are selected from the Transactions of *Foreign Academies*, or from any *other publications* in foreign languages, such terms will, as much as possible, be used as are supposed to be most familiar to artists and manufacturers in general.

Besides the sources already mentioned, the editors trust that they shall find another, no less valuable, in the communications of those who cultivate the useful arts, whether for profit or pleasure; and besides the transcripts of many Patents which have been obtained for new inventions, &c. the editors have collected, in this their first volume, and will, no doubt, continue to do so in the subsequent parts, a variety of curious papers relative to new discoveries or improvements, from the Transactions and Memoirs of the following royal and other societies: I. The Royal Society of London. II. The London Society for the Encouragement of Arts, Manufactures, and Commerce. III. The American Philosophical Society. IV. The Royal Irish Academy. V. The Literary and Philosophical Society of Manchester. VI. The Academy of Sciences at Turin. VII. The Academy of Sciences at Paris. VIII. *Annales de Chimie*, &c. To these are added a number of papers which appear to be originals, as they bear date in 1794; and as no references are made to any sources from which they might have been drawn, except to the name of their respective authors or communicators: these relate to valuable or curious inventions or improvements in philosophy, chemistry, or mechanics.

The work appears to have been published in numbers, six of which are included in the present volume.—Of the farther progress of this well-designed undertaking, we shall not fail to apprise our readers, as the volumes come successively to our hands.

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The articles contained in this volume are accompanied by 25 copper-plates, designed to illustrate the details given respecting mechanical improvements, patents, &c.

ART. VH. *A Commentary on the Revelation of St. John.* By Bryce Johnston, D. D. Minister of the Gospel at Holywood. 8vo. 2 Vols. pp. 916. 10s. Boards. Cadell. 1794.

NEBULOSUM *rete!* is a phrase which we may too often properly apply, (and which we lately did apply to another article,) concerning those who have devoted their attention to the ænigmatical book of the Revelations: they have not unfrequently darkened and entangled both themselves and others. It would be at the same time fastidious and unjust not to acknowledge that, in several instances, the labour employed has displayed great and real erudition, and may possibly be productive of considerable utility.—Let the present author speak for himself by some quotations from the introduction to his work; which was first exhibited in a course of lectures to the inhabitants of the parish in which he resides: in the year 1789 he determined on delivering them to public notice.

‘ If I had found (he says,) a just and complete explanation of that book on fixed and rational principles, in the writings of a Vitringa, a Sir Isaac Newton, a Lord Napier, a Lowman, or any other commentator, I should never have troubled the public with my opinion on this important subject, though it is one in which we are all deeply interested. Having never met with such a commentary—I examined all the prophetic writings in the Old and New Testaments, in order to discover whether or not there is any one peculiar idiom or fixed character of prophetic writings in which they all agree. I soon found that two peculiar features marked all prophecies; The first, that they are written in the symbolical language; and the second, that all prophetic writings of any considerable length are interspersed with keys or explanatory parts, written in alphabetical language. These keys are always introduced by an angel, or by a particular expression directing the attention of the reader to them; such as, “ here is wisdom,” *Rev.* xiii. 18. xvii. 9.’ — ‘ There are two characters in this (*prophetical*) language. The one is uniformly called an hieroglyphic, and the other a symbol, in the Commentary. An hieroglyphic is a complete figure made up of the assemblage of two or more parts into one picture: an example of an hieroglyphic may be seen in chap. i. 12. to the end of verse 16. And a symbol is a single detached member; such, for instance, as a candlestick, a star, or a two-edged sword. Every prophet, in whatever country or age he wrote, always used the same hieroglyphic, or the same symbol, to signify the same thing, without a single exception.’ — ‘ As an universal and unchangeable language, the symbolical must be the most fit language for prophecies intended for all countries and ages.’ — In the commentary, I have explained the meaning of every hieroglyphic or symbol

symbol the first time it occurred in the book of Revelation, and whenever it appeared again, I have used it in the same sense; taking it for granted that the reader will recollect the interpretation which was given of it in its first appearance. Whenever the same symbol or hieroglyphic occurred, it hath always been used in the same sense, which is a strong proof that it hath been rightly interpreted. It will also appear in the commentary, that the symbols and hieroglyphics are used in the same sense in the prophecies of Isaiah, of Jeremiah, of Ezekiel, of Daniel, of Paul, and of Peter, in which they are used by John in this book.'—

'To have quoted a great variety of historians on each event, would have swelled the work too much: therefore the reader is here referred to the following historians; Eusebius Pamphilus, Socrates Scolasticus, and Evagrius Scolasticus, their church histories; Lewis Ellies Dupin, doctor of the Sorbonne, his church history; and Edward Gibbon, his history of the decline and fall of the Roman empire. These historians agree with Mosheim's church history, in their account of facts and dates, as the inquisitive reader will see, by comparing him and them together, on the respective periods to which the events belong. Indeed Mr. Gibbon acknowledges in express words his general agreement with Mosheim, and gives that historian the character for learning and candor which he justly deserves.'—

'Having no controversy with any commentator, and never thinking truth the less genuine or valuable that other persons have seen it before me, I have never rejected or disguised any just interpretation of any of the predictions with which I have met in any of the commentators; nor have I entered into controversy with those from whom I differ in opinion; but have simply stated what appears to me the right interpretation, hoping that the candid and enlightened reader, judging for himself, will prefer truth, from its innate evidence, to the mere authority of any man.'

'Unmoved by the censures of bigots of every church, I rely on what the voice of Scripture in general, of this book in particular, and of reason and experience uniformly says, that those individuals of every external denomination, who are wise and good men, *whom the Lord who cannot err knows to be his people*,—are the true worshippers of God,—and shall finally be saved by the mercy of God through the mediation of Christ.'—

Whether the author intends any kind of *salvo*, or limitation of his charity, by those words which are given in Italics, we will not stay to inquire. How far he has adhered to his professions must be determined by a perusal of the volumes. In general, we incline to think that he does: though some predictions and attachments may occasionally discover themselves. When we think of those respectable names which have preceded him in this inquiry, we are disposed to ask whether the Doctor does not assume too much, when he intimates that not one of his predecessors has explained on *fixed and rational principles*: a complete explanation was not indeed to be expected from

from them, nor from the present writer, who has the benefit of their remarks: yet they have been able to throw light on a subject in itself very obscure, and have certainly merited thankful acknowledgement from all who engage in this line of study. Whether Dr. Johnston has succeeded better, or has improved on the conjectures of those who have gone before, we do not presume to decide: but we may venture to say, and it seems due to justice, that the work manifests great attention, ingenuity, and simplicity, so far as generally to adhere to the plan laid down in the passages above quoted for directing the exposition.

Dr. Johnston varies in many instances from former commentators. The *burning mountain* (*chap. viii. 8, 9.*) cast into the sea, he explains of the Emperor *Julian*; the *great star* falling from heaven and succeeded by an army of locusts (*chap. ix. 1—13.*) has been generally referred to *Mohammed*, but he regards it as predicting the ambition and pre-eminence of the Roman Pontiff, and the swarms of false doctrines and of monks which, like locusts, overspread the empire when the title of *Universal Bishop* was conferred by Phocas the emperor, that abominable tyrant! A. D. 606. There appears a coincidence rather remarkable as to the time of these events. The hieroglyphic following, which respects *four angels bound in the great river Euphrates*, is supposed to relate to Mohammed and his followers. By the famous number of *the name of the beast*, this author understands *the number of the beast*; that is, a direction to find out the year in which the papal or last head of Roman government should arise, by being vested with a temporal dominion; and, accordingly, he finds from the time of Domitian's persecution, in which St. John wrote, to the year 756, in which the Pope commenced his temporal dominion, an exact period of 666 years:—but, as we do not intend to pursue this enumeration, we shall only add that the Doctor supposes us now to be under the *fifth vial*; the completion, as he conjectures, will extend to a considerable time farther, or to about A. D. 1998.

The author has rendered his work more interesting and entertaining, and also illustrates his explication of the vision, by a short history of the period to which he apprehends it relates, extracted chiefly from Mosheim's Ecclesiastical History, with whom Sigonius is sometimes united; though references are also made to other writers.—Papal Rome is regarded throughout these volumes as *the Antichrist*: but it is at the same time acknowledged that other establishments have their defects, and those not inconsiderable: how far they may fall under the censure of St. John's *Revelation*, must be left to time to discover.

ART. VIII. *Fifty Years' Correspondence*, English, French, and Latin, in Prose and Verse, between Geniusses ov Boath Sexes, and James Elphinston. 12mo. 8 Vols. 1l. 8s. sewed. Richardson, &c. 1794.

THE Editor of these volumes published, in 1765, under the title of "Principles of English Language digested," a series of curious philological inquiries concerning our native tongue. It seems to have been his object to point out in general its more prevalent analogies, in order to extend the use and application of them : but his neological spirit was chiefly concentrated on the desire of reforming our spelling, so as to render it an exact transcript of our audible language. This object he farther discussed in a more voluminous work, in 2 vols. 4to. published in 1786, and entitled "Propriety ascertained in her picture;" and, conceiving doubtless that his general principles are by this time acknowledged, he has now applied them to use, in laying before the public a considerable collection of letters, curious papers, and poems ; in which his own peculiar orthography, or rather heterography, is employed. These volumes will certainly be valuable to foreigners, and to posterity, as a record of our actual pronunciation : but the propriety of adopting the proposed innovation is certainly liable to controversy.

Mr. Elphinston occasionally uses the same letters for different sounds : as *a* in *wandering*, *danted*, *matchless* ; and *c* in *diccion*, *Cynnic*, *chains*, *voice*.

He uses also different letters for the same sound : as in *nebr*, *made*, *hwen*, *bair*.

Silent letters occur : as *f* in *ambiscious* ; *c* and *t* in *Scyttbian* ; and *u* in *wingu'd*.

Some sounds are not expressed : as in *longuer* there is a *g* deficient.

Our readers may judge from a specimen :

• Hwat horrid scenes indeed offend my eyes !

Hwat unknown torments fury can devise !

Dhe burning lights az livving flamboes burn,

And mangled piece-meal into' tatters turn.

In barb'rous shows, on slaughters bluddy stage,

Dhey meet dhe lions, or dhe tiguers rage.

Hwat flames ! hwat crosses ! ah, hwat scaffolds toil !

Dhe slayers can no more ; dhe soards recoil.

Dhe justest prince, to' dhem alone unjust,

Bestows dheir blud, to' glut hiz pepels gust.

Dhe emp'rors all in dhis alone agree :

To' dhem a *Trajan* wil a *Nero* be,

Alike dhe prezzent, past, and future time :

Dheir name iz Christian, and dheir name dhe crime.

In quest ov deth, dheir genius dhey employ :

Protracted tortures but prolong dheir joy !

Dhey

Dhey count each tyrant kind, dhey coart each frown;
 And bles de hand, dhat beats dheir prizzon down!
 To' hate life dhus, hwat ardor can enflame?
 Dhe empty lust, to' eternize a name?

I own such madnefs may sometimes beguile.

Hwen *Perregrine* ascending erst a pile,
 To' dy widh flafh, hiz vital fetters broke:
 Dhe haughty Cynnic vannisht into' smoke.
 But hwat ov wimmen, hwat ov babes d'ye say;
 Hoom Romans sacrifice, hoom Persians slay!
 Ov men, hoos names we nowhare can descry?
 To' liv in flory, did dhey seek to' dy?

Dheir blindnese must, yoo'l say, our pitty moov:
 Error her martyrs can, az Truth, approov.
 Dhe Bonz bewilder'd, nor by Rome nor Grece,
 Prezents dhe mangled victim ov caprece.
 Nor dhat les mad, an aincient riggor sames:
 Dh' unshrinking widow springs into' dhe flames!
 To' join a spouz, perhaps widh hate she saw,
 In certain climes, tiz still a standing law:
 Law, wordy ov our tears; abhor'd abuse!
 Hwat woes, alas! Relidgion must produce!

Among the selected papers, several are very interesting:—we may particularize the letters of Dr. Johnson, Mr. Mackenzie, M. Delleville, a member of the French Convention, and of other celebrated men: the translations from the Latin and the French, as Racine's poem on religion, and others; and the memoir of M. de Palmeus, proving the sword of Cromwell to be now in possession of the French. An engraving of the author's head, and another of Martial, occur.

ART. IX. *The Jew*. A Comedy. Performed at the Theatre Royal, Drury-lane. By Richard Cumberland, Esq. The second Edition. 8vo. 1s. 6d. Dilly. 1794.

THE treatment which the Jews have experienced for many ages reflects great discredit on the Christian world. Even in protestant countries, where they have not been consigned by a court of inquisition to the flames, they have been almost universally considered as objects of aversion or contempt; and perhaps nothing has contributed more, in later times, to diffuse and establish this disgraceful prejudice against a set of unhappy wanderers, than the manner in which they have been represented on the stage. Whenever the character of a Jew has been exhibited for the entertainment of the public, it has not been thought sufficient to expose his national peculiarities to ridicule, but he must be also holden up to infamy as a blood-thirsty villain, a hard-hearted usurer, or a sly and pitiful knave.

REV. FEB. 1795.

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This practice has so successfully rooted the illiberal and vulgar antipathy to the unfortunate descendants of Abraham, that few people perhaps now hear a Jew mentioned, without thinking of the cruel *Shylock*, or of cunning little *Isaac*.

Several years ago, in the 6th number of "The Observer," Mr. Cumberland remarked the absurdity and inhumanity of this practice, and, with his usual elegance, illustrated the subject by introducing a letter of complaint from a Jew. In the postscript, Ab. Abrahams adds, "I hope I shall not give offence if I say, that if you could persuade one of the gentlemen or ladies who write plays to give us poor Jews a kind lift in a new Comedy, I am bold to promise we should not prove ungrateful on a third night."—This kind lift Mr. Cumberland himself has given to them. He has written a comedy, the principal design of which is to exhibit on the stage the character of an honest and charitable Jew; and the task is executed with the same soundness of judgment and elegance of taste which have distinguished Mr. C.'s former productions.—There are indeed, in the play, few incidents either to excite or to gratify the spectator's curiosity; and the rest of the characters, as in a well-grouped picture, are only introduced to give prominence and distinction to the principal figure:—but the character of the Jew is admirably drawn; and, allowing for some caricature heightening, which was doubtless thought necessary to increase the effect of representation, we are willing to believe that it is a portrait of which, in the main features, originals exist in real life. It is surely possible for a man, as Sheva (the Jew) says, to love his money very well, and yet to love his friends better. The moral sentiments of the piece are a considerable addition to its value. Of the language it is nearly unnecessary to speak, for Mr. C. cannot write ill:—but we must remark that many excellent sentences occur in the dialogue.

In the mouth of Sheva's man, Jaba!, an excellent character in the walk of low humour, the following pun is at least passable:—"Our people have never tasted bacon since they came out of the land of Ham." The duel between the two friends, Frederic and Charles, Sheva's beneficiaries, produces little effect, and might very well have been spared.

As a specimen, we quote the following scene between Sheva and Frederic:

Sheva. You are welcome, Mr. Bertram: our business may quickly be dispatch'd. You want three hundred pounds—I have made shift to scrape that sum together, and it is ready for you.

Fred. Alas, Sheva! since last I saw you I am so totally undone, that it wou'd now be robbery to take your money.—My father has expelled me from his house:

* *Sheva.* Why? for what cause?

* *Fred.* I have married—

* *Sheva.* Well, that is natural enough.

* *Fred.* Married without his knowledge—

* *Sheva.* So did he without your's. What besides?

* *Fred.* Married a wife without a farthing.

* *Sheva.* Ah! that is very filly, I must say.

* *Fred.* You cou'd not say so, did you know the lady.

* *Sheva.* That may be, but I do not know the lady: you have not nam'd her to me.

* *Fred.* The filter of Charles Ratcliffe.

* *Sheva.* Ah! to Miss Ratcliffe? Is it so? And she is goot and lovely, but she has no monies: and that has made your fader very angry with you?

* *Fred.* Furious, irreconcilable.

* *Sheva.* Why truly, monies is a good thing, and your fader is not the only man in England that does think so: I confels I'm very much of his mind in respect of monies.

* *Fred.* I know you are; therefore keep your money, and good morning to you.

* *Sheva.* Hold, hold, be not so hasty! If I do love my monies, it may be because I have it in my power to tender them to you.

* *Fred.* But I have said I never can repay you whilst you are in this world.

* *Sheva.* Perhaps I shall be content to be repaid when I am out of it—I believe I have a pretty many *post-obits* of that sort upon the file.

* *Fred.* I do not rightly understand you.

* *Sheva.* Then pray you have a little patience till I am better understood.—Sir Stephen had a match for you in view?

* *Fred.* He had.

* *Sheva.* What was the lady's fortune?

* *Fred.* Ten thousand pounds.

* *Sheva.* That is a goot round sum; but you did not love her, and you do love your wife.

* *Fred.* As dearly as you love your money.

* *Sheva.* A little better we will hope, for I do lend my monies to my friend.—For instance, take these bills, three hundred pounds—What ails you?—They are goot bills, they are bank—Oh! that I had a sack full of them!—Come, come, I pray you take them. They will hire you very pretty lodging, and you will be very happy with your pretty wife—I pray you take them.—Why will you be so hard with a poor Jew as to refuse him a goot bargain, when you know he loves to lay his monies out to profit and advantage.

* *Fred.* Are you in earnest? You astonish me.

* *Sheva.* I am a little astonish'd too, for I did never see a man so backward to take money: you are not like your fader. I am afraid you are a little proud.

* *Fred.* You shall not say so: I accept your generous tender.

* *Sheva.* I wish it was ten thousand pounds, then your goot fader wou'd be well content.

* *Fred.* Yes, of two equal fortunes I believe he wou'd be good enough to let me take my choice.

' *Sheva*. Oh! that is very kind; he wou'd give you the preference when he had none himself.

' *Fred*. Just so: but what acknowledgment shall I give you for these bills?

' *Sheva*. None, none; I do acknowledge them myself with very great pleasures in serving you, and no small pains in parting from them. I pray you make yourself and pretty wife comfortable with the monies, and I will comfort myself as well as I can without them—Ah, poor *Sheva*! when thou art beggar man, who will take pity of thee?—Well, well! no matter—now I must take a little walk about my business—I pray you pardon my unpoliteness.

' *Fred*. No apology: I am gone—Farewell, *Sheva*! Thou a miser! thou art a prince. [Exit.]

' *Sheva*. *Jabal*! open the door.'

We have heard, but we know not whether it be a fact, that the sons of *Levi* have not been backward in testifying their gratitude to *Mr. Cumberland* for his honourable attention to their fame.

ART. X. Sermons. By the Rev. Thomas Harwood, late of University College, Oxford, and Master of Litchfield School. 8vo. 2 Vols. pp. 449. 10s. Boards. Robinsons. 1794.

IN estimating the merit of sermons committed to the press, we may perhaps be sometimes apt to expect too much. Many discourses, which neither furnish ingenious speculation for the learned nor elegant amusement for the polite reader, may nevertheless be very useful as popular addresses on religious and moral topics.—Of this kind, chiefly, is the merit of the sermons before us. The preacher, though orthodox in his system, rather teaches the doctrines of religion as mysteries to be believed, than as propositions to be proved; and he chiefly directs the attention of his hearers to the duties of piety and morality. The reader will meet with a few entire discourses on subjects purely theological, such as, faith in the scriptures, the nativity of Christ, and the Christian sacraments: but the sermons are, for the most part, practical; tending to illustrate and enforce, in general terms, and by a popular kind of amplification, the obligations of religion. The topics of these are, The Divine Omnipresence; rash judgment; the love of our enemies; the necessity and efficacy of religious service; confession of sin; the protection of God; falsehood; swearing; growing in grace; the importance of a religious behaviour; mourning; purity of heart; evil-speaking; repentance; apostacy.

In the composition of these sermons, the author has not been duly attentive to method. When the text would naturally lead to the discussion of one single point, several different topics are often confusedly introduced. This is particularly the case in

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the sermon on evil-speaking.—Scriptural quotations are frequently, and, in general, properly introduced. To this, however, there are some exceptions: among which we shall particularly mention the application of our Saviour's parable of the invited guests to the Lord's supper. Classical allusions, also, sometimes occur, but with no great propriety in sermons which are said to have been chiefly delivered to a country congregation. Before such an assemblage, to talk of the response of the oracle to the Circæans, or of Antinous in Homer, is to preach to them in Greek.

From a writer so conversant with the antients, a greater degree of precision and more elegance of style might have been expected than will generally be found in these sermons. A few of the peculiarities and obscurities of our author's language we shall take leave to select.—Of our Saviour, he says; 'he who could measure heaven and earth with a span, became a child of a span long.' He speaks of comforts 'more mortal than mortality itself;' of 'the most *seraphic* of men' being liable to the transports of passion; and of our '*subscription* to the wisdom, power and goodness of God, securing us from danger.'—To these we add the following passage at greater length, because we find ourselves incapable of decyphering its meaning:

'There is a peculiar harmony in these words, [Nehemiah, xiii. 22.] worthy of Nehemiah, who was so excellent a pattern of piety and wisdom. While he raised the fort of his confidence in the expectation of a blessed reward, he laid the foundation of it upon an humble conceit. Uniting his virtues in a *golden shrine**, and symbolizing his actions, like the elements in compounded bodies. To have only said, "*Remember me,*" would imply much presumption; or only, "*Pardon me,*" might truly have argued a total neglect of Christian conversation.'

Vol. i. p. 52, 53.

Notwithstanding the inaccuracies and defects which we have remarked in these sermons, we must do the author the justice to say that they are not destitute of proofs of learning and ability, and, as practical discourses, may be perused with profit.

ART. XI. *Letters to the Peers of Scotland.* By the Earl of Lauderdale. 8vo. pp. 318. 5s. sewed. Robinsons. 1794.

NO man, in our opinion, can differ more widely from another than Lord Lauderdale, addressing his fellow senators in the House of Lords, differs from Lord Lauderdale addressing his constituent peers through the medium of the press. We do not mean to apply this observation to his Lordship's *principles*, nor in the most distant degree to charge him with *inconsistency*: for we are ready to bear our testimony to the perfect consistency of his po-

* St. Peter.

litical character, in which we have never witnessed the least wavering nor tergiversation. The remark with which we set out we wish to apply solely to his Lordship's *manner*. As a speaker in parliament, he displays an ardor and a vehemence which may the more readily be considered as intemperate, as the subject of the debate is often of a nature calculated rather to suppress warmth than to call it forth: he is *semper idem*; his action is as vehement, and his diction as ardent, when speaking on a turnpike bill, as when inveighing against the advisers and supporters of the war, or asserting the general rights of his fellow citizens and of mankind. His Lordship has therefore the merit of *uniformity*; and though he cannot be set down as an impassioned, he certainly has invariably the appearance of a *passionate*, debater. In his printed letters, however, he is quite a different man: he argues with a coolness, a temper, and a gravity, becoming a person who is giving to his principals an account of the manner in which he has discharged the trust reposed in him, and is stating his claims to a continuance of their favour and confidence. In our judgment, these letters will do him credit, and, if the Peers of Scotland still cherish a spirit of independence, will insure his re-election as one of their representatives in the next parliament.

The Earl not only avows himself a party man, but maintains that the existence of a party in this country is absolutely necessary for the preservation of the constitution. The Whigs, he asserts, are, from principle, the true friends of the constitution; and it is for this reason that he always has adhered, and promises always to adhere, to them: at the same time recognizing Mr. Fox as their great political leader, and adopting all the opinions entertained by that able statesman respecting the present war, and the grounds of our interference in the internal concerns of France*. This, it must be allowed, is a manly declaration; and the more so as it is made at a time when that gentleman and the Whigs are so greatly out-voted in parliament.

The statements given by Lord L., relating to public affairs, are in general fair and accurate: but he must not be surprised

* To draw our attention to the revolution in France, 'as it has affected the political interests of this country,' is one of his Lordship's great objects in this publication. He thinks that we have too much confined our attention to the grand question concerning the *internal government* of France, considering it 'as intimately connected with the general interests of mankind, and the immediate happiness of the universe:' as if we had 'lost the recollection of all national feeling, or, perhaps, as citizens of the world, looking with contempt on the possession of it.'

if they be perused with caution as coming from a declared partisan, and an accuser of the men whose measures he condemns.

We think that it would be of great use to the noble Lord, if he would endeavour to speak with the same temper with which he writes; he would then find his auditors more attentive, and his arguments infinitely more impressive. We trust that he will not be offended with us for this advice, nor pronounce it to be officious and ill-timed; we really mean it in good part; and we are persuaded that, if he can bring himself to adopt it, he will derive no small advantage from it. At the same time we are aware that, though he should be disposed to take the hint, he will not find it easy to get rid, in a short period, of a habit of long standing.

The word *preventative*, which is not English, occurs too often to warrant us in considering it as an error of the press; and it is not to be found among the *errata*. It is too generally used for *preventive*, even among those whose education ought to make them explode it. Medical writers, we think, are more chargeable with this base coinage than any other class of literary men.

ART. XII. *Lectures on Electricity.* By G. C. Morgan.

[Article concluded from page 37.]

MR. Morgan attributes the conducting quality of charcoal, as distinguished from baked wood, to the innumerable minute cells or cavities which it contains, and which, in his judgment, 'must be very favourable to the passage of a fluid equally subtilè with that of electricity*.' A little attention will discover the fallacy of this appeal to the senses. Were the argument just, it would follow that powdery substances conduct better than solid. If the cavities be filled with air, they will have some influence in retarding the transmission of electricity, since air is widely removed from the character of a conductor. On the contrary, if they be perfectly void, their counteracting effect will be still greater, because experiment ascertains that an electric discharge cannot be made through a vacuum.—When wood is converted into charcoal, it undergoes a total change of properties.

The principle which Mr. Morgan lays down, in p. 166, vol. ii. seems to be of an opposite kind. 'The resistance of all substances to the passage of the electric fluid increases with the distance from each other by the removal of pressure, or by the influence of any repellent power.' That, with certain limitations and exceptions, the rare substances are imperfect con-

* Page 142. vol. ii.

doctors, we would admit—but what can be formed of *resistance* which is *lost* when the conducting medium is dense? Here is a striking instance of the inaccurate and undefined application of this term in the science of electricity. Resistance in mechanics denotes a constant retarding force, which is proportional to some function of the velocity. The electricians appear to signify by it the vague conception of an obstacle to be overcome before the motion commences.

Mr. Morgan endeavours to account for the diversities of conducting power in different bodies, by a theoretical application of the doctrine of attraction. The multiplex suppositions which he employs leave on the mind a very indistinct and unsatisfactory impression. Even granting the ample concessions which he would require, it appears difficult, if not impossible, to arrive at accurate conclusions. The author shows much subtlety, however, in his attempt to explain the manner in which the electric fluid operates when solid electrics are broken by the explosion. A musket-ball, it is observed, will pierce through a board delicately suspended, and not cause the smallest change of position; because the motion of the ball is so rapid as to spend itself on the spot stricken, without being communicated to the other parts of the board. Brittle substances, such as glass and rosin, derive their character, according to Mr. Morgan, from the slowness with which they transmit an impulse through their internal structure. Hence, if the electric fluid, darting with inconceivable rapidity, encounters these substances, its stroke will be partial, and will consequently produce a disruption. The idea is plausible and ingenious, but confined in its application. An explosion of electricity never makes a clean perforation; it shivers hard substances, and raises protuberances on such as are soft. When opposite wires are inserted in a glass tube containing oil, the transmission of a charge causes a general dispersion. In vain shall we attribute the effect in this instance to the *difficulty* with which the electric fluid obtains a passage; for the violence is greatest when the tube is narrow, and when the ends of the wires are near to each other.

Having discussed the theoretical principles of electricity, Mr. Morgan next applies them to explain the natural phenomena of our atmosphere; and, in this part of the work, we find more demands on us for praise. With few exceptions, it contains unquestionably the most accurate and complete view of the subject that has yet appeared.—He will hardly admit that lightning ever strikes the ground, and thinks himself warranted to assert that ‘ninety-nine thunder-claps out of one hundred are nothing more than the harmless discharge of one cloud into another.’ Into this singular opinion he is led by his theory of conductors
already

already noticed.—The manner in which he accounts for the prolonged noise of thunder is very satisfactory. All sounds formed at a distance strike the ear with successive reverberations; for each considerable object becomes the centre of aerial undulations.

Mr. Morgan very properly imputes the mortal or stunning effects of lightning to its operation on the nervous system. The recent experiments on animal electricity countenance this opinion; and we can inform the public that Dr. Van Marum of Haerlem has now put the question beyond doubt. This celebrated electrician employed eels and other animals of cold blood, which are capable of being stimulated into contractions for some time after death. On sending the charge of his great battery through portions of their bodies, the power of irritation was instantly destroyed.—To the same principle must be referred the effects observed by Mr. Morgan. A large shock of electricity confined to the head causes momentary forgetfulness, impairs the sight, and produces head-ache, followed by a depression of spirits and a general prostration of strength. If the diaphragm be brought into the circuit of a discharge, the person will shout aloud; or, if the stroke be smaller, it will excite a violent fit of laughter. A shock sent through the bladder, or rectum, convulses the sphincter muscles, and occasions immediate evacuations.

Mr. Morgan combats the important theory of Lord Stanhope concerning the returning stroke. His objections rest all their force on the validity of the peculiar opinions advanced in the foregoing parts of the work: we cannot therefore acquiesce in the conclusions. The scepticism, with respect to certain facts urged in confirmation of that theory, appears to be somewhat unreasonable. Perhaps the ingenious nobleman over-rates the effects of his principle, but it is certainly just in the main, and of most comprehensive application.

Mr. Morgan's observations on the signs which precede thunder-storms, and on the precautions to be used in such cases, are clear and judicious. He has no great faith in the protection afforded by conducting-rods of the ordinary construction. To avoid all possible danger, he directs that, when a house is built, strips of lead should rise on each side and communicate with the water-pipes, and with other strips laid under the foundations of the partition walls. The expence would not be excessive. The same plan may be extended to ships, where chains have been very injudiciously employed. One strip of metal should surround the deck, another should be fastened to the bottom or the side of the keel, and strips connected with these should run along the stays to guard the masts. We will

add that, with the same dimensions, copper for a conductor is greatly preferable to lead.

Mr. M.'s account of the origin of natural electricity is so interesting, that our readers, we are confident, will be gratified by the following extracts :

‘ By Mr. Bennet’s electroscope, we are taught that whenever a solution or precipitation takes place, or whenever any two bodies, having a mutual attraction to each other, are united or separated, a change, attended by electrical signs, is immediately produced. This is particularly the case in air, and the change is never so considerable as when its component quantity of moisture is either increased or deposited. In our endeavours, then, to explain the production of natural electricity, we have nothing more to do, than to discover the various circumstances of the atmosphere, nothing more to do than to discover the various circumstances in which moisture is absorbed or precipitated. When these are known, it can be no difficult business to find out the several partial and less powerful causes which may either increase or diminish the effects of the general and most powerful cause. It is, however, previously necessary to remind you of the proof furnished by numerous experiments, that when any portion of the atmosphere is in a state to take up an additional quantity of moisture, it is in a state at the same time to take up more electric fluid ; and, vice versa, when it is parting with its water, it is at the same time parting with its electric fluid. But in these cases neither the superabundance nor the deficiency can produce a charge, unless there be some other part of the air contemporaneously in an opposite state, or in a disposition either to receive or give. It is, however, scarcely possible that this should not always happen ; for our atmosphere is, throughout its vast dimensions, each moment agitated by millions of co-instantaneous changes, and for our purpose it is of no consequence *where* the required change takes place. Were it in New Holland, or at the Antipodes, a connexion would be instantly formed between the remote but opposite situations, by the conducting power of the earth.

‘ It is a necessary conclusion, from what I have just said, that if the absorption of moisture by the air, or the copious evaporation of it from the earth, be attended with a new accumulation of the fluid ; then *where* this cause operates most powerfully, *there* its correspondent effect will be most sensible. We consequently find, that the most tremendous electrical phenomena belong to the countries within the Tropics, or to that portion of our atmosphere which is loaded with moisture by the most powerful influence of the sun’s rays. In like manner, within the limits of our own and other similar climates, electrical phenomena are greatest, both in force and frequency, during the hottest months of the year, or during the season in which our atmosphere is most copiously and rapidly charged, by absorbing the humidity of the ground.

‘ In the neighbourhood of *Ætna* and *Vesuvius*, during the period of their volcanic fury, surfaces, covering the dimensions of several square leagues, are sometimes scorched with red hot lava, and every
atom

atom of their moisture is rapidly dissipated. At the same time the surrounding air is heated to a vast extent, and in this state swallows up an immense quantity of aqueous vapour; but contemporaneously with the operation of these powers, according to the reports of all natural historians, an immense quantity of the electric fluid is accumulated and discharged.

Again, a dry wind, passing over a moist soil, is another modification of the cause we are applying: it produces a copious and rapid solution of aqueous particles, and its consequent alteration of attractive force. Let us, for instance, suppose a wind, which had passed over the deserts of Arabia, or that had been well roasted in its passage over a large extent of burning sands, to come in contact with a similar extent of marshy soil, or of any surface well drenched with water, a most abundant evaporation would necessarily take place, and with it an immense accumulation of the electric fluid. But subsequently, in case any power operated, which would take away the aqueous particles thus dissolved, and of course altered the degree of attractive force by which the collected electric fluid is suspended, we should find that the most dreadful thunder-storms would take place. This is really the case; for there is scarcely a region in the vast circle surrounding the immeasurable sands of Africa, which is not remarkable for storms and tempests.

On the side of Abyssinia, when the warm winds that have passed over the neighbouring deserts are condensed on its mountains, those deluges are collected which form the inundations of the Nile.

On the coast of Guinea, the harmattan, which is a current of air so dry as to wither and pulverize, by a complete absorption of all its juices, every substance that occurs in its passage, is no sooner mixed with that body of air which is cooled by the ocean, than it forms the most terrific hurricanes of wind and lightning that are described by navigators. Along the Syrian regions, we learn from sacred authority, that the storms gather with such rapidity, that a cloud which the hand might cover this instant, is within the interval of a few minutes charged with water adequate to the inundation of a whole country.

The thunder that attended these impetuous storms, provoked the sublimest expressions of their poets. Indeed, whenever their minds attempt the description of celestial greatness, or the sudden and overwhelming approach of divine power in its triumph or in its fury, they have recourse for imagery to those thunder-clouds, which they justly represented as extinguishing the light of the sun, and as involving the world in a few instants in the darkness of midnight.

Dr. Hutton's ingenious theory of rain is happily applied by Mr. Morgan:

In tropical climates, day follows day for months together, in which the calm atmosphere becomes loaded by one addition of moisture to another, till it becomes at last the reservoir of vast rivers and lakes, and of all the moisture that is spread over whole continents. But when this drought has reached its crisis, the sun passes the line, the wind takes a new direction, a colder air mixes with that which is thus charged with vapours, and the condensation becomes so copious

as to inundate all the subjacent countries : but the deluge is not more destructive than the attendant storm ; for, according to the reports of spectators, our imaginations, confined to the proceedings of nature in this frozen region, have no images from which any such comparison can be made, as will communicate the least idea of the thunder attending a tropical hurricane.

‘ The cause I am now applying to the explanation of natural appearances, will furnish us with an easy solution for one difficulty which has oppressed several electrical theories ; I mean that rapid generation and increase of electricity which takes place in some thunderstorms. Even in this country, I have known the succession of flashes to be so quick, that one hundred and twenty followed each other within a minute. In Asia, this celerity of accumulation and discharge was so great, that Homer uses it as part of a simile, by which he paints the quick repetition of Agamemnon’s sighs and pantings in an hour of distress. In the East and West Indies, it is a common expression, “ The sky was fired for hours by one incessant blaze of lightning.”—

‘ The collapse of aqueous particles, which would necessarily follow such a rapid succession of discharges as I have now proved to be possible, would produce a partial vacuum of great extent, and on all sides the heavier air would rush into it, and the upper and colder regions would press downwards, and by their condensing temperatures would renovate all the accumulations and discharges which I have already described ; a second collapse would follow a second series of thunder-strokes, and a partial vacuum additional to the former ; a fresh portion of warm air would again rush in from all quarters, and a fresh mixture of cold air from the upper regions. It is scarcely necessary to shew that this repetition of condensations may continue for hours, or till the air, which rushes in laterally, becomes of such a temperature, that its mixture with the colder air will not produce the condensations adequate to the collection of that quantity of electric fluid which is necessary for a discharge.’—

‘ The darkness, the uproar, and the splendour of the innumerable lightnings, which dart thro’ all the entangled circuits of an abyss of thunder-clouds, are the immutable attributes of grandeur which belong to the Cordilleras ; for they dam up, as it were, an immense flow of air, which is almost saturated with moisture by passing over thousands of leagues of land exposed to the fury of a tropical sun.

‘ In summer, the north-westerly winds that pass over France are always condensed by the Alps, and in the night, during such a state of the atmosphere, to all those who live along the Soane and the upper part of the Rhone, these mountains are always brightened by electrical flashes and corruscations.

‘ All ridges or chains of very high grounds, especially those which terminate extensive plains lying in the direction of their most common winds, are perpetually beclouded, and with a good conductor, fixed on their summits, we should find that the signs of electricity were as constant as the condensations by which they are enveloped. But in proportion to the coldness, so is the subsequent change of temperature which takes place on the eminences diminished, and the electrical effect

effect dependant on that change. It hence happens that there are countries in the northern parts of Europe, the gloom of whose mists is never dispersed by a thunder-storm, excepting in the hottest season of summer.

The judgment and eloquence which shine in these passages will sufficiently justify their insertion in our work, as specimens.

Several philosophers have conjectured that the *auroræ boreales* are lambent streams of electric matter, shooting through the thin air of the superior regions. Mr. Morgan would go farther, in order to explain the properties of this singular appearance. He imagines that the condensation of vapours, which follows the removal of the sun's influence, must evolve a quantity of electricity adequate to the production of the effect. In confirmation of this conjecture, he asserts that the northern lights are most frequent during the summer months, and then hold a more northerly direction. To account for their extreme prevalence and splendour within the polar circle, he has recourse to the supposition of a vast magazine of electric fluid, which is gradually discharged by the advance of the winter's cold. Some of the facts alleged we are disposed to question; nor do the conclusions seem fairly drawn from his principle. The streams would stretch towards the west, the course of the sun's influence, and not from the northern quarter. They would occupy the lower regions of the atmosphere, where the vicissitude of temperature chiefly takes place; for, at a certain height, the diurnal, and even the annual, variation is very small. Besides, the fall of dew is most profuse in the tropical countries, where an *aurora borealis* is scarcely ever seen.

The author refers the appearance of what is called the falling star to electricity: but he is not inclined to extend that science to the explanation of other meteors. He examines and objects to the account given by Sir Charles Blagden of the remarkable meteor which appeared August 18th, 1783; yet Dr. Stukeley's theory of earthquakes is visionary in a still higher degree.

On weighing the evidence of different authors, it is concluded that electricity has no sensible effect in promoting vegetation.—Animal electricity opens a more important field of inquiry: but Mr. Morgan's observations on this subject are to us rather unsatisfactory; he seems to be unacquainted with some decisive facts.

The work concludes with directions for the construction of an electrical apparatus, which are sensible and circumstantial:

We have remarked, at times, something like affectation with regard to orthography, and the use of learned terms; and some errors of the press occur in different parts. One of these is repeated so often, that we suspect it must have existed in the

author's

author's manuscript. *Phænomenon* is uniformly printed with an α . It is well known that the word is a transcript of the Greek $\varphiαινόμενον$.

In many points, we perceive a coincidence between the hypotheses of Mr. Morgan and those which the famous demagogue Marat advanced, with the air of an empiric, in his *Recherches Physiques sur l'Électricité*, printed at Paris in 1782; a work of great and original genius. Notwithstanding a mass of loose conjectures and precipitate reasonings, it contains several excellent observations and important facts. We recommend it to Mr. Morgan's attentive perusal.

ART. XIII. *The Poetical Works of William Preston, Esq.* 8vo. 2 Vols. pp. 400 in each. 16s. Boards. Archer, Dublin; Otridge, London.

As the preface to these volumes introduces some complaints of the inattention of the Irish legislature to literature, it may here be observed that one great hardship, under which English authors labour, is, that *copy-right* does not extend also to Ireland; and that, as soon as Ireland shall become (as it is rapidly becoming) a literary country, it will be felt as a hardship by Irish authors that their copy-rights do not extend over Great Britain. The arrangement to be desired from both legislatures is obvious.

Of the poems before us, a portion was composed under the influence of Thalia, and another under that of Melpomene: the former being the more propitious Muse. The most important pieces in the first volume, and those which present themselves foremost, are *Heroids*, or heroic epistles; a form of composition probably invented by Ovid: at least his works of this kind are the earliest that have descended to modern times. An attempt (not very fortunate) was made by Drayton to naturalize in England a series of these amatory elegiac effusions. At length, Pope, in the Epistle from Eloisa to Abelard, produced a model surpassing every preceding effort, and hitherto unequalled by his numerous copiers. As every popular poem of the serious and sublime cast naturally draws after it imitations of the burlesque and familiar kind, so it was natural to imagine that the *comic heroid* would find among our satirists an adequate number of votaries. Of these, Mr. Preston is certainly one of the most distinguished; and for his smooth numbers, innumerable allusions, felicity of parody, and entertaining wit, he really deserves more than to pass in transient procession through the precincts of the temple of Fame. We are obliged to him therefore for collecting and reprinting in these volumes Donna Teresa's Epistle and Answer, the Epistle to Omiah, and some others which were severally noticed by us on their original appearance.

appearance*. It should be understood, however, that, after the manner of Juvenal, he very daringly exposes the nudity of vice; and that his holy zeal, like the discipline of the flagellants, may accommodate both the libertine and the penitent. Many of the poems in the first volume are of the light erotic kind, sonnets from Petrarch, translations from Anacreon and others, and love elegies; all of which are correct, and several, as the Vision of Petrarch, animated and beautiful. We transcribe a great portion of the second elegy:

‘ Why, Venus—why to cells and cloisters roam?—
Why call the student from the labour’d tomb?
Why from his brow the wreath of Pallas tear,
To bind thy roses, and thy myrtle there?
Alas, the vapours of the midnight oil
Will blast the myrtle and the roses foil.

‘ The student’s days are mark’d for toil and pain,
And little shall he grace thy laughing reign.
Lo, rigid science chides the young desires;
And points where wisdom’s awful fane aspires.
She bids her slave the steepy path essay;
And contemplation guides his weary way.
Along that path, no silken flowret blows,
No verdant couch is spread for soft repose;
But haggard vigil bath’d in dews of night,
And doubts and musings scare the young delight.
Behold that form with sickly languor pin’d,
With wasting labours of the harass’d mind;
Behold his cheeks resign the youthful red,
And snows untimely whiten o’er his head—
The student he—ah! spare him, goddess, spare—
Despise a wretch unworthy of thy care.
How shall he learn to tune th’ enamour’d song?
How lead the dance amidst thy choral throng?

‘ In vain, in vain, has stern despondence frown’d,
And science vainly mark’d the chosen ground:
In vain the shades of Grecian sages rise,
With brow severe to chide a lover’s sighs.—
“ Ill-fated youth, betray’d by woman’s wiles,
“ Slave of her looks, and play-thing of her smiles!
“ The fruitless wishes have, like serpents, wound
“ Their venom’d folds thy new-born strength around;
“ Oh-rend their volumes, ere they taint thy fame,
“ And sting th’ empoison’d heart, with mortal shame.”
In vain——

I own thy empire, queen of soft desires!
I feel thee rushing in resistless fires;
Sacred, supreme, unrivall’d, and confess’d,
It shakes my frame; it fills my throbbing breast.

* See Rev. vol. liii. p. 187. and lvi. p. 312, 313.

Yes, gentle sov'reign of the human soul,
Almighty love, I own thy lost controul.

• Farewell rich musings and creative toil,
The godlike harvest of Pierian soil!
The passions burst, impetuous as the wind,
And scatter all the treasures of the mind.—
Farewell the gliding forms, an awful throng,
That wait the solemn hour of sacred song!
And, oh! farewell the bright ecstatic glow,
Seraphic trance, that happy poets know,
The starting eye when blissful frenzy strains,
And rapt'rous chillness tingles thro' the veins!

• With fatal care the Graces have array'd
And young desires adorn'd the lovely maid.
They gave her words, more soft than honied show'rs,
More sweet than breezes from the woodbine bow'rs.
Whene'er she speaks, or looks, or smiles, or moves,
O'er all her frame the soul of beauty roves.
Quick from the spirit, various, wakeful, warm,
It lives, it glows thro' all th' impassion'd form.'

The second of these volumes consists of some irregular odes and shorter poems of the sublime and serious kind, and three tragedies. Of the odes, *Myrrha* is the most conspicuous; it is certainly full of sound and fury, and is not destitute of sublimity and pathos; the story and its catastrophe are truly terrible. The introductory description of the weather is laboured enough for an ode to a storm, but should not solicit so much attention where *Myrrha* is to be the principal personage. The style throughout is often abstruse, and has too many unmeaning amplifications.

The speech of an old savage to his son, who, in a war with a neighbouring tribe, was preparing to bear his feeble father on his back, will probably gratify some of our readers:

• No more, my son; thy pious care is vain.
Bow not thy back, with age's useless weight.
I am not worth preserving: wouldst thou wish me
To drag about a loathed crazy mass,
A vile memento of strength's frailty,
Cumb'rous to others, grievous to myself,
And die of old age, like a dog or christian?—
Thou wert not form'd to bear a weak old man.
Our god thy limbs with active vigour brac'd,
To range the forest and o'ertake the foe;
Sinew'd thine arm, to speed the lance of death,
Bend the tough bow, and cleave the flying crest!—
Thus did thy father in his day of strength;—
And thou, my son, be just unto my fame;—
Be brave, and praise thy father in thy deeds;
That distant tribes may sing thy praise, and say,

“ His

" His father sure was brave, and fed his son
 " With blood of conquer'd foes;"—and so I did;
 When, streaming warm, it dy'd thy little lips;
 And thou didst, grimly smiling, give a promise
 Of manly fierceness,—But if thou be weak,
 " His father taught him," will they say, " to lie,
 " Stretch'd in the sun, and drink the Christian liquor,
 " That makes a man a beast!"—But, hark, my son!
 The foe's at hand,—begone,—thy brethren call thee
 Forth, to the fight of justice, tarry not;—
 Rush to the battle, and preserve thine infants;
 That one day they may fight, and deck their belts
 With the usurping Christian's scalp, and train
 Their children's children, to the cry of battle!
 But first strike here; leave not thine aged father,
 To feel their rage, whose kindred he has mangled;
 Nor let his tortur'd members feast the sight
 Of those that hate him and his tribe!—Farewell,
 Be kind and quick.—Thy lance be sharp as now,
 Thine arm as strong, my son, in all thy warfare!"

The tragedies are entitled—'The Saxon Princes,' which is a fresh contribution towards a dramatic history of England; 'Messene freed,' of which the story is Grecian; and 'Rosmunda,' which is founded on a remarkable transaction in the annals of Lombardy. As vague and general criticism, unsupported by reasons and references, is uninstrucive, and as we cannot afford space for the analysis of all these plays, we shall confine our comments to the second, which has interested us more than the others. It will be necessary to speak of its fable. The Spartans, once in alliance with Messene, found pretences for a rupture, in order to subjugate this territory. They have over-run the country, and are endeavouring to take possession of the heights of Ithome, essential to its effectual reduction. In this extremity, Euphaes the king consults the oracle at Delphi.

"The priests (says the Abbé Barthelemi, in his Travels of Anacharisis,) and not the gods, dictated the answer. The safety of Messene, said they, depends on the sacrifice of a youthful maiden drawn by lot from the reigning family. Ancient prejudices blinded all eyes, to the atrocious crime of obeying such an injunction. The fatal urn was brought, and the lot condemned to death the daughter of Lyfiscus; but her father, suddenly withdrawing her from every eye, fled with her to Lacedemon. The warrior Aristodemus instantly advanced, and in despite of the tender affection, which remonstrated in his heart against the act, offered his own to the altar. She had been affianced to one of the favourites of the king, who ran to protect her. He went farther; to save her, he ventured even to cast an imputation on her innocence, and declared that the rites of Hymen had already been consummated. The horror of such a falsehood, the dread of dishonour, paternal love, the sanctity of his word, a multitude of con-

trary emotions, agitated, with such violence, the mind of Aristodemus, that the stroke of despair was necessary to afford him relief. He seized a ponyard, and his daughter fell dead at his feet, in the view of the shuddering spectators."

There is a fundamental deficiency in the plot that is built on this fable by our author: it is incomplete. The spectator is never informed whether the Messenians conquered, or the Spartans; and it is only in as much as he believes the gods, and not the priests, to have dictated the oracle, that he can suppose Messene freed. Neither has it all the requisite unity: it tends much to divide the solicitude of the audience that the lots drawn in the temple should name Anthemoë as the victim, and that when her supposed parents have declared her illegitimate and have withdrawn her from the town, Dione is substituted. If the lots of the gods may err and be neglected, why not their oracles? Moreover, there is no sufficient reason for which Aristodemus should voluntarily devote *his* daughter, when eighty-eight others equally correspond with the description of Tifis, the person who had been sent to consult the oracle at Delphos.

The opening of the play has some resemblance to that of the *Œdipus* of Sophocles:—The king and people in council: a pestilence among the public dangers: the answer of an oracle expected. Aristodemus and Lysiscus take part in the deliberation. Now, as Aristodemus was heroically to devote his daughter to sacrifice, and Lysiscus by stratagem to preserve his, in defiance of the will of the gods and of the requition of the people, the former character ought surely to be more strongly tinctured with religion than the latter; yet we find Aristodemus uttering such sentiments as that the manly mind 'from itself alone derives its auguries;' whereas Lysiscus holds superstitious opinions, such as, 'Even the elements are leagued with Sparta.' In a word, there is nothing in the dialogue which can so discriminate these two men, as that their subsequent conduct should appear to be the necessary result of their previous habits and opinions. The speeches of either might be assigned to the other. This inattention to probability of character is indeed common in the tragedies of the French, and even in those of Euripides, but is not excusable in the country of Shakspeare.

To the hymn in the third scene, it may be objected that Diana is there repeatedly invoked by her love for Laconia and the banks of the Eurotas, which, however conformable to classical authority, becomes improper where her aid against the Laconians is besought. The fourth scene has merit; the attention of the patriot Aristodemus to employ even the amorous passions of

Philocles, in exalting and strengthening his valour, is characteristic.

In the dialogue between the two female friends, which opens the second act, we find much tenderness and elegance, particularly in Dione's speech :

' Say, my Anthemoe, shall the happy days
Of childhood-sports and charming idolence
Again return—when we have led the dance
Near crystal Parnisus, and bath'd our limbs
In the soft yielding lymph, or cropt the flow'rs
That with their lively hues diversify'd
His bark; our archetypes, which, emulous,
The loom should rival, while in festive song
The hours uncounted flew?—&c.

The renewed conversations of Aristodemus with Philocles are mere repetitions of the former.

There is much to praise in the third act. We are told, however, that the descendants of Æpytus are very numerous : surely the anxiety of their parents, which is here the chief source of interest, would have more propriety if they were few.

The scene in the fourth act, in which Aristodemus acquaints Dione with his intention of devoting her, possesses great merit. His ' Call me not father,' would be completely admirable, were it not followed by unmeaning and cold amplifications : but the succeeding scene between Philocles and Dione, which should naturally have surpassed this in tenderness and pathos, (Philocles being wholly destitute of sense of dignity which subdues the expression of violent emotion,) disappoints us.

In the fifth act, the hymn to Artemis, which precedes the sacrifice, is too full of placid imagery for the occasion. The catastrophe may serve as a farther specimen of the author's manner :

' *Phil.* Oh forgive
The blasphemous aspersions of my love,
And vain desire, that fondly caught at hope
Of wresting thee, by falsehood, from thy fate.
Not the Castalian springs, that bathe the lips
Of the Pierian maids; not snows, that rest
Unfurn'd on Rhodope, are clear and spotless
As thy pure nature. The malignant sounds
My slanderous tongue hath utter'd back recoil
On my own head, like bold impieties
Against th' immortal gods.

' *Arist.* My darling child,
I thank thee, that with nobleness of mind,
A fortitude divine, thou canst forgive

The crash that vindicates thy fame.
 I love thee more than life. Th' all-seeing gods,
 To whom thy faultless spirit soon shall wing
 Its blessed way, know, what my spirit feels
 In losing thee. The blow, my fatal hand
 Aim'd at thy bosom, thrills thy father's heart,
 With sharper pang than thine. My days to come
 Will prove a blank, a dream of parted bliss.
 Thy pallid form, thus bleeding at my feet,
 Shall evermore be present. Sweetest bud,
 That promis'd golden fruit, and, had the gods
 Indulg'd thee length of days, hadst dignified
 The soil that gave thee birth. Oh, lost for ever!

'*Dio.* Ye guardian gods, that o'er *Messene* reign,
 Accept this free libation of my blood;
 I feel, it is the price of victory.

I pour it on the laurels that adorn
 Our warriors' brows, and never shall they fade.
 And chief, my father, on thy rev'rend head,
 Immortal shall they bloom. The gods, the gods
 With care peculiar, guard thee. *Philocles*,
 Weep not; nor turn aside thy face, nor droop,
 O'erwhelm'd with shame; the gods have thus decreed,
 The camp expects thee; hasten to the plains
 Reserv'd for thee. *Sparta* shall bite the dust.
 'Tis past,—'tis done.—From woody *Manalus*,
 To meet thy vot'ry, come, thou virgin-huntress;
 I rise from earth.—Oh father!—*Philocles*!

[*She dies.*]

'*Phil.* O stay, chaste virgin, I will follow thee!
 In death allied, ennobled, and complete;
 Concord harmonious of our fates. One soul,
 One love, one sorrow, one untimely tomb.'

The reader will perceive that the style has neither the simplicity nor the pregnant sententiousness of the ancient drama; although it is far from wanting beauty. The Greek manner seems neither to have been attained nor attempted. On the whole, however, this tragedy is by no means one of the least successful English attempts to work up a Grecian story.

The author promises a third volume, in which will be contained a new edition of his '*Democratic Rage*,' a tragedy; an account of which occurs in our *xiii*th volume, *New Series*, p. 308. This *Political Tragedy* did not meet with our unqualified applause: but, if we discovered in it something to blame, we found more to commend.

The critical observations, as suggested by the most considerable pieces contained in this collection, evince the general learning, good taste, and judgment of Mr. Preston.

ART. XIV. *Methods proposed for decreasing the Consumption of Timber in the Navy, by Means of prolonging the Duration of our Ships of War; with Observations on fastening Ships with Iron Knees: To which are added, some General Remarks on the present Timbered State of the Kingdom; in a Letter addressed to the Right Hon. John Earl of Chatham, First Lord Commissioner of the Admiralty. Together with a Letter addressed to the Honorable Commissioners of the Navy, on the Way of keeping, seasoning, and converting Timber, before it is used in Ship-building. With Observations on the Sap of Oak Trees. By Tho. Nichols, Purveyor of the Navy for Portsmouth Dock-yard. 8vo. pp. 76. 1s. 6d. Sewell.*

WE are strongly attached to professional knowledge, arising from extensive and long practice; and we are frequently led to bestow, on productions resulting from such acquirements, more attention than they may at first sight seem to require.

Mr. Nichols, in traversing the kingdom as Purveyor for Portsmouth dock-yard, in search of timber to supply the extravagant demands of that arsenal, must necessarily have acquired a store of information, and a degree of judgment, respecting what he calls *the timbered state of the kingdom*, which few other men can possess. In his former letter to Lord Chatham, we found much good sense and practical information*; and the present is equally *satisfactory*; though the information which it conveys is not of a pleasing nature.

The letter commences with a gloomy prospect of the probable scarcity of ship timber, in times not far distant. This being a serious concern to every member of the community, we are induced to lay before our readers Mr. Nichols's strong representation of this important matter: though we hope and trust, from the spirit of planting and preserving woodlands which has lately gone forth, that the real scarcity, should it take place, will not be of long continuance:

‘ From having by long experience obtained some knowledge of the timbered state of this country, and the supply of timber which is necessary to support the shipping of our navy and commerce, I am thoroughly convinced that the demand very much exceeds the growth; and if some effectual means are not immediately taken, either to lessen the consumption of oak timber or to increase its growth, I fear that the time is not far distant when we shall be greatly distressed for the want of this useful article.

‘ From the account published by the Commissioners of the land revenue, in their eleventh report, there appeared to be, at the end of the year 1788, no less than 413,667 tons of shipping in the navy, which must be built over, at furthest, in every fifteen years, to maintain that quantity of tons; as it is found that the medium duration of our men of war, which (as stated by the navy board) are built in the

King's yards, is about fifteen years: and it is found that it will, upon an average, take about two loads of timber to build a ton of King's shipping: which of course will make an annual consumption of 55,155 loads of timber. The East India Company's shipping, at the present time, (1792) contains 79,913 tons; to support which, will make an annual consumption of 8,300 to 10,000 loads. The tonnage of shipping, in the merchants' service, transports, victualling, ordnance, customs, excise, and post-office, on the 30th September 1790, was no less than 1,480,990: to maintain which, will make an annual consumption of 113,074 loads; allowing the whole tonnage to be built over once in every twenty years, and allowing a load and a half of timber to build a ton. So that from this statement (which perhaps is near the truth) it appears, that it will require 177,379 loads of timber, to be supplied annually, to support the whole of the shipping of this country, in its present state; which has increased one-third since the accession of his Majesty in the year 1760. This consumption, together with what oak timber is used in house-building, mill-work, engines, canals, coopers'-work, lighters, barges, boats, &c. from my own observations, and from all the information I have been able to collect, far exceeds the annual growth.

Having been constantly employed in travelling over different parts of the kingdom, for these last twenty years, to collect timber for the navy, I have of late, with grief, observed a great diminution in the stock of growing timber, particularly of that which is applicable to naval uses; so much so, that I do not believe that there is one-tenth part of the quantity there was twenty years ago. If the timber in the kingdom continues to decrease in this rapid manner, and there is too much reason to suppose it will, as the shipping continues to increase, and as there are no effectual means taken, either on the crown lands or private estates, to keep up a succession sufficient to answer the increased demand for it, the consequence must be obvious and alarming, and calls for some effectual steps to be immediately taken to lessen the consumption of timber, or to increase its growth, in order to secure the supply necessary.

The great decrease of the stock of oak timber standing in the kingdom, be assured, my Lord, is not imaginary, but confirmed by all the Navy Purveyors in their Reports made seven years ago, from a general survey taken by order of Government, as well as by the Commissioners of the land revenue, in their eleventh report, who have taken infinite pains to ascertain the timbered state of the country.

The proposed mode of preventing a calamity so alarming to this country, in addition to what Mr. N. has formerly advanced respecting the means of *increasing the growth* of oak timber, is to *lessen the consumption* of it in the navy; and in the most desirable way imaginable: namely, by prolonging the duration of our ships of war, from fifteen or twenty to twenty-five or thirty years. This desideratum he proposes to effect, 1st, By the proper seasoning and management of the timber, previously to its being converted for immediate use; letting

letting it lie three years in the sap, before it is *fired* or hewn. 2dly, By building ships of war in the dry, under sheds, as proposed in his former letter. 3dly, He proposes to let them stand some time in their frames before they are planked; and, when planked up, to leave as many of the holes for the treenails open, for at least twelve months, as can be left open with conveniency; also, in framing, to preserve a circulation of air between broad surfaces in contact, by means of grooves made across such surfaces; as well as to bore holes through the middles of large beams from end to end, in order to dry the timber quickly and effectually; and, after this is accomplished, to promote a circulation of air, under the well-founded idea 'that, after oak timber is made perfectly dry, and placed in a free open air, it will endure for ages.' 4thly, and lastly, He advises to keep ships of war, when laid up in ordinary or otherwise, free from stagnant and humid air, by means of the fire-stoves which have lately been brought into use by order of the Navy Board.

With respect to *iron knees*, (which have lately been introduced into some of the India ships, and which the French have long been in the habit of using,—from necessity, perhaps, rather than from choice,—) we are much pleased to find that Mr. N. is decidedly against them. Every man, who has made naval architecture any part of his study, and who has paid any attention to the structure of ships, will readily feel the force of his arguments in favour of *timber knees*.

'As iron knees have been successfully introduced as fastenings, in the East India Company's ships, by Mr. Snodgrafs, instead of oak, the Commissioners of the land revenue, through him, have been induced to recommend them for fastening of our men of war; but as the adoption of this mode may be attended with very great and serious consequences to our navy, it certainly ought not to take place, in an extensive manner, but upon the clearest proofs of its utility. From giving this subject all the consideration in my power, and from attentively examining the state of the iron fastenings on board several Indiamen, I am perfectly satisfied that, however well iron knees are manufactured, they are much inferior to those of oak; and of this opinion are all the ship-builders with whom I have conversed, except Mr. Snodgrafs. As iron knees spread a much less surface, they cannot keep the parts to which they are united so steady and firm as those of oak; nor is iron so elastic as wood, therefore more liable to give way and break; nor can iron knees be so securely fastened as oak, being of a much smaller substance; and the holes in the iron must always be larger than the bolts by which they are secured; and therefore subject to work loose, which is exactly the reverse in those of oak. On the whole, I am not able to perceive that the introduction of iron fastenings into our men of war, as proposed by Mr. Snodgrafs and others, can be attended with the least benefit, but may be productive

of much mischief. Though this mode of fastening may answer very well for the East India ships, it does not follow that it would for our men of war: the topsides of Indiamen are much easier secured than those of men of war, particularly of two and three decked ships; there not being in the former that immense weight of guns, masts, yards, topmasts, rigging, sails, anchors, &c. hanging to them, and of course not near the strain upon them, nor are they subject to work so much: yet our men of war, being so secure as they are with lodging and hanging knees, riders, breast-hooks, transom-knees, &c. of good English oak, are enabled to keep the most tempestuous seas in the *British Channel*, and *Bay of Biscay*, in the winter season, without giving out or complaining; and I believe it will be allowed, that more trying situations than these, in general, are not to be found, for determining the strength of ships. The unfortunate *Royal George*, at the time she met with that shocking accident at *Spirhead*, was four or five and twenty years old, and had stood the seas in the *British Channel*, and *Bay of Biscay*, many winters, like a rock.

To this reasoning Mr. Nichols adds facts, drawn from recent experience.

The Commissioners of the Land Revenue having, in one of their Reports, thrown out an idea that the science of naval architecture has lately lain uncultivated in our dock-yards, Mr. Nichols takes up the charge in a spirited manner; and, we think, fairly refutes it.

In fine, the naval department and the public at large appear to be much indebted to Mr. N.'s earnest and patriotic exertions.

The *Letter to the Commissioners of the Navy* relates to the method of what may be called the curing of timber for ship-building. This letter should seem to have originated in other remarks of the Commissioners of the Land Revenue, arising from an answer of Mr. Snodgrass, surveyor of the East India Company's shipping; who, in reply to one of their questions, said that "the moulding of timber, for the various purposes of ship-building, may be done at or near the place where it grows, to great advantage." That an advantage arises from this practice, so far as it lightens the carriage, is as evident as that, in other respects, it is absurd in the extreme. To give timber its greatest degree of durability, it ought certainly to be *cured in the sap*: a fact well known to every post and rail carpenter in the kingdom. Mr. Nichols observes, with great ingenuity and truth, that by siding or hewing timber presently after it is felled, and while full of juices or liquid sap, "the annual coats of wood, of which trees are composed, and which encompass them like hoops, and hold them together, are in part cut off, and the juices flying off very quick, frequently cause them to split or crack, and the cracks or fissures receive the wet, which soon brings on rotteness." Not contented, however,

however, with sound argument, our author has thought it right to collect, in person, the opinions of several eminent ship-builders; all of whom coincide with him. This last was a labour which he could not have undertaken, but under a conviction of the great importance of the subject; and it is from a similar impression that we have given an extra attention to this valuable little tract.

Mr. Nichols's observations on the nature of the *Sap of Oak Trees* are such as might be expected, from a man whose mind has long been employed on the subject which he is discussing.

To his professional remarks, however, Mr. N. has thought fit to add a letter *on a new Way of planting Acorns*; and he closes his pamphlet with a *List of Books on Planting*; a subject in which he appears to be uninformed. We regret that Mr. N. has thus unguardedly strayed beyond the line of his profession; within the pale of which he is perfectly at home; and where we shall be happy to find him, in future, whenever he may favour the public with farther remarks on *ship-building*, or *the management of timber*.

ART. XV. *Cary's New Map of England and Wales, with Part of Scotland.* 4to. Price 2l. 2s. in Sheets, or 2l. 7s. with the Index included, in Boards. Cary. 1794.

THOUGH it is not our general practice to notice publications of this sort, yet, in the present instance, we think that we shall do a service to our readers in pointing out to them the completion of a very useful work, which has been hitherto a desideratum, *a good map of England*. Mr. Cary, whose geographical merits have been made known by his county-maps, and other elegant and useful performances, has bestowed much labour and expence in accomplishing his design of giving a complete and accurate map of the whole country. In such an undertaking, the two things to be considered are the materials and the execution. As to the first, the present map may be said to be composed from *actual survey*; for, though such survey has not been made for the purpose by Mr. C., yet all the counties in the kingdom (except three,) having had maps of them published after actual surveys, the combination of these into a general map must possess the same advantage. With respect to the post-roads, an important object in such a map, Mr. C. has been favoured with very liberal assistance from the post-office; inquiries having been officially circulated through all parts of the kingdom, and returns made of towns, stages, and distances, from the post-masters of the respective districts. To the truth of this claim to superior accuracy we can bear witness, from a
view

view of some of these official documents; and we think the circumstance equally creditable to the post-masters and to Mr. Cary. Navigable canals, another object now of great importance in a map of England, are laid down from the parliamentary lines of their courses.

The plan of the map is the same that has been adopted in county-surveys when consisting of a large number of sheets. Their junction is shewn by an index-map, so divided into squares as to correspond with the number of plates in the large one, and the divisions are respectively numbered alike. This work is comprized in 81 quarto pages, numbered in the manner above-mentioned, which may either be bound into a book for travelling, or pasted together to form one entire map. The scale is one inch to five miles; the whole united will be 6 feet 7 inches high, by 6 feet wide. Proper discriminations are made in the engraving and colouring, so as to assist the eye: but we could have wished that the size of letters in which the parishes are engraven had not been quite so large, as in some populous counties they have a crowded look, which takes off both from the elegance and the distinctness. On the whole, however, the execution is very neat. The index of towns is copious, and essentially advantageous.

ART. XVI. *A short Account of a new Method of Filtration by Ascent; with explanatory Sketches, on Six Plates.* By James Peacock, Architect. 4to. 2s. Lackington.

THERE is considerable ingenuity in Mr. Peacock's idea, but accurate philosophy is wanting in some passages of this explanation of his design. The essential parts of the apparatus here described are two vessels communicating at their bottoms. The first answers to what is commonly called *the head* in machinery moved by water; the second contains *strata* of loose particles of different degrees of fineness, through which the water, being forced up by the pressure of that in the first vessel or rising, according to a well-known hydrostatical law, to the same level, leaves its impurities in the interstices of the particles between which it passes. For some particulars in the adaptation of this principle to use, the reader must be referred to the pamphlet and the plates. A more minute description we shall not, for an obvious reason, attempt.

Now, by this contrivance, such matters only as are diffused through the water, and not such as it holds dissolved, would be separated and left behind. Mr. Peacock tried this with brine, and found the salt still remaining in the water, as any smelter in chemistry would have predicted.

The

The advantages to be expected from the present project are comprized in pages 3 and 4 : which, for the information of the public, and in justice to the author, we extract :

• Among the various subjects evidently designed by Providence to ask amendment at the hands of men, there is one of immense importance, which has not yet received it in the degree it is capable of, and that is WATER.

• This element, necessarily of such universal use, and particularly in food and medicine, is suffered to remain laden with a great diversity of impurities, and is taken into the stomach, by the majority of mankind, without the least hesitation, not only in its fluid state, however turbid it may happen to be ; but also in the forms of bread, pastry, soups, tea, medicines, and innumerable other particulars.

• Medical gentlemen can readily point out the probable advantages towards the preservation of health, and extending the period of human life, which would result from the use of soft water, cleared from the earthy, and the living, dead, and putrid, animal, and vegetable substances, with which it is always, more or less, defiled and vitiated.

• But independent of this consideration respecting health, an intimation of this nature must be not a little alarming to delicacy ; and most certainly had better have been entirely suppressed, if adequate means had not, at the same moment, been offered to quiet such alarms. Such means, however, simple in their nature, and easy in their process, are pointed out, in the following pages, with demonstrative evidence ; whereby pure soft water may be had at all times, and in any quantity, as clear and brilliant as that from the finest springs.

• Many are sensible of the indelicacies of turbid soft water ; and are thence driven to the use of hard water, although they are not unapprized of the probable danger to their health, from its petrifying quality, or from the metallic, or other mineral, taints, too frequently suspended and concealed therein.

• Others of nephritic or gouty habits, justly dreading the petrifying effects of spring waters, clarify their soft water, by passing it through what are called filtering stones ; these, if natural, are supposed to be a kind of pumice or calx, the produce of some volcano, and may contain copper, or other metallic, or mineral substances, dissoluble by water, and may therefore render the perfect salubrity of water, passed through such bodies, somewhat suspicious.

• The other kind of filtering stones are artificial productions, said to be formed of a sort of clay, with which is mixed some particles of a combustible nature, which diminish in bulk in the fire, and thereby render the mass porous. The ingenious Mr. *Wedgwood* informed the writer hereof that he had caused some of this kind to be made, but that their effects were so trifling, and temporary, that he did not think proper to continue the manufacture of them.

• Neither of these kind of filters will afford clear water in any considerable quantity, and notwithstanding the repeated brushing and cleansing

cleansing applied to the surfaces of their concavities, the pores, beyond the reach of the brush, will, sooner or later, clog up; and the stones become entirely useless; this is so extremely evident, that it would be insulting to common sense and experience, to attempt a formal proof of it, and, perhaps, something worse than insult, to deny it.

The petrifying quality of hard water no philosopher, we believe, now regards as connected with the origin of nephritic complaints. That the ordinary impurities of sweet soft water are prejudicial to health has never, as far as we know, been demonstrated, nor rendered probable: perhaps the extractive matter which it contains is not more unwholesome than the extractive matter of broth, beer, or porter; and *putrescent* is very different from *putrid* water. We shall not deny that the effect of Mr. P.'s process is highly desirable in point of delicacy; and on this score we wish him success, because he appears to deserve it: but we need not at any time apologize for exposing what we take to be mistakes or gratuitous suppositions; in the present case, we consider it as humane to prevent, as far as our influence extends, a false alarm on account of their health from spreading among the drinkers of unfiltered water.

Mr. P. recommends ashen vessels for containing water: but he assigns no sufficient reason for the preference. Vessels of several other sorts of wood, *with the internal surface charred*, will keep water just as sweet.—Mr. P. says that he has been asked if his percolator will sweeten putrid water, but he is not, he says, yet qualified to resolve that question. We conjecture that, as it has been hitherto adjusted, he might answer in the negative, for he seems not to have heard of the purifying quality of charcoal; of which, we apprehend, he might take advantage. We rather wonder that Mr. Peacock did not think of submitting his MS. to the inspection of some person acquainted with recent philosophical discoveries. A very little of this kind of knowledge might have freed it from the unauthorized assertions which it contains.

Mr. P. does not here give the composition of his stratified filtre; thinking it prudent to reserve 'absolutely and positively to himself the preparation and placing of the filtering mediums, either under his own immediate inspection, or that of such person or persons in his service, in whom he can place full confidence.' It seems probable that these mediums consist of earthy substances, or of glass reduced to different degrees of fineness.

ART. XVII. *An Inquiry into the Medical Efficacy of a new Species of Peruvian Bark*, lately imported into this Country under the Name of Yellow Bark: including practical Observations respecting the Choice of Bark in general. By John Relph, M. D. Physician to Guy's Hospital. 8vo. pp. 177. 3s. Boards. Phillips, &c. 1794.

THOUGH an attentive observer of *fashions* in medicine will be disposed to listen with prudent scepticism to the praises of any new article of *materia medica*; yet, as there is no reason to doubt that the stores of nature contain many substances of great efficacy in the cure of diseases, with which we are at present unacquainted, every liberal well-wisher to the improvement of the art will bestow a candid attention on all such attempts to open these stores, as are supported by respectable authority. Notwithstanding, therefore, that there may appear something whimsical in the shifting estimate of that capital drug, Peruvian Bark, from pale to red, and from red to yellow, yet, if the latter colour be really found to discriminate a species of superior value, we are obliged to the diligent inquirer who ascertains and points out the circumstance.

The writer of the present work introduces his account of the yellow bark by a compilation (perhaps more prolix than was necessary,) of what is found in different authors, respecting the different species and varieties of the *Quinquina*; in all which he discovers no traces of the kind in question, except in the account given by Murray, in his *Apparatus Medicam.* Vol. VI. of what he terms *Cortex Chinae regius, seu flavus*. This appears to be, in fact, the same with the yellow bark lately introduced into this country, and which Dr. R. thus describes:

This Bark, though denominated yellow, is only to be understood as approaching nearer to that colour, than any other species of Peruvian Bark, imported into this country, especially when reduced to powder. It consists of flattish irregular pieces, of a cinnamon colour, inclining to red, and having in certain directions of the light, a peculiar sparkling appearance on the surface. They are very generally divested of the cuticle, of a fibrous texture, dry, and rigid to the feel, and easily rubbed into powder between the fingers and thumb; neither remarkably weighty nor the contrary. They have little odour, but to the taste manifest intense bitterness, with a moderate share of astringency, together with a certain flavour corresponding unequivocally to those of the *Cinchona officinalis*. The external surface of this bark, is of a somewhat deeper colour than that of the internal, and in some specimens it is as deep as that of the red Bark. The pieces vary much in size; some are about two inches and a half in length, an inch in breadth, and the sixth of an inch in thickness; while others are still smaller, and some are to be found from twelve

to eighteen inches in length, with the breadth and thickness in proportion. I have also seen whole chests of this bark, the pieces of which were nearly cylindrical, and as completely covered with outer coat, as the most perfect specimens of common Bark. The epidermis of the large pieces of the yellow Bark, is of a reddish brown colour, rough, and of a somewhat spongy texture; but that of the smaller pieces is of a gray colour, harder, and much more compact.'

We have no certain information in what part of Spanish America the species of *Cinchona*, producing this bark, grows: but there is reason to imagine that it is in the interior regions, at a great distance from Lima; and therefore its price must always be greater than that of the common sorts.

A curious and interesting part of the present work is taken up with a pharmaceutical examination of this article, communicated by Mr. Babington of Guy's Hospital, well known as an accurate chemist. By all the trials with different menstrua, the bitterness of the yellow bark appeared to be much more intense than that of the other kinds, and of so fixed a nature as scarcely to be exhaustible by watery liquors. Its astringency, likewise, was superior to that of the others: but its flavour was less; and Mr. B. is disposed to concur in an opinion of Dr. Smith, that the odour of Peruvian Bark is little connected with its active qualities, and probably resides in the mossy vegetation with which it is usually covered, or in the epidermis, rather than in the interior and efficacious parts. The watery extract of the yellow Bark was somewhat more copious than that of the red, and greatly more so than that of the common sort.

The resinous extract of the yellow bark was in much larger proportion than that of the two others.

These chemical tests of its superiority are confirmed by the proofs of its superior medical virtue, attested by Dr. Relph, by his colleagues at the hospital, and by various correspondents.

With respect to the observations made by the author as to the modes of exhibiting it, and to the cases in which it is proper, we think it unnecessary for us to enter into particulars. It seems enough to say that wherever and in whatever manner the red or common bark is given, the yellow bark may be substituted with a chance of greater efficacy. It remains, if possible, to secure a regular supply of this drug, in its genuine and perfect state,—that it may not, by adulterations and sophistications, lose that character to which it seems justly entitled; which appears, in a great measure, to have been the case with the so much extolled red bark.

ARR. XVIII. *A Physiological, Theoretic, and Practical Treatise on the Utility of the Science of Muscular Action*, for restoring the Power of the Limbs. By John Pugh, Anatomist. Small fol. pp. 132. fifteen Plates. 2l. 2s. Boards. Dilly. 1794.

OF all the branches of medicine, that termed by the antients the *gymnastic* has made the least progress. From an idea either of its rules being too obvious, or its effects too trivial, it has formed a very small part of modern plans of cure for disorders either general or local. Yet a scientific consideration of the nature and effects of muscular action would seem to suggest the probability of its being rendered an instrument of no small efficacy, in the treatment of certain disorders; and, in particular, for remedying the lost or depraved motion of the limbs, we should naturally be led to make use of the action of those organs on which their motion depends.

The work before us is an attempt to call the public attention to this subject: but it is one, the nature and purpose of which are not easily characterised. As an ingenious mechanist, and a practical anatomist, we are readily disposed to give Mr. Pugh credit for certain contrivances, by which local action may be advantageously applied to cases of impaired motion; and the prefixed attestations of some men of eminence to the merit of his apparatus and inventions, together with the subjoined cases, regularly attested, of actual benefit received from their use, are to us sufficient evidences that his plan deserves attention and encouragement: but when, in order to obtain consequence as an *author*, he strings together a selection of extracts from well known writers, and details common and hackneyed opinions, we cannot but regard him as the "*sutor ultra crepidam*." Again; a set of plates, professedly given for illustration, seem oddly introduced by the observation that, if ignorant persons attempt to relieve themselves by imitating the postures here expressed, they are more likely to do themselves harm than good. These are too like the artifices of empirics; and we are sorry to see them accompany a work which, in one part of its execution, is highly respectable:—for, if it be considered as a set of plates of muscular action, for the instruction of the anatomical student, and still more of the artist, their extraordinary beauty and elegance cannot but command admiration. The subject of each plate is a particular limb, or part of the body, thrown into a forced attitude, expressive either of the *cause* of some defect in motion, or of the proper method of *curing* it by counteraction. A brief general account of the purpose of each plate precedes; and an anatomical explanation, with references to an outline figure, accompanies them, in which every muscle is marked as being

being in a state of contraction, extension, or relaxation. The plates are all drawn, and all but one engraven, by Mr. Kirk ; who, in the execution, to the softness of a drawing has added a considerable degree of force and distinctness. One of them, excellently engraven in the old way of bold strokes by Mr. Holloway, serves for comparison with the rest. Many of the subjects are fine studies for the artist : but what Mr. Pugh particularly intended by them, as accompaniments to his work, is not so clear ; since he is very sparing in *practical* explanations, and seems, in his cases, principally to rely on the aid of certain pieces of *machinery*, the nature of which he keeps a secret.

FOREIGN LITERATURE.

ART. XIX. *Considerations sur les Effets de l'Impôt, &c. Par le Marquis DE CASAUX.*

[*Art. continued from the last Appendix, Art, XVI.*]

IN the former part of our article on this curious and well-treated subject, we accompanied the author through his ingenious *supposition* concerning the earliest æra, or first stage, of Human Society ; and we now proceed with him to his discussion of a very interesting part of his extensive subject, *viz.* the disposing the proprietors of lands, and transferring their estates to their tenants. On this head, he offers the following observations ; which well deserve the attention of those who are not indisposed to a system of levelling, or who think that the man who tills the ground has the best right to property in it.

‘ Setting out on this principle, (says the author,) which appears to me incontestable, I will maintain to a demonstration that the expression now become so common, “ *if the land owners are not satisfied, change them,*” could not be supported, for a moment, by any man whose reasoning faculties were not clouded by the most impenetrable stupidity : I expect, however, before I begin, that it will be conceded to me, that *the greater and more numerous are the enjoyments of all, the better it must be for mankind.*

‘ To give more interest to the demonstration, I shall proceed on a larger scale ; and here France naturally presents herself to my mind. What means could the author of this dreadful expression have devised for reducing it to practice in a country, which *then* contained *twenty-seven millions* of inhabitants, of whom eighteen millions might be supposed to be devoted to labour, whether in husbandry or manufactures, and nine millions to be *capitalists* or persons having an interest in their double produce, and subject like themselves to all the consequences of their spoliation !

‘ Would he turn the eighteen millions of working people into land owners or proprietors ? In that case, it is clear that the nine millions of the latter, who enjoyed two-thirds of the produce of the whole, must

must lose one half. It is equally clear, on the other hand, that the eighteen millions of new *capitalists*, who formerly had a third of the income arising from the industry of eighteen millions of good workmen when they bore that name, would, under the new system, have only the third of the income arising from the industry of nine millions of bad workmen with whom they had changed situations:—but, in order to discover the full extent of the consequences of the change, we must carry the analysis a little farther. Let us suppose the produce of eighteen millions of men, accustomed to labour, to be 72, no matter what denomination: it is certain that nine millions of unfortunate Beings, who do not know how to work, will not produce even eighteen; however I will say eighteen:—but, if it be wished that these nine millions should have as much food as will enable them to go through their work, six out of the eighteen must be expended on them. There will remain, therefore, only twelve to divide between the eighteen millions of new proprietors: but they had 24 out of 72 when they were only working men; they therefore would lose one half of their enjoyments *by this change of title, the mighty result of deep reflection!*

The sixth era supposed by our author is that in which the farther progress of society is marked by the introduction of money and foreign commerce, the conveniencies and inconveniencies of which he describes in the most simple but forcible manner; and he points out effectual means of preventing the latter from prevailing over the former. The 7th and last era of this political romance is the establishment of a government:

‘ I will begin (says the Marquis,) by asserting that none but a madman could be capable of imagining, and that none but a person powerfully wedded to error would lay down as a principle, that it was possible for men to arrive at the 6th era, of which we have just been speaking, or even at the 4th, from which we are already far removed, without a government provided with instinct, or a degree of experience and reflection sufficient to feel, *at least confusedly*, the justice of the inequality of the division of two to one which I have established between annual labours and those of former years, and the necessity of the equilibrium which I have established between the value of the produce of the earth, and that of the produce of industry employed on other objects besides husbandry:—but even a thorough conviction of these two truths would have been insufficient to maintain every thing in this order which it is so essential to preserve. Reason alone cannot long support her empire over man; it was necessary, in order that society might arrive at the 7th era, that a government of some kind, however imperfect it might be in other respects, should have been, at least till then, strong enough to protect it against internal plunderers, always ready to shew themselves wherever they perceive weakness; and hypocrites, who never speak of the working part of the community without making loud lamentations about the smallness of their wages, which, by the bye, they would be extremely sorry to raise; in a word, against the consummate but circumspect villains, who, in order to usurp every thing if they can, wait only for the first sign of weakness on the part of government. Let us observe, by the way, that a

government is not intitled to that respectable name, if it has not at hand speedy and effectual means of strengthening itself in moments of crisis and storm, and if it does not constantly possess all the strength necessary for general superintendance in ordinary times. To do more in such times than to superintend would be a real proof of weakness or ignorance. I will suppose, however, that a considerable number of years had passed away before the want of this force, sometimes active, and sometimes *only superintending*, was felt in the 6th era :—but it happens that the 7th is marked by embarrassments of a new kind, which it is absolutely necessary to remove *under pain of being in a short time driven back to the 1st era.*

The author then introduces a foreigner who makes a most sensible speech on the nature of government, on the force necessary to its support, on the expence to be incurred to keep up that force, and on the ways and means of defraying that expence ; for which purpose he suggests the propriety of devising that kind of tax which would visibly and inevitably fall on every part of the nation, without depressing any one. This speech is too long for an extract, and too closely connected by a chain of reasoning to admit of its being broken into detached parts. We must therefore here refer our readers to the work itself.

Having gone through his seven eras, the author comes now to consider what may be the amount of the supply necessary for the annual support of government in France, after order shall have been re-established in that country, and what would be the least burdensome means of raising it.

He is of opinion that the population of that country will have been reduced from 27 to 24 millions of inhabitants ; and that it will require an annual revenue of 500 millions of livres (about 21,875,000l. sterl.) for the support of their government. He supposes the 24 millions of inhabitants divided, by a natural consequence of the state of society in Europe, into three classes nearly equal in number, viz : about eight millions employed in husbandry, eight millions in trades and manufactures, and eight millions composed of the two respectable bodies of land owners and monied men, with a multitude of dependants, including servants, and also those who follow learned professions.

He supposes that the earnings of the working class may amount to some fractions short of six sous a day *per head* for every individual of a family, which make the daily wages of all those who get their bread by labour, either in tillage or manufactures, 4 millions 800 thousand livres, or 1752 millions *per year*, the trebling of which sum would give the gross produce of the whole kingdom, viz 5256 millions of livres : but as he rates the daily earnings of each individual at six sous, which is too high by some fractions, he makes allowance for them by striking off the odd 256 millions, and takes the gross amount of

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the annual income of the whole nation at 5000 millions; one half of which he adjudges to those who are interested in the soil, the other half to those who are possessed of what he calls the capital of industry.

Having laid down these *data*, the Marquis next proceeds to consider which would be the least burdensome mode of taxing this mass of wealth:—but of the particulars, which he discusses with much ingenuity and force of argument, we must pass over the greater part: as the subject would not, we suppose, be very attractive to the majority of our readers.

Speaking of the operations and effects of finance, the Marquis observes that

‘ The operation in finance most likely to keep the price of every article stationary, if not to lower it for some years, is no doubt that which has been pretty constantly followed in France, viz. reducing sometimes a greater, sometimes the half, sometimes five-sixths of the income of any one who had been hardy enough to place money in the public funds of that kingdom. If I were asked what must necessarily have been the consequence of a measure so commodious to ministers vested with supreme authority, I would begin by answering *generally*, that the consequence must necessarily be, and actually has been, as can be proved to a demonstration, *a void in the public consumption fully equal to the reduced quarter, or half, or five-sixths of the faculties of consuming*. Now, how often has this operation been repeated? From the want of positive vouchers, which it would be very difficult to procure, since every thing has been turned upside down in France, I will answer *generally*, that the stockholders were extremely fortunate when only the pretended events of the state were alleged as the grounds of such a measure; for there were not wanting men who were not ashamed to defend it as a *just* one. Did not they even carry their delirium so far as to lay it down as a principle, that the king had a right, at his accession to the throne, to suppress the public debt; and that, as he possessed the right, so it was a duty incumbent on him to exercise it, for the greater good of his people, who would have so much the less to pay!

‘ But you who talk of reducing or suppressing the public debt, whether of France or of England, or of any other country, answer this question; what difference do you think there is between your principles and those of the Convention? The latter butchers all those whose property it wants to seize: but do not you condemn to a more cruel because a more lingering death, all those who get their living either directly or indirectly by this revenue which you talk of reducing, only while you are waiting for the pretended want that will call for its suppression?

‘ Thanks to the modifications which this strange principle of the right of the crown to suppress the whole of the public debt has undergone, and thanks too perhaps to the inconveniencies that would have followed close at the heels of a complete and rapid execution of so enormous a measure, France still owes 150 millions of livres, as well in perpetual as in life annuities; and which, together, might be valued

at 120 millions, if the life annuities were to be converted into perpetual charges on the state.

Now, let us see nearly how much France would have owed at this time in perpetual annuities, if in France as much good had been done on this head, and only as little mischief, as in England; that is to say, if after loans well or ill employed, instead of *reductions* which lowered the value, and consequently the price of stocks, taxes had been laid on that would have raised both—if, instead of progressively lowering the debt to a level with the taxes destined to produce the interest, taxes had been laid on sufficiently to raise the interest to a level with the debt, let us see what France would owe at this moment in perpetual annuities. We must begin there, in order to find out the amount of the sum which these boasted reductions have made France lose since the end of the last century. As this can be done only in an oblique way, I hope I shall be excused for pursuing it.

The taxes devoted in England to the payment of the interest on the national debt, including the million sterling *uselessly* expended in the absurd reimbursement which has unfortunately been declared necessary, amount to ten millions sterling; some few thousands under or over will make no difference in the conclusions that I intend to draw. Now ten millions sterling are worth about 240 millions of French livres, which at 20 years' purchase, represent a capital of 4800 millions.

Now it must be observed that France was obliged, as well as England, to subsidize allies, to pay ambassadors, and to keep up these kinds of understandings, which can be procured only through the means of money: she was also obliged, as well as England, to carry on naval wars; and she was, moreover, obliged to create a navy for the purpose of carrying them on, to restore it as often as it was destroyed by England, and to expend for both these purposes much more than England expended in preserving and maintaining her navy. Do not hesitate then to acknowledge that France ought to have at present, like England, an annual interest of 240 millions of livres to pay for the capital of 4800 millions which she actually borrowed and expended on the articles just enumerated.

To these 4800 millions add the other thousands of millions also borrowed and expended in supporting wars sometimes by land, sometimes by sea, at one time against all Europe, at another against one half of it; wars which required land armies of from 3 to 400,000 men—a number of fortresses to be built or repaired, on more expensive plans—immense arsenals—establishments of every kind in the interior of the kingdom and on the frontiers.

Do not forget also to add several hundreds of millions (of livres) borrowed and laid out on royal palaces—*royal palaces, do you say? Surely then the money was very ill applied.* I do not know whether it was or not; but it *was* borrowed and expended on royal residences, in purchasing the richest furniture, the most costly paintings, the most rare jewels, which it was easier to dilapidate than to value. Cast up all these different items, and you will agree with me that France must have borrowed for these numerous articles of expence which were peculiar to her, and to which England was not exposed either by her situation

situation or the bent of her genius, a second capital of at least 4800 millions like the first, and which ought now to be represented by other 240 millions of annual interest, as lawfully due for the articles of expence peculiar to France, as the 240 millions that I have already mentioned would be for the capital really borrowed and absorbed by expences equal to those which England has visibly incurred; expences which she cannot deny, since they still annually cost her in interest ten millions sterling. It may be said, I ought at least to subtract from this gross sum the million surplus employed in the useless measure of redeeming the annuities payable to the public creditors: but I say no; because it is far from being an equivalent for the reductions of interest which England, as well as France, has permitted herself to make, but with which England cannot be as bitterly reproached, because she never forced the creditors to submit to them, as was the case in France:—but to return to the question.

‘ These two sums of 240 millions of livres would make 480 millions of perpetual or irredeemable annuities, which France ought in all justice to owe for the interest on a capital of 9600 millions which she has actually borrowed.

‘ Here you will stop me and exclaim:—What! France owe at this moment 480 millions in perpetual annuities! France owe 360 millions over and above the 150 millions in perpetual and life annuities, which cannot be reduced to a less sum than 120 millions *per annum*! What! would you lay additional taxes on her to the amount of 360 millions annually, when the demand made of only 115 or 117 millions, which might have been reduced to 60 millions, has plunged her into the deplorable condition in which you now behold her!

‘ I hope that I do not weaken the objection. I will now endeavour to answer it, and, should it be found that my answer leads to a kind of new world greatly preferable to the old, I can only say it is not my fault that it was not discovered sooner; the grounds for believing in its existence, which I have been giving every year for these ten years past, are perhaps stronger than those motives that determined Columbus to set out in search of America.

‘ I will begin my answer by asking a question. How comes it that England, with a population less by two-thirds than that of France, bears so lightly, over and above her other burdens, the enormous weight of taxes necessary for the payment of the interest of her debt, amounting to 240 millions of French livres, *always well paid*? It is, you will say, because she has an enormous mass of capital, which she is constantly employing as well in producing as in paying. This is unquestionably true:—but if you have successively reduced from 5 to 4, then from 4 to 3, from 3 to 2, and then to 1, without reckoning those brilliant occasions, when you completely emptied the pockets of your extorting bathaws;—if you, I say, have reduced a real capital of 9600 millions which you actually borrowed, to the 2400 millions represented by the 120 millions of perpetual annuities, you have then absolutely and positively annihilated a capital of 7200 millions, which you actually had, and which you might have preserved, if you had on that head taken the same steps that were taken by England; who, by respecting the interest of her debt, has preserved that immense

mass of capital, which cannot be valued at less than 4800 millions of livres, the existence of which is well attested by the interest on it paid punctually to the day; while you can shew only a capital that is rated too high, when it is said to amount to 2400 millions; for you may talk of your 120 millions of perpetual annuities for securing the interest on it, yet it is a truth which you cannot conceal, that these annuities never have been regularly paid!

‘ Let us suppose now that you had preserved this capital of 7200 millions which you have destroyed, and that you could exhibit the proof of its existence by shewing the payment of a perpetual interest of 360 millions, which you could pay with as much ease as England does her 240 millions, if like her you had laid on taxes in proportion as you borrowed; can you deny that these 360 millions regularly paid would present, in the general consumption, an article equal to this sum? Can you deny that, in plundering your creditors of this income of 360 millions, you have, by just as much, curtailed the expences into which they would have gone, if you had not plundered them? Can you deny that this decrease in their annual income has rendered a similar decrease necessary in the produce of the country? For, when the number of buyers falls off, the working part of the community must either produce fewer articles, or they will not be so well executed as usual, in order to indemnify themselves: you have done both in France, while England, by following quite an opposite line of conduct, has extended and improved both her agriculture and her manufactures.

‘ I certainly do not mean to propose that you should now submit to bear the weight of these 7200 millions . . . but allow me to point out to you what would have been the consequence, had you respected the rights of your creditors, and suffered that immense sum to continue part of the principal of your national debt.

‘ It is clear that 360 millions, which your creditors would have annually laid out, if you had not plundered them, would have necessarily been followed by an annual reproduction of the same value: but how much would these 360 millions of additional produce have added to the value of the old, in consequence of the ordinary re-actions of the taxes necessary to secure the annual receipt of 360 millions? You will see immediately, that they would have added at least $22\frac{1}{2}$ per cent.: $22\frac{1}{2}$ per cent. ought also to be added to the price of labour; and these two operations would be sufficient to reconcile and preserve, as entire as they could wish, the interests both of the labouring and the monied parts of the community.

‘ An addition of $22\frac{1}{2}$ per cent. to the price of the territorial produce, rated at 2500 millions, would raise them to the sum of 3,062,500,000.

‘ From this, however, you must deduct $22\frac{1}{2}$ per cent. the amount of the increased price of labour, which would raise the produce of industry from 833,333,333 livres, to 1,020,833,333, making an increase of 187 millions 500,000 livres.

‘ Deducting, then, the whole of the price of labour, the balance would remain as follows:

‘ Territorial produce	-	-	3,062,500,000
Paid out of it for labour	-	-	1,020,833,333
Remain for the proprietors	-	-	<u>2,041,666,667</u>

‘ From

* From this balance deduct also 360 millions, the amount of taxes that would have been necessary to pay the interest of the 7200 millions which the nation ought in justice to owe, but which she spunged off, there would still remain to the proprietors of the territorial produce the sum of 1,681,666,667, whereas it appears (the author has proved it in several parts of the work) that before they had only 1,666,666,666.

Thus they would have to receive 15,000,001, which would amount to an interest of 8 *per cent.* on the 187 millions 500 thousand livres paid for increase of wages to the working class of the people; an increase required by justice, that they might not lose any part of their enjoyments, by being obliged to bear their share of the additional taxes for raising 360 millions *per annum.**

This doctrine (to which if there be any objection, it must be that it proves too much, by intimating that the more we get in debt, the richer we shall be; and the greater the burden of taxes heaped on us may be, the better we shall be able to bear it;) will afford abundant comfort to the advocates for the present war, as it tells them that they need not be afraid of imposing new taxes, nor entertain any apprehension of being obliged to stop in the midst of the career for want of resources.

Our author, however, is anxious to prove that he does not hold out false hopes; that, on the contrary, his calculations are founded on the unerring wisdom of practice and experience: but he appeals to the case of England for irrefragable proofs.

* Towards the close of the last century, (says he,) from 1688 to 1697 the whole produce of the land in England amounted, according to the exact Mr. King, to no more than about 30 millions sterling. The price of labour was then eight pence a day. . . . During the same period wheat was some few pence more than 50 shillings a quarter * Windsor measure. . . . About 80 or 90 years afterward wheat was not worth more than 40 shillings a quarter: hence it appears that bread was necessarily one-fifth dearer from 1688 to 1697, than it was from 1744 to 1780, and the produce of the land rose from 30 millions to 72 millions sterling a year. . . . Thus it appears, odd as it may sound, that the price of wheat may fall one-fifth in a century, while the territorial produce is more than doubled; for, in England, under this undeniable circumstance of the diminution of the price of wheat, the united enjoyments of the land owners and the labourers have actually increased in the same proportion.

* In France, ministers were always able, without any uneasiness, to indulge in the intoxicating glory of regulating every thing, disposing of every thing, doing every thing, without consulting any one, except their subalterns in office, some projectors no less designing than greedy, but particularly the little cohort of favourites of the day; who, on their part, had nothing more to do than carefully to circumscribe their prince, and intoxicate him with the unlimited extent of his power, the exercise of which they made him place in the hands

* Quere—Does the author mean *Winchester* measure?

of such admirable trustees.—In England, the King, who can do nothing without an assembly, that, in its turn, can do nothing without him, but who, when acting in concert with that assembly, can do every thing,—this King of England who, in consequence of this limitation, used to be called in France *a little bit of a King*, (*une portion-cule de roi*,) this King, nevertheless, whose throne will not be destroyed, until society shall have been first dissolved, except in case he should endeavour to strengthen it by uniting in his own hands the powers, the division of which can alone form its unshakable support, or except in another case no less fatal to him and to his people, namely, that he should suffer the slightest encroachment on his right of freely and singly sanctioning laws, or of appointing those who in his name are to see them carried into execution after they have received his royal assent—in England, I say, the King is so happily situated, that it is impossible for his ministers to conceal any thing from him that it is fit he should know; that they are obliged to be courageous enough to do every thing that their duty requires; circumspect enough not to transgress the law, except in such pressing circumstances as call for extraordinary exertions of power and naturally intitle them to indemnity; wise enough, when there is a question of supply, not to ask for a larger sum than they know before-hand will absolutely be wanted; and prudent enough, when taxes are once laid on, to leave it to the good sense of the different classes of individuals, that may be affected by them, to make such a settlement of their respective interests, however opposite they may be, that each may suffer no more than the slight inconvenience which must attend the best discussed tax and the most judiciously imposed.’

[To be concluded in another article.]

ART. XX. *Transactions of the American Philosophical Society, Vol. III.*

[Article concluded from the last Appendix. See p. 576.]

ART. 20. DR. RITTENHOUSE, *relative to a Method of finding the Sum of the several Powers of the Sines, &c.*

DR. RITTENHOUSE was induced to attempt the summation of the powers of the sines, by its connexion with an elegant theorem discovered by him, as he informs us, for determining the times of vibration of a pendulum in given arcs of a circle. Two cases only he was able to demonstrate; the rest he has inferred from the approximation of series and the law of continuity. That he was able to proceed so far, without the assistance of the *Integral Calculus*, argues no common share of sagacity and perseverance. The solution of the problem depends on the integration of the expression $s^n ds \left(\frac{r^2}{r^2 - s^2} \right)^{\frac{1}{2}}$, (where r denotes the radius and s the sine of an arc,) in the case when s becomes equal to r ; and this is performed by successive steps, the exponent, n , mounting at each interval by 2. A geometrical investigation, however, may be given as far as the

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the cubes of the sines. For, 1. The sine multiplied by the element of the arc is equal to the product of the radius by the element of the versed sine. 2. The square of the sine multiplied by the element of the arc is, therefore, equal to the product of the radius, 'the sine, and the element of the versed sine, or equal to the product of the radius and the element of the quadrant. 3. Hence, also, the cube of the sine multiplied into the element of the arc' is equal to the product of the radius, the square of the sine, and the element of the versed sine, or equal to the product of the radius, and the fourth part of the element of the hemisphere augmented in proportion of the circle to its circumscribing square. Consequently, collecting these elements together,

1. The sum of the sines is $= r^2$.

2. The sum of the squares of the sines is $= \frac{1}{2} r^2 \times \text{arc of } 90^\circ$.

3. The sum of the cubes of the sines is $= \frac{2}{3} r^4$.

We are tempted to make this small digression, because Dr. RITTENHOUSE has invited Mr. Patterson to try the last case, and this without effect.

Art. 21. *Index Floræ Lancastriensis auctore* HENRICO MUHLENBERG, D.D. *Dedicated to the Philosophical Society at Philadelphia, by the Author.*

We scarcely need observe that this is the Lancaster of Pennsylvania. The catalogue contains nearly eleven hundred plants, denominated and arranged according to the Linnéan system. Among the books consulted, is one shortly to be published by Dr. MUHLENBERG, entitled *Plenior plantarum descriptio, cum calendario et usu medico et æconómico.*

Art. 24. *First Memoir of Observations on the Plants denominated Cryptogamic.* By M. DE BEAUVOIS, *Member of the Society of Sciences and Arts of St. Domingo, and Correspondent Member of the Academy of Sciences of Paris.*

The object of these memoirs, of which the present considers the *mosses*, is to extend the sexual system of vegetables, and to confirm the lately disputed principle, *omne vivum ex ovo*. The author seems to have studied this curious subject with enthusiastic ardor. By assiduous observations, he discovered that what naturalists usually take for a filament supporting the urn is a real tube, and that, within the epidermis of the urn or corolla, is the pollen, which surrounds the capsule containing globular seeds between the fibres of a sort of net. He was fortunate enough to detect nature in her operations. Having gently removed the opercule of the *Hypnum velutinum*, he perceived the cilia continually agitated by a convulsive motion, alternately approaching and receding, and ejecting their pollen in the space that

that opened near to the basis of the internal cilia. He concludes that the urn is a bi-sexual flower, and that the use of the cilia is to prevent the too rapid and impetuous emission of the pollen. In all this, however, there is much room for fancy.—An engraving is annexed.

Art. 25. *Letter from Major JONATHAN HART to Benjamin Smith Barton, M. D. containing Observations on the ancient Works of Art, the native Indians, &c. of the western Country.*

These remarkable monuments are found near the Ohio, the Scioto, the Miami, and the other rivers which discharge themselves into the magnificent Mississippi. Near Grave Creek, the works extend, at intermediate distances, over the space of ten or twelve miles along the banks of the Ohio, and consist of square and circular redoubts, ditches, walls, and mounds, scattered in every direction. Common Indian graves or cairns occur in every part of the country. Whether these monuments were formed by the same people who constructed the former, which evince no small degree of civilization, seems doubtful.—Near to the river Mobile, are immense quantities of oyster-shells of a monstrous size, which the natives use in making their earthen ware. Several petrifications are found. There are unequivocal proofs, it is said, that, in past ages, the waters of the Mississippi flowed 70 feet higher than at present. At the French Broad-river, are seen artificial characters of beasts, birds, &c. on the perpendicular rocks more than one hundred feet above high-water. The Chickasaws say that they came from the setting-sun, and spent seven years on their journey, marching only a moon in each year. This tradition seems to corroborate the opinion that America was peopled from the north-east of Asia.

Art. 26. *Account of some of the principal Dies employed by the North American Indians. Extracted from a Paper by the late Mr. HUGH MARTIN.*

To obtain the *red* colour, the Indians pound the roots of wild madder, and add the acid juice of the crab apple; the compound is put into a kettle of water along with the substance to be dyed, and is kept some time over a gentle fire.—The *orange* is procured from the root of the *puccoon*, or *Sanguinaria Canadensis*, and fixed by the same vegetable acid.—They dye their *bright yellow* with the roots of a plant which grows spontaneously in the western woods, has a stem about a foot high, with a single broad leaf at the top, and bears a red berry resembling the raspberry.—*Blue* is obtained from the Indigo, and *black* from the *Sumach*, or from the bark of the white walnut.—

Green

Green is prepared by boiling blue substances in the liquor of smooth-hickory bark. This is their most expensive dye, and therefore they carefully collect the shreds of old green cloth, and add them to the colouring infusion.

Art. 27. *Account of the beneficial Effects of the Cassia Chamaecrista, in recruiting worn-out Lands, and in enriching such as are naturally poor; together with a botanical Description of the Plant.* By Dr. JAMES GREENWAY, of Dinwiddie County, in Virginia.

This plant, under the name of the *bean*, is highly valued in Maryland and on the eastern shore of Virginia. A pint of the seed is sowed with every bushel of oats. The oats are reaped in July; the beans next succeed, flower in August and September; and in October, when the seeds ripen, the pods burst with such elasticity as to shed them some distance around. The year following, Indian corn is planted; and thus maize and oats are cultivated alternately, without any manure, for the space of eight or ten years, until ground, which yields only five bushels *per acre*, becomes so greatly improved as to produce fifteen. From this account, our readers will perceive the sort of husbandry which prevails in America. The amelioration of the soil is owing to the rotation and the frequent recurrence of green crops.

Art. 28. *Account of a Hill on the Borders of N. Carolina, supposed to have been a Volcano. In a Letter from a Continental Officer, residing in that Neighbourhood, to Dr. J. Greenway, near Petersburg, in Virginia.*

This hill is situated on the Dan-river, and is called by the people the *Bursted-Hill*. It appears, from the description, to have been the crater of a volcano. Traces are still visible of the stream of lava which flowed into the subjacent valley.

Art. 29. *Account of a poisonous Plant, growing spontaneously in the southern Part of Virginia. Extracted from a Paper by Dr. JAMES GREENWAY, of Dinwiddie County, in Virginia.*

This plant grows on hilly barren grounds, and seems to be a species of hemlock. A botanical description is here given of it, under the denomination of *cicuta venosa*. It is frequently mistaken for wild angelica, or eel-root. It has likewise the vulgar names of wild-carrot, wild-parsnip, and fever-root. Its noxious qualities were lately discovered by an accident which nearly proved fatal. It seems to possess a most powerful narcotic quality, by which it operates on the nervous system, and deprives the patient of all sense and motion.

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Art. 30. *Description of a Machine for measuring a Ship's Way. In a Letter from FRANCIS HOPKINSON, Esq. to Mr. John Vaughan.*

An open glass tube, with a perpendicular stem, having its lower end recurved and directed against the stream, has been proposed for measuring the velocity of rivers, by the internal ascent of the water above the level. We have often thought that a similar contrivance might be employed with advantage for measuring a ship's way.—This idea Mr. HOPKINSON has improved. He directs a copper pipe, two inches in diameter, to be extended along the bow of the ship as low as the keel, and then bent a little forwards to oppose the line of motion. The upper end must be brought to enter the fore-castle; and a glass tube, such as is used for barometers, must be cemented into the top. To make the fluid mount to the zero of the scale attached to the glass tube, the addition of oil is used on account of its smaller specific gravity. Before proceeding to sea, when the ship has received her loading, the surface of the oil must be regulated; and because the consumption of provisions on board will somewhat raise the level, the adjustment shou'd be repeated as often as the vessel is becalmed. In taking down the ascent from the scale, the favourable moment must be chosen when the motion of the ship is most steady and uniform. It will sometimes be necessary to make an allowance for the degree of keeling. Mr. HOPKINSON appears to be mistaken in supposing the ascent of the oil to be proportional to the velocity of the ship; it is in the ratio of the square. In moderate sailing, the rise will be one foot, and it will seldom exceed four feet. If the motion of the ship be gentle, the surface of the oil will hardly be at all affected. The scale may be marked from calculation.

Art. 31. *Inquiry into the Question, whether the Apis Mellifica, or true Honey-bee, is a Native of America. By BENJAMIN SMITH BARTON, M. D. &c.*

In this copious discourse, Dr. BARTON examines and endeavours to refute the arguments of Dr. Belknap of Boston, who has lately with some ingenuity maintained, in opposition to Mr. Jefferson, the affirmative of the question. Certain it is that, when the English first planted North America, the honey-bee was either extremely rare or altogether unknown in that forlorn region. The introduction of this useful insect was encouraged by premiums: but, having once gained a footing, it multiplied astonishingly, and, with the progress of the settlements, spread over the vast forests to the banks of the Ohio. The Indians call it emphatically *the white man's fly*.—The scanty portions of
wax

wax and honey found by the Spanish adventurers in South America were most probably of vegetable origin, or were the production of some other species of bees.

Art. 33. PRIZE DISSERTATION, *which was honoured with the Magellanic Gold Medal, by the Philosophical Society, January 1793.*—CADMUS, or a Treatise on the Elements of written Language, illustrating, by a philosophical Division of Speech, the Power of each Character, thereby mutually fixing the Orthography and Orthoepey. With an Essay on the Mode of teaching the Deaf or Surd, and consequently Dumb, to speak. By Mr. WILLIAM THORNTON, of Tortola.

This diffuse composition displays some learning and ingenuity, strongly tinged with enthusiasm. It contains several judicious observations, but few which claim the merit either of originality or importance. The author directs his whole attention to the analysis of human articulation, and describes at great length the manner in which each elementary sound is formed. He is displeased with the ordinary distinction of words into vowels and consonants, for which he would substitute the division into *vocals* and *aspirates*. He proposes, by the alteration of some characters and the addition of others, to enlarge the alphabet to thirty letters; by help of which, he undertakes to write any language with such precision, that a person of common talents might, from the bare inspection, pronounce it like a native. He entertains the most sanguine ideas of the advantages that are likely to result from the adoption of this plan. Dialects, he imagines, would utterly disappear; a correct orthography would universally prevail; and languages, which at present consume years of labour, would be acquired by the application of a few weeks. The proposal totally to change the orthography has been repeatedly discussed by authors of the first eminence; and they have justly concluded that it would be attended on the whole with very great disadvantages. Pronunciation is mutable and capricious, nor is it possible to delineate its endless delicate inflexions; nor to reduce it, like music, to an universal standard.

The subjoined essay on a subject so important appears to contain nothing of any material consequence.

Art. 35. *An Improvement on metallic Conductors or Lightning-rods.* In a Letter to Dr. David Rittenhouse, President of the Society, from ROBERT PATTERSON, of Philadelphia.

Mr. PATTERSON remarks that the instances which occur, of houses provided with these guards, being stricken by lightning, shew the present construction of thunder-rods to be defective. To prevent the fusion and calcination of the top, he proposes to
make

make it terminate in a narrow piece of black-lead finely pointed, and about two inches long ; and, to facilitate the escape of the electricity into the ground, he directs the bottom of the rod to be formed of tin or copper, which are not so liable as iron to corrosion, or to be coated with a compound of black-lead and sulphur, and that the extremity be furrounded with a quantity of charcoal. This paper was honoured with the Magellanic Premium, by an award of the Society, in December 1792.

Art. 36. *An easy and expeditious Method of dissipating the noxious Vapour commonly found in Wells and other subterraneous Places.* By EBENEZER ROBINSON, of Philadelphia.

Mr. R. proposes to convey the blast of a common smith's bellows, by means of a leathern tube, down to the bottom of the well.

Art. 37. *A Method of draining Ponds in level Grounds.* By JESSE HIGGINS, of Delaware.

This method is already well known. A pit is dug till it reaches the stratum of sand.

Art. 38. *Observations on the Severity of the Winter 1779, 1780.* By the Rev. MATTHEW WILSON, of Lewis.

These remarks attest the extreme rigour of that season, which was likewise felt in Europe.

Art. 39. *Description of a new Standard for Weights and Measures.* In a Letter from Mr. JOHN COOKE, of Tipperary in Ireland, to Thomas Jefferson, Esq.

Of all the plans ever suggested for an universal standard, this from Tipperary is unquestionably the most extraordinary. A cubic vessel, with a proportional aperture in its bottom, is to discharge a certain part of its water in a given time. Such is the basis of the calculation.

Art. 40. *Description of a Spring-block, designed to assist a Vessel in sailing.* By FRANCIS HOPKINSON, Esq. of Philadelphia.

It is well known that the mast of a ship is not fitted closely through the deck, but allowed a certain degree of play, by help of the elasticity of the stays. The object of this construction is to prevent the sudden gusts of wind from discharging instantaneously their force, which would partially spend itself in carrying away the masts, tearing the sails, or in causing an excessive rolling : but, from the stretching quality of the cordage, the masts and rigging, gently yielding to the impetuosity of the blast, prolong and mitigate the duration of the impulse, and communicate it to the body of the vessel. To increase the elasticity of the stays, and thereby to make a ship sail smoother and consequently faster, Mr. HOPKINSON here proposes a block linked to a spiral

steel spring, having a *check-chain* within its cavity. He recommends this spring-block to be applied particularly to the sheet-ropes, and, if practicable, to the dead eyes, instead of what are called the chains. The contrivance is certainly ingenious: but a steel spring of sufficient strength is so expensive, so apt to break, and so subject to rust, that we fear it will never be brought into common use.—This paper was deservedly honoured with the Magellanic gold medal, by an award of the Society, in December 1790.

Art. 41. *A Botanical Description of the Podium Diphyllum of Linnaeus. In a Letter to Charles Peter Thunberg, M. D. Knight of the Order of Wasa, Professor of Medicine and Botany in the University of Upsal, &c. &c. By B. S. BARTON, M. D. &c.*

From the rhetorical account here given, this plant seems to be rare in America, and to have hitherto been imperfectly described. Dr. BARTON considers it as equally related to the *Sanguinaria* and the *Podophyllum* of Linné, and he therefore proposes to erect it into a new genus under the designation of *Jeffersonia*, in honour of Thomas Jefferson, Esq. American Secretary of State. A neat engraving is added of the species *binata*, the only one yet known.

Art. 42. *Observations on the Construction of Hospitals. By M. LE ROY, Member of the Royal Academy of Sciences.*

It is proposed that a large hospital should consist of separate buildings, each forming a ward, built on columns at a considerable height above the ground; the cieling to consist of a number of spherical arches opening into a funnel furnished at the top with a vane, and the floor to be perforated with holes at convenient distances. This construction would procure a perpetual renewal of fresh air. Other useful contrivances are described.

The volume closes with a list of the donations received by the American Philosophical Society since the date of their last publication. We are informed that the late Mr. John Hyacinth de Magellan of London presented, in 1787, the sum of two hundred guineas, to be vested in some permanent fund; the interest thence arising to be expended in annual premiums adjudged by the Society to the most useful discovery relating to navigation, astronomy, or natural philosophy, mere natural history excepted. The considerations, which on the whole are liberal, are stated fully in an advertisement.

We cannot forbear remarking that the typographical errors are uncommonly numerous in this publication. It has also a very material defect, the want of an index, or at least a table of contents.

MONTHLY CATALOGUE,

For FEBRUARY, 1795.

POLITICS, COMMERCE, and POLICE.

Art. 21. *A short Account of the late Revolution in Geneva; and of the Conduct of France toward that Republic, from October 1792, to October 1794. In a Series of Letters to an American. By Francis D'Ivernois, Esq. Translated and enlarged. 8vo. 2s. 6d. Bimley. 1795.*

IN our last APPENDIX, (just published,) we gave an account of this work, from the original French; the author of which, as we learn from the above title-page, is the respectable Mr. D'Ivernois.

As we have already given a full view of this detail, we have now only to announce the present translation; which seems to be well executed. It is preceded by a pertinent *Advertisement*, consisting of several pages; in which the translator exclaims, with animation and with warmth, but with no impropriety, against the conduct of the French towards the unfortunate little but interesting Republic of Geneva. The work, in the present edition, is likewise illustrated with several new notes, and some curious supplementary matter.—Surely, if this performance had been published and circulated in Holland, the Dutch would not have been so ready as they are said to have been, to open their arms for a friendly reception of their Republican visitors.

Art. 22. *A Second Letter to the Landholders of the County of Wilts, on the alarming State of the Poor. 8vo. 6d. Easton. Salisbury. 1794.*

This well intended and not ill written pamphlet has for its subject the evil effects of spinning machines; as having, in the clothing districts of Wiltshire, &c. thrown the wives and daughters of labouring men out of their accustomed line of employment, and having thus not only reduced them to the most distressful state of indigence and want, but led them to what idleness will ever lead the lower class—dishonest acts, and a loss of moral character.

The letter writer's colouring, we hope, is rather stronger than reality will warrant:

' No country gentleman, (he says,) who witnessed the miseries of his parochial poor, during the last winter, will deny that they exceeded the bounds of all former severities. He must have seen such consequences result from them, as threaten to spread evils of the most pernicious tendency throughout the country. Disaffection and distress increased with equal rapidity. The labourer returned at night to a family destitute of food, of fuel, and almost of clothing! What was there here to refresh his body or his mind after his daily fatigues? His eyes were shocked by the nakedness of his children; his ears were assailed by their cries for bread; he felt his existence to be a burthen; he experienced, after he had strained every nerve to obtain a competency, that he was unable to procure it. He laid himself down to rest beneath a hovel, which would not defend him from the inclemency of wind, or rain; till the morning again called him forth

forth under all these discouragements, to renew his toils, and labour still in vain. Yet happier even in this, than those who sat shivering at home, without any honest employment to divert their cares; without one comfort, or consoling thought.

During a rapid increase of commerce, the effect of machinery, in abridging labour, is not felt; the manual labour, which the machines may supersede, is absorbed in other departments of manufacture:—but no sooner does an abridgment of demand take place than the effect is perceived, with all its attendant evils. This circumstance shews the error of forcing up commerce above its natural level, and the madness of blasting the prosperity of a country, by wanton and unnecessary war. The thousands and tens of thousands who are slain or, less fortunately, mangled in the field of battle are not more to be lamented, than the thousands and tens of thousands who are reduced to a state of misery in their own impoverished habitations!

Art. 23. *A Speech intended to have been spoken in the House of Commons on Tuesday the 30th of December 1794, on the Causes and the Remedies of the Impotence of the States at present united against France.* 8vo. 1s. 6d. Evans.

In this intended Speech we find a great deal to praise, but at the same time not a little to censure: as a composition, it unquestionably possesses merit; and its general tendency might well be deemed patriotic, if it did not contain some principles which are, in our opinion at least, incompatible with the internal tranquillity of this country,—principles which could not be reduced to practice without plunging us into a civil war. These we will notice in the order in which they stand in the Speech: but we will first make some observations on different parts that precede them.

The author begins by accounting for the amazing superiority of numbers which the French have brought, and are still able to bring, into the field against us, and for the successes that have attended their arms. The inhabitants, merely as such, of the allied states, he estimates as five to one when set against those of France; and the superiority of the allies in natural financial resources as still greater. He will not allow the French to be superior to the confederates in courage; nay, he considers them inferior in that point to some of them: but still they are every where victorious: this, he says, they owe to the physical force of numbers of soldiers; for France has now as many soldiers as citizens; and as, he contends, she will therefore be able to keep up the superiority in the field which she now confessedly enjoys, it is his opinion that, all idea of subduing her being absurd, we should immediately treat with her for peace, and put an end to the war, or completely change our system of forming our armies. He tells us that she can now maintain an army of *two hundred thousand* men, as well as she could one of 400,000 under her kings: but we do not think that the proofs which he brings in support of this proposition are conclusive. He reckons that the state has gained a revenue of five millions *per annum* by the abolition of monarchy, and of days of idleness; to which being added the confiscated estates of the clergy and the nobility, he makes out a fund sufficient to arm, pay, clothe, &c. 700,000 men: to these he adds the

400,000 embodied under the old system, and makes out an aggregate of 1,100,000 men: but even according to this calculation, a whole twelfth of his army of 1,200,000 is cut off at a stroke; and it ought to be remembered that France never had on foot an army of 400,000 men under the old system, except during the period of the succession war in the reign of Lewis XIV. and the consequence then was that the country was threatened with a famine, as agriculture was not able to bear the loss of so many men taken during that long war from the plough, and sent to the army to supply the loss of those who had fallen in battle. On the other hand, it is not clear that France has gained much by the abolition of holidays; for she still has her civic feasts, and her *millions* of national guards are occasionally doing duty to preserve the police of their respective districts, and consequently are not always employed in productive industry. We believe it will be found that, *where* she has gained a livre by putting down festivals, &c. she has lost five; and that what has been obtained by the ejection of the clergy has not served to feed a quarter of the revolutionary committees hitherto employed to keep up the spirit of the revolution in the people. LINDER (see p. 210.) alludes to their great number in his report on the state of the nation in September last: he does not precisely state the number, but it has been repeatedly asserted that they amount to *twenty thousand*, and the annual expence attending them to *twenty-six millions* sterling. We are not any where told of how many persons each committee is composed: but it has been said that though the convention intended to reduce the number of the committees, it was not expected that it could be able to reduce it lower than 8000; and consequently not a great deal more than a half of the twenty-six millions annually could be saved by this measure of economy.

The operations of the allies, the author says, are impeded by two bodies of men, whom he describes as 'two heavy millstones hanging about their necks;' he means the nobility and clergy, not excluding our own. These two bodies he would dissolve: but, if we understand him, he is for doing much more than dissolving them as *bodies*, much more than for dissolving the alliance between church and state, an alliance which certainly had no existence in the pure days of primitive Christianity; he seems to us to aim not merely at the extinction of the *establishment* of the clergy, but at the extinction of the clerical functions and character altogether: for he labours to shew that the observance of the Sabbath is not a duty imposed on all; in war and at sea it is not retained. 'Why, (says he,) should that be lawful at sea, which is unlawful on land? Why has the society instituted for the strict observation of the Sunday stopped short at the shores of the sea? Imperious necessity here begins to operate; and the same imperious necessity now forbids the Judaical observance of the Sabbath. One great and powerful nation has set the example, *and the rest must follow.*' The example which that nation has set is not merely the abolition of a church establishment, but of Christianity itself; and therefore, though in the former instance it might be followed without any injury to religion, yet in the latter it could not be even attempted, (to say nothing of the impiety of the measure,) without producing a civil war; for the people of this country have not yet arrived at that de-

gree

grée of philosophic sublimity, in which the heart begins to be filled with indifference for revealed religion.

A part of our author's plan for adding to the resources of this country, in our opinion, would make it from north to south one vast theatre of havoc and desolation. We do not allude to that part in which he insists that 'the estates of the church must be sacrificed to the public welfare,' for such a measure applied to the estates at present possessed by the church might be attended with great advantages, and little inconvenience: but what we deem pregnant with war, bloodshed, and ruin, is the project that he proposes, when he says, (page 31) 'the *nullum tempus* bill must be renewed, and the domains of the crown resumed.' No bounds are set to the doctrine *nullum tempus occurrit regi*; no prescription nor length of possession can be pleaded against the crown: this unhinges every man's estate in the kingdom, for all hold their lands under royal grants made in different ages; and should it be said that the crown had been deceived in its grants, or had abused its trust in making them, and that consequently the lands holden under them ought to be resumed, what man could call a single acre his own? jointures, settlements, mortgages, all are shaken and insecure, and confusion must follow. Had any period, any reign, or even any age been mentioned, beyond which the resumption should not be carried, we might then be able to judge of the extent of the mischief: but an unlimited *nullum tempus* bill might hurry us back perhaps to the times of the antient Britons or Saxons, or at least to the Norman settlement. A limitation of 50 or 100 years would not answer the author's purpose; if it did not go back at least as far as the reign of Henry VIII. it would not add much to the national resources; should it take in that period, it certainly might establish a claim to a revenue of many millions annually: but the greater the revenue, the wider the calamity of spoliation must spread; and the greater would be the danger that the whole would be spent in an endeavour to make it flow into the public exchequer. That our author has a view to the resumption of the old church lands may be collected from the following hint, which is not calculated to make the mind of the *Duke of Bedford* very easy—'Even the reformation, (says he, page 19.) entailed upon us the generous and disinterested house of Russel, which owes its greatness and its riches to the plunder of the church.'

Though our author is an advocate for peace, he is far from being disposed to treat for it on insecure or dishonourable terms; on the contrary, he would not consent to negotiate on any other basis than that of the *uti possidetis*. He is a decided enemy to the law of primogeniture, by which estates are accumulated to an overgrown size in the eldest branches of families; and for the removal of this evil, he proposes that the law of gavelkind should be established throughout the kingdom.

For the necessity of reform in parliament, and in the executive and judicial departments of our administration, he strenuously contends; but he pointedly condemns the idea of universal suffrage; he would not allow it to any who do not pay *direct* taxes and to a considerable amount, though to all who come within that description he is for granting it, without distinction of sex; thus making himself one of the

the first who has blended gallantry with politics, and vindicated the political rights of the fair sex.

Our readers will find, in the following seven propositions, the great ends to which the Speech is directed.

‘ I. Every person, male or female, paying ten pounds a year in direct taxes, and producing a receipt for that sum from the collector of his parish, shall have a right to vote at the election of members of parliament.

‘ II. The men thought requisite for the armies shall be furnished without any expence to the government by the parishes, as the militia men are, and shall be in proportion to the numbers in each parish.

‘ III. The tithes paid to the clergy shall be converted to the public use, upon the demise of the present incumbents; and the parish priests paid according to agreement, by those who think priests necessary to the salvation of their souls; for as the introduction of tithes by facilitating the Danish conquest once proved the destruction, it is but reasonable that their abolition should once be the salvation of England, by yielding ultimately three millions a year of revenue.

‘ IV. There shall be a general resumption and sale of crown-lands and an extinction of all useless pensions.

‘ V. No man shall receive a pension upon quitting a lucrative office under government, or make a bargain of that kind upon accepting an office.

‘ VI. Commissioners shall be appointed to inquire into the state of the courts of justice, into the numbers of the practitioners in those courts, and into their emoluments and perquisites, in the same manner as was done in the case of the commissioners of public accounts.

‘ VII. The rest of the allied states should in the same manner reduce their ecclesiastical establishment; and then France would soon be overpowered.’

Art. 24. A Letter to the Right Hon. William Windham, on the Intemperance and dangerous Tendency of his public Conduct. By Thomas Holcroft. 8vo. 1s. 6d. Symonds. 1795.

Mr. W. is here charged with having, in the House of Commons, insultingly reflected on the persons lately indicted at the Old Bailey for HIGH TREASON, and acquitted; of which number Mr. H. was one. The offence given by Mr. W. is that of having mentioned these persons by the appellation of “acquitted felons.”—In resentment of this opprobrium, and solecism, Mr. H. severely attacks the offender, accusing him not only of using intemperate language as a public orator, but charging him with the dangerous tendency of his ministerial conduct.

‘ It is my opinion,’ says Mr. H. ‘ it is the opinion of thousands, that you are one of the foremost among these mistaken men, who have brought innumerable miseries upon Europe: and the imminent danger that you may essentially contribute to produce more, is the reason of my writing to you. But, Sir, I wish you and my readers carefully to remember that I do not charge you with intentional guilt. It is a thing indeed with which I believe no man can be truly charged: and, in your case, I find abundant proofs that your intentions have been virtuous. It is your ignorance, your errors, your passions, only that

that are wicked and destructive. You will almost beyond a doubt believe the ignorance, error, passion, and vice to be mine. I cannot help it. I do my duty, by telling some few of those fearful truths with all of which no man is acquainted, and leave the world to judge of the accuracy of the statement.'

The writer here anticipates the following indignant question from the Right Hon. Gentleman whom he has so freely addressed, "Who, Sir, are you, that dare thus publicly arraign men in power, and measures of government?" Mr. H. answers 'I am a man; have a portion of the reasoning faculties of man; have a feeling of the injuries he suffers; have a prospect of the good he may acquire; and that I regard all distinctions, except those of morals and of mind, as vicious and absurd.'

He proceeds—'I have an additional motive, or rather duty: I am one of those "acquitted felons," who, after having been declared innocent by what the law styles their country, seem to be in danger of being voted guilty in the House of Commons. Yes, Sir, I must again assert, I, like you, have my feeling, have a sense of injury, have some principles by which I imagine I can distinguish between right and wrong, and, though I hope I have not the thirst of revenge, I certainly have the desire of justice. The spirit of unrelenting animosity, with which I and my fellow-sufferers have been pursued, is so bitter, so absolutely unmixed with any compunctions of benevolence, so disappointed in its appetite for vengeance and blood, and so fanatically pertinacious in continuing its attempts, as to forebode the danger of future scenes, the very aspect of which petrifies men with horror. Sir, it is time you should awake! It is time the nation should awake! It is time that the simple truth should be told, without reserve; be the consequences to the teller what they may. Let him but obtain the end he proposes, and if he suffer he will be blest in suffering.'

In farther explaining his motives for thus singling out Mr. W. on this occasion, he thus pointedly expresses his purpose:—

'I address myself to you, because your public conduct will be the principal subject of this Letter: and the chief topics I shall have to discuss will be the injustice, the acrimony, and the dangerous tendency, of that conduct; with all which errors I think it teems. It once was asked, Can any good come out of Nazareth? No less incredulous, you too perhaps in a more bitter tone will demand, Can any good proceed from the heart of a traitor? The question leads me directly to the point. The memorable words, uttered by you on the first night of the meeting of Parliament, will for ever remain on the records of history, as a proof of the uncharitable, mad, and mischievous spirit, which characterizes the present moment, and present men. All parties have been heated; all perhaps have been more or less mad: but yours, to use a coarse but strong phrase, yours has long been and is stark mad.'

In pursuit of this declared intention, Mr. H. proceeds to arraign [it is now *his* turn,] the political principles and conduct of those who instigated the late inefficacious prosecutions of 'innocent men.' In effecting this, he assumes a tone of harshness which some may think

less suitable to his censure of Mr. W.'s 'intemperance,' and that of 'his party,' than applicable to the *pride* of Diogenes trampling on the *pride* of Plato.

Quitting, at length, the obnoxious subject of the *acquitted felons*, our Expostulator takes larger ground, and brings a vigorous charge against Mr. W. as a deserter of his old *Oppositional* friends. On this topic he expatiates with a mixture of warmth and sarcasm, which the friends of administration will, doubtless, refer to the spirit of party.

He now takes still wider range, and impeaches the general conduct of our ministry, with reference to principles of government, to continental measures, and to the grounds and tendency of the present War.—

Having thus, with perhaps more appearance of acrimony than might have been expected from the cool temper of Philosophic investigation usually displayed in Mr. H.'s literary discussions, arraigned and condemned the state-culprits whom he has here brought to trial, he returns to his particular impeachment of the Right Hon. Member for Norwich, especially regarding him in his public capacity as representative of that city; and perhaps this part of his performance will, by his Norfolk readers, be deemed the most entertaining, on account of the anecdotes which are here introduced.

Mr. H. concludes in the following strain; which, to some, may appear unexpectedly *apologetical*, and, by his readers in general, will no doubt be admitted in proof of his candour: but he seriously disclaims all intention to *apologize*. We shall add the passage, and thus close the article:

'From deliberate examination,' says our author, 'I do most sincerely and from my soul believe you would be among the first to alleviate the present miseries of the poor, and aid in their future felicity, did you know the means: and that you would be no less zealous to do as much good to the nation and to mankind as you have contributed to do harm, but from the impediments arising from ignorance. Ignorance is the source of your impotence. Ignorance is the origin of all the errors of which I or the world can accuse you. To attribute the mischief of which the most pernicious of men are guilty to any other cause, whether to their delight in malice, the vice inherent in their nature, or any imaginary constitutional defect whatever, is the reason of all our uncharitableness, and want of urbanity. But, though the knowledge of this truth would induce me to serve and never to injure the worst man on earth, it must not lead me, in forbearance to the individual, to neglect my duty to the whole. My intention has not been to wound, but to awaken, to warn, and if possible to shorten those woes with which the arrogance and errors of men are afflicting the earth. In declaring this, I make no apology; for I must not apologize for having discharged a duty.'

Art. 25. *Farther Reflections submitted to the Consideration of the Combined Powers.* By John Bowles, Esq. 8vo. 1s. 6d. Debrett. 1795.

Mr. Bowles's voice is still for war. We *must* proceed, he contends, even if deserted by our allies; and then we shall have the honor of singly achieving the glorious task of replacing the Bourbon family

family on the Gallic throne, in all their plenitude of power, as it existed before its subversion in the year 1789! This, however, is to be accomplished, he acknowledges, in no other way than by the joint efforts of France herself. We must co-operate with the great body of the French nation; who, he seems to take it for granted, would eagerly rise against the tyranny of the Convention, could they once be brought by proper *declarations* [such as are here planned] to look on the allied powers not as conquerors, but as friends. —Thus, says Mr. B., ‘the monster must be pierced in his vitals, or he will never be subdued.’ This scheme of arming France against France is the fond idea of our sanguine author: but, we fear, the great difficulty will be, as was observed in the consultation of *Mice* in the fable, to “*Bell the cat.*”

If we *cannot* manage to bell the cat, what are we to do then, Sir? You say we have no other way of subduing the French monsters. This is but a sorry prospect for poor John Bull! You tell honest John, however, for his comfort, that, ‘if indeed he must perish,’ he will have the immortal honour of perishing ‘sword in hand.’—If *that* does not satisfy Mr. Bull, what will?

Art. 26. *The Alarmist!!!* or, Vindication of Chartered Rights: Being a brief Narrative of the Origin and Progress of the City Militia Bill. With strictures on its mischievous Tendency. To which is added, A List of the Commissioners of the Court of Lieutenancy. By a Liveryman. 8vo. 1s. Allen. 1794.

This author warmly investigates the subject of his tract, in order to prove the late bill to be subversive of the chartered privileges of the citizens of London. As far as we are competent to judge, he seems to have clearly proved this point:—but he goes farther; he endeavours to shew the *inexpediency* of the measure,—even at the present critical juncture.—On the whole, he concludes that the citizens, conceiving themselves to have been aggrieved by the procurement of the City Militia Act, ought to petition for its repeal.—For our account of a similar publication, see M. R. December, p. 448.

Art. 27. *Æsop, an Alarmist.* 8vo. 2s. Stockdale.

This author, with considerable zeal and ability, has tacked political applications, usually called *morals*, to the good old fables, on the principles of the present day; and from this source he has drawn better arguments, against the democrats, than those on the other side of the question which we often find in the pamphlets of writers, who, trusting too confidently in their own strength, may perhaps disdain to call in the assistance of the sagacious fabulist of ancient times.

Art. 28. *Letters to the Duke of Portland*, on his Dereliction from the Cause of the People. First published in the *Morning Chronicle*, under the Signature of HAMPDEN. 8vo. 2s. Ridgeway. 1794.

Hampden wonders at the Duke of P.’s deserting his old party; and we wonder at Hampden’s wondering!—His strictures, however, on the conduct of the noble Statesman have justly, as we really think, excited the public attention; and his letters appear to have merited

preservation in their present form. This edition is addressed to Mr. Pitt, but is by no means drawn up in the usual strain of epistles dedicatory, which are too often shamefully inflated with base adulation, and the grossest flattery. This dedicator has afforded us a striking instance in high contrast!

Art. 29. *Letters to the People of Great Britain, respecting the present State of their Public Affairs.* 8vo. 1s. 6d. Ridgeway, &c.

An earnest and eager persuasive to peace; with the most discouraging views of the avowed principles and objects of the war, and a marked attack on the alleged evil purposes of the minister*. The writer proposes, and strongly urges, many points of the utmost importance to our consideration: but surely he declaims with too much acrimony against the conduct of the British Ministry! Less intemperance of style would certainly have had a better effect on the minds of moderate and candid readers, [*some* such, it is hoped, there still are, even in these heated times,] and would, in course, have better answered the professed desirable end of this popular address.—The writer signs J. F. and the reader is informed that ‘Letter II. on the circumstances of the people of Great Britain relative to the present war, is in the press, and will be speedily published.’

Art. 30. *Monarchy no Creature of God's making.* Wherein is proved, by Scripture and Reason, that Monarchical Government is against the Mind of God. By John Cooke, Esq. late of Gray's Inn. 8vo. pp. 112. 2s. Baton. 1794.

We have often heard of the divine right of kings: in this pamphlet we learn, for the first time, the divine right of republics. The author wrote the treatise in the last century, during the commonwealth. To the inquiry, Why has the parliament abolished the kingly office in England and Ireland? he replies, Because God commanded them so to do: that it was not out of ambition of change, nor yet only for the ease of the people, but from a divine precept. We see no end likely to be answered by this re-publication; except it be to shew that fanaticism is an useful instrument, which may be employed, at pleasure, in the service either of monarchy or democracy.

Art. 31. *Thoughts on the Theory and Practice of the French Constitution,* In four Letters. 8vo. 1s. Blamire. 1794.

The general design of this tract is to shew how dangerous are ‘the new doctrines respecting the sovereignty of the people.’ Let us, says

* Among other crimes and enormities which this writer boldly charges on the Cabinet-conductors of the war, he intimates that this nation, once so highly and honourably estimated on every part of the Continent, has incurred the indelible disgrace of, ‘patronizing or permitting *forgeries* of the currency of France, to be carried on among us, for the purposes of depreciating her wealth, and swindling the trader of the Continent, friend or foe, out of his property.’ He expatiates on the baseness of such conduct: but we think that he should not have even insinuated a charge of so much infamy, against any NATION, without being able clearly to prove and establish the fact.—We cannot believe it! The possible guilt of *individuals* is a different question. There are *forgers*, and coiners of *base money*, in most countries.

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the writer, 'look into the rights of men, as they are described in the French constitution; we shall there see what those rights are supposed to be; we shall be enabled, by an examination of them, to determine how far they are reconcilable to reason and common sense; and finally, by tracing the progress of the French revolution, we shall perceive whether those rights, in the whole detail of them, can exist in practice.'—Accordingly, the author enters (not superficially) into this investigation; he treats the subject with considerable ability; and he determines that 'the constitution of France is essentially founded in error: that the people neither legislate for themselves, nor is it possible, in the nature of things, that they should do so.'

In the course of his observations on this very interesting and much agitated question, he frequently relieves the dryness and difficulty of the inquiry, by references and details respecting the principal unhappy consequences and vicissitudes that have attended the prevalence of democratic principles in France, since the year 1789. He is a zealous Royalist: but he is not to be ranked among those warm-headed politicians whose zeal is very often found to be without knowledge.

Art. 32. *A Dialogue between a corrupt Burgess and a Patriotic Knight, on the Expediency of War or Peace.* 8vo. 1s. 6d. Stockdale. 1794.

Were there a scarcity of political pamphlets, the present dialogue might attract the notice of such readers as hunger and thirst after something new of this kind: but, as we have so many productions of more importance in this class, it will probably excite little attention.

Art. 33. *An Appeal to the People of England, on the Subject of the French Revolution; after a three Years Experiment of its Effects: With a particular Address to the Orthodox Dissenters, and to the Clergy of the Establishment.* 8vo. 1s. Vernor. 1794.

The author of this appeal, we sincerely hope, and firmly believe, is encountering a phantom. Many people of this kingdom may be desirous of a peaceable reform: but the number, we are persuaded, is small indeed of those who wish to see this country involved in the confusion and calamity of a violent revolution. This writer, however, partaking of the general alarm which has been so industriously raised, has thought it necessary to address the people of England, to dissuade them from attempting such a sudden violent alteration as has taken place in France. For this purpose, he describes in strong colours the present state of that nation. His opinion is, that there is not an individual in France who does not secretly wish that the revolution had never taken place. The dissimilarity between the late condition of that country, and the present state of this kingdom, is fairly urged as a reason against any violent proceedings: but the argument by no means goes so far as to supercede the necessity of vigorous exertions for the correction of political abuses, so universally acknowledged to exist.

A considerable part of this pamphlet is written under a strong impression that the present calamities of France are a visitation from God; and it is intended as a warning to Britons to prepare for the

the judgments, which hang over their heads. The orthodox dissenters, with whom it is supposed this consideration will have peculiar weight, are exhorted to be cheerfully acquiescent in the present state of ecclesiastical affairs, and not to trouble their governors, in these perilous times, with applications for a repeal of the test law:—while the clergy of the establishment are stimulated to greater zeal in support of the gospel, and advised to discontinue the disgraceful practice of substituting the morality of Epictetus in the room of evangelical truth.

AFFAIRS OF FRANCE.

Art. 34. *Present State of France.* Report of the Committees of Public and General Safety and of Legislation, on the State of the Nation: Presented to the National Convention, September 20th, 1794. By Robert Lindet. 8vo. 1s. Bell. 1794.

This report strikingly displays the prodigious energies of a great nation called forth by a powerful combination of circumstances, and celebrates, in dignified language, the triumphs of France over the formidable confederacy by which she has been assailed:—but the philosopher, who, undazzled by the glare of military splendour, and the glory of martial achievements, looks into the interior recesses of the country, must see that it is in nothing enviable but its great renown, to the acquisition of which have been sacrificed those things which in other states adorn civil life, and serve as the foundations of wealth, comfort, and greatness. The powers of the late leaders in the convention appear, except only in arms, to have been calculated rather for pulling down than building up. The reporter acknowledges that ‘the sciences and arts have been persecuted, though they had contributed to the successes of the republic.’ The once flourishing trade of France, he tells us, ‘exhibits only ruins and fragments: commerce too has been persecuted by Robespierre; a destroying genius hovered over France and committed devastations every where.’ . . . ‘Let Marseilles recollect the means which formed her glory and her prosperity; passion has made her forget the advantages of her situation, her interests, and her wants. This commune, whose commerce was so flourishing and so useful, who prided herself on supplying all her own wants, and contributing to supply those of the whole South of France, subsists at present on the aids granted by government.’ The Convention waged a direct war on the manufactures of Lyons, the second city in France. It was undoubtedly necessary to besiege the place, and to drive out of it the people who refused to acknowledge the authority of the legislature: but the houses, the looms, the shops, were not rebels, and yet a blind rage devoted them to one common destruction. Lindet sufficiently condemns this mad act, as appears from the following extract: ‘Turn your attention to Lyons; put a stop to the demolition of buildings; make their citizens return to their manufactories. They were born to create, not to destroy. It is not regulations that we require. Secure the freedom of exportation, and a sufficient number of citizens will soon appear to collect silk, to manufacture and to sell it. Other manufactures will be resumed with the same success; and Lyons will yet rise from her ruins.’

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The ruin of trade and manufactures which he laments is not imputed by him to the power of the enemy, but to the want of policy in those who had lately been at the head of affairs. 'Restore that vigour to commerce which error and ignorance have suspended! declare solemnly that every citizen who employs his time usefully in agriculture, science, arts or commerce, shall neither be molested nor treated as a suspected person. Restore to manufacturers all the commodities that are now under seals; put in circulation all the commodities that have been dispatched to different places, but stopped and detained in consequence of the decree which orders the confiscation of every thing sent to places in a state of rebellion.'

What was the power of the royalists of la Vendée we may collect from the following passage:

'The evils suffered by the commune of Nantes resound in every ear. What can commerce do amid such calamities and persecutions? This citadel of the west sustained a siege of more than *fifteen months*; it combated the rebels and the banditti; it preserved to the republic an important place and the navigation of the Loire. Its fidelity and its misfortunes call for a recompence. If the unfortunate inhabitants of Nantes unite, their city will soon become the greatest magazine of Europe, and assure the circulation of the commodities of the interior of France.'

With respect to the exertions made in agriculture, and the plenty produced by them, he speaks thus:

'The arts of war have employed so many hands, have taken away so great a number of citizens from the other arts, that it was apprehended agriculture, commerce, and manufactures must be abandoned. The French found resources in their activity. Persevering labour preserved us from the evils which there was so much reason to fear. Never before was such an extent of land cultivated and sown. The soil of France was covered with productions the most various. No part was neglected. Some spots, cursed as it were with sterility, despoiled before the time of harvest, experienced the severest proof of the activity of the cultivator, and presented the spectacle of man subduing the obstacles of nature. These labours were crowned with corresponding success. But you will send to places where the soil has been ungrateful, or the climate unpropitious, aids, in proportion to their wants. How much have useful professions been neglected; how much have the manufactories and workshops been deserted! and yet the labours and efforts of a small number of citizens have been sufficient. We have had less reason to observe the diminution of articles of consumption, than to admire a whole people in the activity that circumstances required, and a small number of industrious and laborious citizens doing what the majority of the nation had been formerly employed to do—supplying all the articles necessary to subsistence.'

Such exertions must be allowed to be astonishing, if we may credit the account of them given by the reporter: but we are rather sceptical on this head; for we cannot conceive it possible that agriculture should not suffer, and that proportionably diminished harvests should not ensue, when we find so immense a number as 1,200,000 men taken from the working or laborious classes of the community, and converted

converted into soldiers; while another immense number of persons must be employed in providing them with clothes, arms, ammunition, tents, camp equipage, &c. and while the horses necessary to husbandry are frequently employed in drawing artillery or the baggage and stores of 15 different armies several hundred miles asunder.

Our readers will find, in the following extract, a splendid picture of the successes, as rapid as they have been general and astonishing, that have attended the French arms;

“ Frenchmen, who have cause of complaint, read over the immortal pages of our history; examine all the events which have signalized the courage, and eternized the glory of the nation. Inhabitants of the North, with what sentiments are you not penetrated, when you fix your eyes upon Lisle; what impression is not made upon you by the recollection of that memorable siege, during which the inhabitants of Lisle displayed such firmness. Constancy is the true heroism of Frenchmen. The citizens of Thionville exhibited the same example, amid the same dangers. View that army of heroes, rushing into the fire of batteries, carrying redoubts, and gaining the bloody battle of Jemappe; see it attack the enemy before Brussels, and make the first conquest of Belgium! A new scene opens; the French have to defend their own frontiers; the English are beaten at Dunkirk, the Austrians before Maubeuge. The army advances into West Flanders; this country, full of fortresses, is covered by the whole force of the Allied Powers. All the fortresses fall into the hands of the French, and the capitulations of Ostend and Nieupoort deprive the English of every communication with Belgium. Mark with what courage the defenders of their country prepared before Charleroi, the success which was to crown them next day in the plains of Flourens. A proud Monarch published by sound of trumpet, the capture of Namur. A new mode of tactics, which other nations will never appropriate, and which despotism will never introduce into its armies, restores Namur to the French. They pursue the Austrians, they force them to retreat. They enter Liege, where they make the most glorious and the most useful of conquests. They break the sceptre of a priest, and the chains with which a despot bound his fellow-men. The industrious inhabitants of Liege quit the land of bondage, and seek the soil of the Republic, to enjoy liberty, and establish new manufactures of arms, to complete the destruction of tyrants. Inhabitants of our Eastern countries, what transports have you not felt, when you were spectators of those encampments, marches, battles, and victories, which opened to your brothers the gates of Spire, Worms, and Mentz? All the banks of the Rhine resound with the victories of our armies. The armies of the Moselle and the Rhine unite, put the Austrians and Prussians to flight; restore the communication of Landau, and scour the Palatinate. Inhabitants of the South, you know whether the fruits of victory have been useful to France. The conquest of Savoy gave to the Republic the Department of Mont Blanc. Mount Cenis now assures the conquest and the liberty of our brethren. Nice and Villefranche secure to us magazines which we could not do without. The capture of Saorgio guarantees the union of the Maritime Alps. Cravella has seen the
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Croats and Austrians flying before Republicans, whose orders were to preserve the free countries of Italy from the yoke of a foreign domination. Collioure and Port Vendre were occupied by the Spaniards for a moment, only to give new eclat to the arms of the Republic, and exhibit the spectacle of the best troops of Spain compelled to renounce the Honours of War, and lay down their arms. The valleys of Bassan and Lérain have supplied the army for several months. Fontarabia and St. Sebastian give us ports that secure the navigation of the Gulf. Spain has lost founderies and manufactories of arms, which would have been an eternal source of jealousy if they had been preserved.

"Such is this day the situation of France. Could it be grander, stronger, or more formidable?"

Citizen Lindet; we believe, was one of the 12 clergymen who received episcopal consecration from the hands of the famous Bishop of Autun, when they were nominated to fill the sees vacated by the prelates who refused to take the oaths to maintain the new constitution of the clergy.—To those of our countrymen who are willing to make peace, but who nevertheless are for carrying on the war, because, as they say, the French have no government with which we can treat, we earnestly recommend the following observation of the reporter, page 4:

'The Nations who have maintained peace, the Governments who have been wise enough to resist the insinuations of the courts of Vienna and London, hear and repeat the accounts of your victories. You have done every thing for Liberty, by inspiring so high an opinion of her defenders. You have conquered the opinion of nations. They no longer ask whether you have a government; they know that to maintain the most numerous land armies, to cover the Ocean with ships of war, to fight and vanquish by sea and land, to bring into your ports the commerce of the world, is to govern. This sentiment with which you have inspired the people of the North, of Africa, America, and those bordering on your frontiers, is too evident to be disputed. Your enemies can neither veil nor obscure your glory. They cannot ravish from you the confidence, and the esteem of other nations.'

In the following passage, he alludes to the 20,000 committees, the annual expence of which is generally estimated at some millions more than the whole royal naval and military establishments of France before the revolution; he labours to prove that the utility of these bodies of men greatly overbalances the expence which attends them, for, in his opinion, they have saved the Republic and settled it on a solid foundation:

'If it should be asked why the Convention organized a plan of vigilance, requiring such a prodigious number of functionaries that all Europe could not furnish a sufficient number of well informed men to fill all the places, the French will answer, that the plan was wise and necessary. Our enemies were so numerous, so widely spread, had so many modes and means of insinuating themselves into the administrations, the popular societies, and even into our families, that every Citizen was obliged to consider himself as a sentinel stationed at a post. Our experience and the mischiefs we had suffered, had instructed us

to know our enemies. If some of us have gone too far, that is no reason for blaming a grand Institution, which was as necessary against our internal enemies, as our armies against the coallesced powers.

Art. 35. *Letters, which passed between General Dumourier and Pache, Minister at War to the French Republic, during the Campaign in the Netherlands, in 1792.* Translated from the original French by Robert Heron. 12mo. pp. 230. 2s. sewed. Verner. 1794.

These letters, published originally by Dumouriez himself, are valuable documents, enabling the public to judge of the character and conduct of that General and other leading men, and of the causes which co-operated to produce the great events of the campaign of 1792. The future historian of the French revolution will collect important materials from these letters. The use which the enemies of France may at present make of them is forcibly stated by the author, in his introductory remarks :

‘ If these *Letters* should happen to fall into the hands of our enemies; *they* may learn from them, how to judge of the probable issue of their projects. Comparing the success of our armies, with the scanty means which those armies had, to ensure success : They will see, that undisciplined Frenchmen, led by inexperienced Generals, in want of clothes, and often in want of bread, have, under all these disadvantages, proved invincible : *They* will tremble for the safety of their own lands and houses, who lately threatened *ours*. Their eyes will open to discern that principle of human action, to which we owe our victories. They will see, that the greatest of miracles are wrought by LIBERTY.’

Art. 36. *Relation du Siege de Lyon, &c. i. e. An Account of the Siege of Lyons, containing a Detail of the Transactions that took place there under the Eyes and by the express Orders of the Representatives of the French People.* 8vo. pp. 68. 1s. 6d. Stace, Haymarket. 1794.

The siege of Lyons may be justly termed one of the most memorable events of this century, whether we consider it as a political or a military operation; whether with respect to the number of forces employed in the attack and defence, and of the lives lost on both sides; or whether with respect to the consequences that it produced from the extinction of a party, which, if it did not aim at overturning the French revolution, would most certainly, had Lyons been able to beat off the besieging army, have separated the south from the north of France, and have established in it a federative republic.

What were the real intentions of the Lyonese, in case of success, cannot easily be ascertained. During the whole course of the events which preceded, attended, and followed the siege, they never once in their collective capacity so much as hinted at the restoration of monarchy, nor made even the most distant approach to a complaint about the treatment which the King and his family had experienced. On the contrary, the grievances which they stated were all of a republican complexion; they protested, it is true, against all laws or decrees of the Convention, passed or to be passed after a certain period, but it was not the period of the king's condemnation, but that of the imprisonment

ment of the members of the Girondist party. This measure, they ^{of} complained, was an attack on the *sovereignty of the people*; whose representatives, being clothed with the exercise of that sovereignty, were and ought to be considered as sacred in their persons, and amenable only to those from whom they had derived their authority. To imprison persons in such circumstances, they said, was not only a violation of the respect which the Convention owed to its constituents, but also a direct attack on their sovereignty: every member of the Convention being in the eye of the law an *integral* part of the whole; and to proceed to make decrees, during the confinement of a great number of such integral parts, was to exclude the departments which they represented from all share in that sovereignty, which the constitution allowed to be fundamentally inherent in them. The Lyonese therefore desired that the representatives should be restored to their functions; declaring that, until the latter should have full liberty, as usual, to take their seats and vote and act in the Convention, they would not submit to the authority of, nor hold any communication with, that assembly. Nothing in favour of royalty could be deduced from all this reasoning and conduct; except that the imprisoned members, with all the rest of the Girondist party, had voted *against* the *immediate* execution of the King, and for taking the sense of the people by departments and districts, relative to his fate.

On the other hand, it is certain that some of the most determined royalists were employed by the Lyonese in the defence of their city, and that they were every where supported by such of that description of men, as had the means of acting up to their inclination and principles. Whether they thus gave their assistance, and the others received it, under any declared or implied opinion that they were serving one common cause, viz. the cause of monarchy; or whether the Lyonese, on the point of being attacked by the whole force of the Convention, were glad to accept of aid from any quarter,—while the royalists, fighting against republicans of any side, were sure that they were fighting against enemies whom it was their interest to weaken; are questions which it is not in our power to answer. If, however, we may venture to hazard a conjecture, we would say it was likely that the people of Lyons were not at bottom very friendly to the revolution; which had, no matter how, been the means of producing a complete stagnation of trade in that city, the second in all France in point of size and population, and the first in point of manufactures; its thousands of looms were all stopped, and the inhabitants were reduced to very great distress;—circumstances which could not be supposed to make them, at least the principal manufacturers, very heartily attached to the new order of things that had made them such sufferers.

Be this as it may, whatever the Lyonese might have been at the period to which we refer, whether republicans of either school, namely *federalists* or *one-and-indivisiblists*, or whether concealed friends of monarchy, certain it is that the author of the pamphlet now before us is a royalist; and, therefore, when he inveighs against the cruelties of the besiegers in language glowing with indignation, his testimony ought to be received with caution, like the evidence of a man who is
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to down to be the determined enemy of the party accused. We must allow, however, that the most atrocious acts of barbarity, with which he charges the besiegers, have been since stated in full Convention, in crimination of some of those who were principally concerned in them; and that the military operations of the siege appear to be detailed with accuracy and fidelity.

He divides his account into four epochs; in the first, he makes his readers acquainted with the events that took place at Lyons from Feb. 6, 1793, to May 29 following; the second gives a relation of those which occurred between this latter date and the commencement of the siege; the third includes what happened during the siege, until the remains of the garrison marched out and endeavoured to escape on the 8th of October; and the fourth comprehends a shocking detail of the barbarities exercised at Lyons by order of deputies from the Convention, after the reduction of the city.

Our readers already know that the buildings of Lyons were as little spared as their owners; the square of Louis XIV., one of the finest in Europe, was demolished; the houses of all the principal traders and manufacturers were pulled down, as were those which were such ornaments to the quays along the banks of the Rhone and the Saône; nay the very name of Lyons was proscribed, and that of *Ville Affranchie* given to its sad remains: this latter, however, has been since suppressed, and the former name restored, under the auspices of the present system of moderation.

In the siege of Lyons, all Europe was deeply interested. While it was able to withstand its besiegers, Toulon was safe in our hands, Marseilles could not be kept in awe, the whole South of France would have looked to it as a rallying point, and the Northern departments of that vast country would have been in the most imminent danger of being starved, as the principal supplies of corn, which they received from abroad, arrived from Italy in the ports of the Mediterranean; and should the cities to which these ports belong be adverse to the Convention, one of these two consequences must have inevitably followed,—that the Convention must have been dissolved, or France split into two separate and hostile states; and either revolution would have given a new turn to the affairs of Europe. From the fate of Lyons, nations may learn this salutary lesson;—as one of the greatest scourges with which mankind can possibly be afflicted is a *civil war*, so it is the duty of those who are placed at the helm of the state so to govern, that the people should have no grounds for seeking a redress of grievances in a revolution;—and the people should on the other hand be convinced that there can scarcely exist a grievance, which would not appear trivial when compared to that kind of revolution which changes all the elements of the government of a country, destroys all land-marks, and places the citizens under no other guidance than that of the effervescence of the human passions. May our rulers and our fellow-subjects bear this deeply in their minds; and then we may hope that they will both meet in the wish to effect, *peaceably and coolly*, such a reformation in our constitution, as may bring it as near to perfection in practice as it is in theory; and render it at once the

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happiness of Englishmen, the pride of reason, and the admiration of all Europe.

Art. 37. *Narrative of the Events of the Siege of Lyons.* Translated from the French. 8vo. pp. 97. 1s. 6d. Vernor and Hood.

This *speedy* translation seems generally faithful, though, as the translator confesses, not very correct and elegant. *Dubois Crancé* is every where printed without the accent, *Crance*; p. 54, the famous Chevalier Bayard is called *Bargard*; p. 13, *pulling the string of the guillotine* is termed *drawing a slender bolt*: p. 56, *they quickly seized*—or occupied—*the Isle of Perrache*, is rendered *they soon urged into the isle, &c. &c.* Some Scotticisms also occur.

THEOLOGY, POLEMICS, &c.

Art. 38. *A Free Enquiry into the Authenticity of the First and Second Chapters of St. Matthew's Gospel*: with a new Preface, containing an Account of some MSS. in the British Museum: and a Dissertation on the original Language of that Gospel. The second Edition, corrected, improved, and much enlarged. By John Williams, LL.D. 8vo. pp. 173. 4s. Boards. White. 1789.

As we do not always notice new editions of works, we have long overlooked this publication; not being aware that it was so much enlarged. It is indeed so expressed in the title-page: but we have been too often deceived by this stale language of *the trade* to give much credit to professions of this kind. Had we been fully apprized of our error at the time of the republication, we should have paid that attention to the work which, in consequence of its additions and improvements, it deserves. All that we can now do is to say that these additions are really important, and add considerable weight of evidence against the genuineness of the chapters in question. Whether this evidence will convince many persons that the chapters are spurious, we know not: but however it turn out, no pious Christian ought to be in the least alarmed at the inquiry; for, let the event be what it will, Christianity, and all its important truths, will stand just where they did before the inquiry was instituted.

For an account of the first edition, which was anonymous, and for the replies to it, the curious may consult our General Index.

Art. 39. *Dogmatism exposed, and Sophistry detected*: or a Confutation of Paine's "Age of Reason." To which is prefixed a brief Account of the Replies already published. By Daniel McNeill, A. M. 8vo. pp. 70. 1s. 6d. Chapman. 1794.

Though we do not subscribe to every assertion contained in this pamphlet, and cannot possibly agree with its author in what he advances concerning the apocalypse, 'that it is now well understood;'—though we cannot applaud the review which he has made (in his preface) of the former replies to the *Age of Reason*, and feel ourselves bound to censure the low and illiberal pun respecting Mr. Wakefield, who, from his residing at Hackney, is described as 'a gentleman *backneyed* in the tenets of Priestley;'—we would not withhold from this writer the praise due to a strenuous and manly defender of Christianity. Mr. McNeill fairly meets the objections of the Deist, and convicts

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him, in several instances, of ignorance, puerility, and mis-statement. He desires the reader of the low witticisms, in the *Age of Reason*, to recollect that 'levity is not reasoning;' and, to oppose Mr. Paine's general conclusion, he briefly descants on the mass of evidence on which the belief of revelation is founded, particularly noticing that singular political phenomenon, the present state of the Jews.

Against the all-sufficiency of Mr. Paine's *word of God*, viz. "the creation," as a volume of religious instruction, he observes; 'to the reflecting mind, the creation exhibits astonishing proofs of the power, wisdom, and beneficence of God; but it does not by any means convey to the mass of mankind any *one* idea [this is more strongly expressed than the argument required] with regard to religious knowledge; if it did, the South Sea islander, the American Indian, or the Hottentot, would be as enlightened on this subject as the most learned European. All nations would possess the same portion of divine knowledge, and the worship of the Deity would be equally pure among all people. According to Mr. Paine a man has merely to look around him to have a knowledge of the word of God. But we have only to consult the account of voyagers and travellers to be convinced that this *word of God*, appointed by Mr. Paine, is a very insufficient guide in religious concerns, and far inferior to Christianity, the great doctrines and precepts of which cannot be mistaken even by the most inattentive.'

Mr. M'Neille has gone a little too far in the conclusion of this paragraph; for, if the doctrines and precepts of Christianity cannot be mistaken, how can he account for the existence of so much religious controversy?

Art. 40. *Letters to Edward Gibbon, Esq. Author of the History of the Decline and Fall of the Roman Empire.* By George Travis, A. M. Archdeacon of Chester. The third Edition, corrected and considerably enlarged. 8vo. pp. 570. 9s. Boards. Rivingtons. 1794.

Mr. Travis has at least the merit of having expended much labour and ingenuity on the subject of this work. His letters to Mr. Gibbon, which first appeared in the *Gentleman's Magazine*, were afterward collected and enlarged into a quarto volume, which was published in the year 1784;—another edition, farther improved, appeared in the following year; and now, after an interval during which the subject has undergone farther discussion, a third edition comes forth in a much more elegant form. We are assured that, though this edition is built generally on the basis of that which immediately preceded it, many parts of the superstructure are enlarged by the use of new and (as it seems) valuable materials. When we recollect how intimately the point here discussed is connected with the general system of established belief, and what weighty interests are in some measure dependant on the solution, we feel no surprise that a question which, in a distant view, appears simple, should (to borrow our author's words) expand itself on a nearer approach into so many complicated branches.

and cover so large a field of historical inquiry. We know that ingenuity and industry, when properly stimulated, can perform wonders; but, we own, we are surprized that, without taking any direct notice of the elaborate investigation which has lately been bestowed on the subject by Mr. Porson, in his letters to Mr. Travis, published in 1790 *, it should be as confidently maintained, as if no such investigation had ever taken place, that the verse in question 'seems beyond all degree of serious doubt to have stood in the Epistles when it originally proceeded from the pen of St. John.' It is not the addition of an elaborate disquisition to prove that R. Stephens, in settling the text of the New Testament, was in possession of MSS. which contain the disputed verse, nor any other additions that we find in this improved edition of the Letters, which will obviate the objections to the authenticity of this text, drawn from the circumstances that it is not quoted by the early Christian fathers when expressly treating on the subject of the divinity of Christ, and that it is not found in any, or at most not in more than one or two, of the Greek MSS. of the scriptures which are now extant. We do not mean, however, to renew the debate on a subject already so thoroughly exhausted.

Art. 41. *Antichrist in the French Convention*; or, an Endeavour to prove that some Part of the Prophecies of Daniel and St. John is now fulfilling in Europe. Addressed to all Mankind who believe in the Old Testament. To the Jew as well as the Christian. 8vo. 1s. Cadell and Davies. 1795.

The visions of Daniel, and the mysteries contained in St. John's Revelations, seem to have furnished an inexhaustible fund of employment for those learned adepts in mystic obscurity, who know how to apply the symbolic horns, vials, beasts, &c. &c. to the most remarkable persons and events of ages past, present, and future, in all quarters of the habitable globe. Yet it is the misfortune of these pious and skilful interpreters to be as little regarded by their contemporaries, as were their precursors, the good prophets of old.—Thus we find the author of the present exposition complaining, in his preface, that

'In searching for the grounds of Mr. FLEMING's conjectures respecting the downfall of the French monarchy, and the pouring out the fifth vial upon the seat of the beast, he has been forcibly struck by the strong resemblance which the events foretold by Daniel and St. John bear to the transactions of the present times. He has attempted, more than once, to excite an inquiry, among learned men, into the subject, as he wished it to have been taken up by a more able hand; but the subject is obsolete; his hints in the Papers have been unnoticed, and the learned world turns a deaf ear to such opinions: yet those opinions, if right, are of the greatest consequence; if erroneous, let them be confuted.'

The author modestly adds, however, that his utmost pretensions are, that those opinions only carry with them evident marks of *probability*: yet even this probability may not seem very clear to those who are unable to trace (with the present expositor,) the *civic cards* and

* See Rev. N. S. vol. v. p. 42.

national cockades of the French, with their *assignats*, and their *telegraphs*, in the visions of DANIEL or JOHN.

Art. 42. *A Course of Prayer, for each Day in the Week*, suitable to every Christian Family. Printed from the Manuscripts of the late Rev. Augustus Toplady, Vicar of Broad Hembury, Devon. 8vo. pp. 34. Parsons. 1794.

In these days of heresy, we very much question whether a Course of Prayer, drawn up by a man so sound in the faith as Mr. Toplady, can be, as the title of this Course of Prayer promises, suitable to every Christian family. It will, however, doubtless prove very acceptable to that class of Christians who estimate the value of all theological productions by what is termed their *orthodoxy*.

MEDICAL, CHEMICAL, &c.

Art. 43. *A Treatise on the Hydrocele, on Sarcocoele or Cancer, and other Diseases of the Testes*. By Benjamin Bell, F. R. S. &c. &c. 8vo. pp. 295. 4s. Boards. Edinburgh, printed.—Robinsons, London. 1794.

This volume is chiefly a republication of the observations respecting these diseases contained in the author's *System of Surgery*. He was induced to print it in this form, by the request of several persons who wished to have this part separately; and also because he had some additional remarks to introduce relative to the methods of curing the hydrocele, and the operation for the sarcocoele.

Some late attempts to encourage the practice of injection, for the radical cure of the hydrocele, lead Mr. Bell to give a brief history of the origin and progress of this mode, and to compare it with the others employed for the same purpose. He raises various objections to it: but the consideration, which principally seems to weigh with him, is the safety and efficacy which he has always experienced in the cure by incision; a method obviously more certain than any of the others, if not objectionable on account of pain and danger. The improved manner of performing it, which he describes very minutely, is not in any important respect different from the practice of skilful surgeons in general; but the mode of dressing which he recommends has some peculiarities that may contribute to the success:—for particulars we must refer to the book. In the writer's practice, the disease has not returned in a single instance; nor has one patient died, nor even been in danger, in 165 cases in which he has operated by incision.

As to the operation of removing the diseased part in a sarcocoele, the directions given are accurate and judicious, but, as far as we observe, contain little that is new. The spermatic chord is secured at the beginning of the operation by a ligature passed round it; which, after having taken up the divided ends of the artery and vein separate from the nerve, is untied again, and left in, like a tourniquet, till all danger of hæmorrhage is past.

Art. 44. *Description of a Pneumatic Apparatus; with Directions for procuring the Facitious Airs*. By James Watt, Engineer, Birmingham. The Second Edition. 8vo. pp. 49. 2s. Baldwin. 1795.

In our Review for January, we announced the first appearance of this pamphlet, in a joint publication of the author and Dr. Beddoes. Some improvements in the apparatus, and in the manner of employing it, having since suggested themselves, Mr. W. has very properly made the whole the subject of a separate publication, in which he has confined himself to description and directions, omitting the speculative matter contained in some of his letters to Dr. B.

Art. 45. *A short Account of the Nature and Properties of different Kinds of Airs*, so far as relates to their Medicinal Use; intended as an Introduction to the Pneumatic Method of treating Diseases: with miscellaneous Observations on certain Remedies used in Consumptions. By Richard Pearson, M.D. Physician to the General Hospital, Birmingham. 8vo. pp. 27. 1s. Baldwin. 1795.

This is a neat general account of the different kinds of airs which have lately been proposed for trial in various diseases, with the grounds on which good effects have been expected from each. The author justly calls himself at present little more than an expositor, but he hopes that hereafter he may contribute to augment the stock of observations on the subject. In the few concluding remarks on the remedies used in consumptions, the circumstance chiefly worthy of notice is the salutary exhibition of the vapour of æther: but Dr. Pearson announces his intention of giving a more particular relation of this practice.

HORTICULTURE.

Art. 46. *A Treatise on the Culture of the Cucumber*: Shewing a new and advantageous Method of cultivating that Plant, with full Directions for the Management thereof, and the Degree of Heat it requires on every Day of the Year; and a Meteorological Journal of the Weather and Temperature of the Climate in Lat. 51° 20' North, Long. 0° 1' East, of London. To which are added, Hints and Observations on the Improvement of Agriculture. By James M'Phail, Gardener to Lord Hawkesbury, &c. &c. 8vo. pp. 528. 8s. Boards. Cadell. 1794.

It will no doubt surprise many persons to see a large volume in octavo, for the purpose of explaining and amending the culture of the cucumber. Be it known, however, that but a small portion of this book is appropriated to instructions immediately respecting the culture of the cucumber; which, as any one may conceive, might be compressed within a very few pages. The appropriation of the volume is as follows;—sixteen pages of advertisement, sixteen of preface, forty-two on the culture of the cucumber, and two hundred and twenty-four on the management of cucumber plants,—(being a meteorological journal of the weather, with the coverings and liftings of the frames, and with the heat of the soil, of the air within the frames, and of the open air; registered seven or eight times in a day, from October 1792 to January 1794;) and two hundred and fourteen pages of hints and observations on agriculture.

Mr. M'Phail is evidently an ingenious gardener; and his newly invented cucumber frame does him much credit: it might be styled an elegant invention. Instead of the vulgar dung-bed, which is generally

rally in use, (and through the means of which, by the way, every carter and ploughboy, in many parts of the kingdom, produces what some would call very good cucumbers,) Mr. M^cP. makes his bed of vegetable mould, within a brick frame; communicating heat to this bed by the steam of fermenting dung, placed round the frame, in a very ingenious manner.

The journal shews great attention and perseverance on the part of the author: but we think that its publication, *at large*, was not requisite to the illustration of Mr. M^cPhail's method of cultivation.

As to the hints and observations on agriculture, we need only to say that they will not bear the test of a deliberate perusal, by men who are conversant with the subject. Whether they arise from reading or from practice, they are crude and unsatisfactory. Mr. M^cP. has the pen of a ready writer, and he is not scrupulously nice about sticking to his text. His deviations are many and wide; straying into the mazes of religion and politics, with an unguardedness which, especially in the present intemperate times, may procure for him more enemies than friends.

We have formed a very good opinion of Mr. M^cPhail's abilities as a writer on *gardening*, (on which subject he gives us to understand he has much manuscript matter,) and we would advise him to leave agriculture and politics to others.

Nevertheless, viewing the production before us, with the various sentiments which it contains, as emanating from the ideas of a man who, not many years ago, was a farmer's servant (as he informs us,) in the Highlands of Scotland, we deem it a curiosity. His reading has evidently been extensive, and his memory, we conclude, is retentive. These circumstances serve to account for his *fluency* of language; which, however, as may well be conceived, frequently wants *correctness*.

MILITARY.

Art. 47. *An Historical Account of the British Regiments employed since the Reign of Queen Elizabeth, in the Formation and Defence of the Dutch Republic; particularly of the Scotch Brigade.* 8vo. 3s. sewed. Kay, &c. 1795.

A very entertaining and informing history of a distinguished military corps, raised in our own island, but maintained in the service of foreign powers allied with this nation. It is impossible for us, as Britons, to peruse this work without feeling ourselves strongly interested in the fate of this body of brave men; and we should have lamented for them had they been suffered to crumble into non-existence. It therefore gives us pleasure to find that his Majesty has been pleased to order the revival of a corps which has maintained its honour on the Continent for not less than two hundred years. The great Montecuculi * considers, as this historian remarks, 'a *permanent* body of troops as a kind of Immortal Being; as it assimilates to itself the nourishment it receives, and remains always the same.' May this observation be verified in regard to the Scotch Brigade! especially as, if we mistake not, it is intended to be hereafter employed in our own proper service.

* A famous Generalissimo of the Imperial armies in the time of Louis XIV.

Art.

Art. 48. *Letters on the Subject of the Armed Yeomanry*, addressed to the Right Hon. Earl Gower Sutherland, Col. of the Staffordshire Volunteer Cavalry. By Francis Percival Eliot, Major in the above Corps. 8vo. 6d. Longman. 1794.

This tract (printed at the desire of the committee of *Subscribers to the Internal Defence of the County*,) appears to be the work of an experienced and skilful officer, and is written with accuracy and spirit. It details the whole discipline of the volunteer cavalry; 'a corps composed entirely of gentlemen and yeomen, exhibiting what may be termed a kind of non-descript species of soldiery: a body of men, who feeling themselves independent as individuals, have voluntarily stepped forth in defence of a constitution which the experience of ages has proved perfectly competent to the preservation of that independence, which it is their pride and happiness to enjoy.'

To the above-mentioned letter is added Letter II. 'on the Utility and Expediency of the Volunteer Establishment; in which the ingenious writer expatiates, (in a style somewhat declamatory,) on the excellences and wisdom of 'a measure, by which alone,' as he apprehends, 'the internal peace of this country can, in the present state of European politics, be for a moment ensured.' While, however, we are thus necessarily biased in "beating our plowshares into swords, and our pruning-hooks into spears," let us devoutly hope and pray that there may never be occasion for our making any sanguinary use of the weapons.

PHILOSOPHY.

Art. 49. *The Meteorologist's Assistant in keeping a Diary of the Weather; or Atmospheric Register of the State of the Barometer, Thermometer, Hygrometer, and Wind, at three Periods in every Day; and the Quantity of Rain, &c. falling each Day.* Folio. 12 Tables. 1s. 6d. Baldwin. 1793.

The nature of this publication is sufficiently explained in the title-page. The blank tables, of which it principally consists, are conveniently constructed for their purpose, and may usefully be employed by those who are desirous of saving themselves a little trouble.

POETRY and DRAMATIC.

Art. 50. *The Wedding Day*, a Comedy: in two Acts. As performed at the Theatre Royal, Drury-lane. By Mrs. Inchbald. 8vo. 1s. Robinsons. 1794.

Whatever fault rigid criticism may detect in the plot of this little piece, as exhibiting incidents which verge on improbability, it is compensated by the ease and vivacity of the dialogue, and the strongly marked distinctness of the characters. The whimsical oddity of Sir Adam Contest is well contrived to raise a laugh; and Lady Contest has peculiar features of gay simplicity, which do credit to the inventive talents of Mrs. Inchbald.

Art. 51. *The Coffee House*; a characteristic Poem. 4to. 1s. 6d. Robinsons. 1795.

We have seen various imitations of Philips's *Splendid Shilling*; with the style of which the author of this poem seems to have cultivated some acquaintance: but the solemn burlesque keeps aloof. Here is more of satire than of drollery:—though the writer disavows all personal design.

Art. 52. *The Siege of Gibraltar*; a Poem. By Capt. Jos. Budworth, Author of *A Fortnight's Ramble to the Lakes* *. 4to. 2s. Hookham and Co.

What Pope confessed with regard to one of his early productions, that "*pure description bold*" in it "*the place of sense*," cannot justly be applied to the present performance, unless for *sense* we substitute the word *poetry*:—but it would be ungenerous in us to criticise the production of a soldier's muse, when the merit of the verses is not fondly over-rated by the author himself, as appears from the modesty with which he speaks of them in the following passage, copied from the dedication: 'I am no scholar, but you have the unlaboured effusions of a mind that was in the midst of the scenes it attempts to describe; and if it may tend to give an unadorned account of an event the world was *once* interested about, it will not concern me, if I should be said to have failed in the poetry.'

The pourtrairure of the brilliant scenes here commemorated will not, we imagine, highly delight the ear of the fastidious critic: but we doubt not that it will gratefully excite the recollection of the brother-soldiers of Capt. Budworth, who shared with him in the dangers and the honours of that ever-memorable and glorious service.—Many of the descriptive passages in the poem are illustrated by notes, which are fraught with information and amusement. In several of the anecdotes, the author does ample justice to some of the leading military characters who distinguished themselves on that great occasion; among which the names of the brave ELLIOT, (the late Lord Heathfield,) and the gallant CURTIS, shine with superior lustre.

Art. 53. *Sonnets*, (3d Edition †,) with other Poems, by the Rev. W. L. Bowles, A. M. late of Trinity College, Oxford. Crown 8vo. pp. 120. 3s. sewed. Dilly. 1794.

The Italians, who during four centuries of literary culture must have made more experiments than other nations on the most convenient form for short compositions, have given a very general preference to the sonnet. Odes, heroic, religious, and amatory,—elegies, panegyrics, anecdotes, fables, translations, descriptions, satirical portraits; in fact, every thing calculated strongly to arrest a transient attention has been anxiously fitted to this bed of Procrustes, and expanded or compressed to the precise dimensions of fourteen lines consisting of two quatrains and two triads of rhimes;—and, as a single thought, elegantly amplified, may be made sufficient to fill this space—as any system of thoughts to be confined within this compass must be pruned of every unnecessary appendage—as the industry requisite to polish so short a poem into the most elaborate perfection, and to put throughout the right word in the right place, is by no means either rare or fatiguing,—so nothing is more common than to find a sonnet possessing every requisite of a perfect work of art; unity and wholeness of plan; thoughts attracting attention from the beginning, and providing a gradual increase of pleasure till the close; and a style offending by no

* See Rev. N. S. vol. xiii. p. 117.

† See Rev. vol. lxxx. p. 465; and vol. lxxxi. p. 83.

awkward word, strained construction, or harsh line. The Italians accordingly take great delight in *Antologies* of sonnets, and constantly point to them as the proof of their national excellence in the lesser mysteries of the muse. Nor are such pursuits to be despised: Trypho could display as profound a knowledge of design in engraving a Cameo, as Polycletus in the sculpture of his Canon.

In the sonnets here offered to the public, Mr. Bowles exempts himself from the necessity of seeking a multiplicity of like rhimes, and seldom *binds* together more than a couplet. He also terminates many of them by an Alexandrine; which, notwithstanding Pope's simile of the wounded snake, is certainly agreeable to the English ear at the close of long stanzas,—as the readers of Spenser must have felt.

The subjects selected are wholly of the plaintive elegiac kind, as is indeed the case with most British poems of this description; the versification is smooth, the style correct, the imagery pleasing, the thoughts are natural, and the faults are rare. Yet, with all this, there are very few which leave much impression on the memory, or forcibly recall us to their perusal. We endeavoured to find the best, in order to praise it,—and the worst, in order to criticise it; yet, in vain: like a string of beads, each is as perfect as the other:—but we have sufficiently dwelt on the sonnets of this ingenious writer, as the reader will see by turning back to our former articles, cited in the note.

The other poems annexed are no less pleasing than the polished sonnets of this author: but the principal of these have also been duly noticed in our former volumes.

Art. 54. *Heigh-ho for a Husband!* a Comedy: as performed at the Theatre Royal, in the Hay-market, January 14, 1794. 8vo. 1s. 6d. Arrowsmith. 1794.

This dramatic piece is a parody of Farquhar's comedy of the *Beaux Stratagem*. Charlotte and Maria, two giddy girls of family, who quit the protection of their friends, and traverse the country in search of husbands, are given as the counterpart of Archen and Aimwell; Mrs. Mill-clack the landlady, of Boniface; her son Frank, of Daughter Cherry; and so of the rest. The frolic lasts only half a day; during which these forward misses, who do very little credit to their breeding, fall in love, one with the landlady's son, and the other with a spirited clown who turns out to be a young esquire. In the evening, the father of Charlotte overtakes them, and somewhat too kindly consents to the completion of these foolish matches, that the girls may no longer cry Heigh-ho for a husband!

As a parody, the piece is entitled to no commendation. In wit and humour it falls far short of the original; though some of the characters are not without merit. The talkative landlady, her rattling son, the simple clown Timothy, and the country malkin Dorothy, are well conceived and expressed. The genteel characters are least distinctly marked. The Epilogue, by Mr. Colman, is written with great ease, and contains two admirable matrimonial sketches.

Art. 55. *Poems written in close Confinement in the Tower, and Newgate, under a Charge of High Treason.* By John Thelwall. 4to. 2s. Ridgway. 1795.

Mr.

Mr. Thelwall himself shall characterise these poems.—‘They have,’ says he, ‘perhaps, little but sentiment to recommend them. They are generally transcripts of the heart, rather than flights of the imagination; rather intended to rouse the patriotic feeling, than calculated to amuse the admirer of poetical enthusiasm. I have spoken what I felt; not considered what I should speak; a method, at least, the most honest, and sometimes the most successful, in appealing to the hearts of others.’—This seems at once both just and modest. We deem of his poetry as the author deems, according to the foregoing short extract from his prefatory Advertisement: but we must add that we admire the flow of spirits and the fortitude that could produce such lines under such circumstances! The following may be given as a specimen:

‘STANZAS;—Tower, Sept. 28, 1794.

- ‘Short is perhaps our date of life,
But let us while we live be gay—
To those be thought, and anxious care,
Who build upon the distant day.
- ‘Tho’ in our cup tyrannic Power
Would dash the bitter dregs of fear,
We’ll gaily quaff the mantling draught,
While Patriot toasts the fancy cheer.
- ‘Sings not the seaman, tempest-tost,
When surges wash the riven shroud—
Scorning the threat’ning voice of Fate,
That pipes in rocking winds aloud?
- ‘Yes;—he can take his chearful glass,
And toast his mistress in the storm,
While duty and remember’d joys
By turns his honest bosom warm.
- ‘And shall not we, in storms of state,
At base oppression’s fury laugh,
And while the vital spirits flow,
To Freedom fill, and fearless quaff?
- ‘Short is perhaps our date of life,
But let us while we live be gay—
To those be thought, and anxious care,
Who build upon the distant day.’

The above ‘little poem,’ the author observes, ‘was the first, in point of date, written under any impression that our *lives* were to be weighed in the balance of Criminal Justice.’—There is another piece, entitled *Anacreontic*, written with yet superior vivacity. The rest are odes, sonnets, a ballad, &c. of various poetic merit: the writer’s political principles illuminating many of them, and seeming to be, indeed, the “inspiring spirit” of the whole.

Art. 56. *The National Advocates*; a Poem. Affectionately inscribed to the Hon. Thomas Erskine, and Vicary Gibbs, Esq. 4to. pp. 33. 2s. 6d. Debrett. 1795.

The

The 'SCIPIO and LÆLIUS of the bar' are here not improperly celebrated as

'Fraternal advocates in Freedom's cause.'—

'To you, entitled to the word's applause,
Fraternal advocates in Freedom's cause :—
To you, whom Friendship with fond pride unites,
With all the lustre of her ancient rites,
Of equal probity and varied powers,
In arduous duty's spirit-trying hours,
Each to the other a benignant star,
The Scipio and the Lælius of the bar ;—
To you, illustrious friends, whose legal fame
Shall last, while Law herself, a sacred name,
Holds her primæval right, her blest employ,
Parent of peace, and cherisher of joy :—
To you I offer, nor will you refuse,
You, who as Freedom's child carest the Muse.'

In this performance, the Muse of Freedom has exerted her powers, of whatever magnitude they may be deemed, in asserting the noble cause in which, on this occasion, she is engaged ; and especially in rehearsing the uncommon merits of the professional gentlemen already named : particularly on account of their late successful efforts in defence of the persons imprisoned on a charge of High Treason.

'When a sick nation, like a feverish child,
Sinks in a panick, wayward, dark, and wild ;
From fear to fear in blind confusion runs,
Mistakes for foreign imps her genuine sons ;
Calls Loyalty a Traitor, Truth a Liar,
And Freedom's vital warmth Sedition's fire :
When rampant Power, beyond Ixion proud,
Impregnates with chimeras every cloud,
Blest be the minds, whose virtuous labours serve
To save their darkling country's visual nerve ;
While fancied plots and shadowy perils fly
Distemper's film, that dimm'd the nation's eye,
Who, with recover'd sight, exults to see
It is not treason still to wish her free.'

This patriotic poet, however attached to the interests of liberty, is no friend to *French Philosophy* ;—against which, and its attendant, *Licentiousness*, he inveighs with becoming indignation ; concluding what he says on this head with the following application :

'Brave generous Britons, who have less to fear
From open enmity's uplifted spear,
Beware this smiling pestilence, and know
In French Philosophy your deadliest foe !'

After some pertinent allusions to the mis-use of the ancient Greek and Roman eloquence, and justly giving preference to the more virtuous oratory of our countrymen of the present age, the poet concludes

cludes with the following apostrophe to the distinguished heroes of his paenegyric :

• Erskine and Gibbs ! whose names, to Nature dear,
 Ages unborn may gratefully revere ;
 While this memorial of your worth I raise,
 And firmly credit what I fondly praise ;
 One hateful truth shall Mem'ry dare suggest,
 Grav'd on the deep recesses of her breast :
 Rudely she teaches, from her ample range,
 That Public Virtue is most apt to change.
 The faithful hand, that these frank lines supplied,
 Ne'er lavish'd incense by the heart belied ;
 But, with fond zeal to court in joyous youth
 A public idol of imagin'd truth,
 Has oft discarded an unfinish'd task,
 Finding Apostacy in Virtue's mask ;
 For ere my fingers could the garland weave,
 Like that our hapless Father twin'd for Eve,
 It dropp'd, and all its faded roses shed,
 Scorning to garnish an Apostate's head.
 But may this civic wreath, in eager haste
 Form'd of wild flowers, by Merit's smile be grac'd !
 For lives preserv'd unquestionably due,
 (The nameless donor proves the tribute true ;)
 Bays from Sincerity's obscure retreat
 May cherish Virtue in Contention's heat.
 Ye, to whom England owes a pleasing debt,
 That English gratitude should ne'er forget ;
 Thus Freedom prays, to recompense your care,
 Deign, righteous Heav'n ! to ratify the pray'r :
 " Live my firm aids to life's serenest end,
 Friends to each other, each the people's friend ;
 Live beyond life of Briton's glory part,
 Enshrined for ever in the public heart !"

Of the poetry in which this nameless and to us unknown writer has clothed his very laudable sentiments, it seems scarcely necessary for us to speak, after it has so amply spoken for itself in the preceding extracts.

NOVELS.

Art. 57. *The Advantages of Education ; or the History of Maria Williams, a Tale for Misses and their Mammās.* By Prudentia Homepun. 12mo. 2 Vols. 6s. sewed. Lane.

Amid the multiplicity of fictitious tales which tend to excite romantic sentiments and false ideas of life, in young minds, it affords us pleasure to see this captivating species of writing sometimes employed, unequivocally and powerfully, for the purpose of effacing these false impressions, and substituting in their room the genuine dictates of good sense and prudence. This is the professed design of the present work ; and we have seldom seen one better adapted to answer the end. The story affords young females excellent lessons on the

the danger of yielding to the suggestions of vanity, and indulging capricious desires, and on the necessity of counteracting their influence, by attending to the counsels of experience. The manner in which the innocent and inexperienced female mind is often ensnared, and the inestimable value of maternal discretion and resolution, in detecting craft and exposing treachery, are very successfully represented; a variety of just and useful remarks are made on female character; and several pleasing pieces of original poetry are interspersed. There are few young ladies, and even mothers, to whom the perusal of these volumes might not afford benefit as well as pleasure.

Art. 58. *Sydney St. Aubyn. In a Series of Letters.* By Mr. Robinson, Author of *Love Fragments, &c.* 12mo. 2 Vols. 7s. sewed. Herbert. 1794.

The story of this novel has the merit of being uncommon, without being unnatural. The author, without roving into the boundless regions of romance, finds means to amuse his readers with a domestic tale, in which the principal characters are placed in situations which have perhaps seldom occurred in real life, but which may easily be conceived to occur, and suffer extreme disappointment and distress merely through indiscretion, without any heinous criminality. The first love of a virtuous pair is interrupted by vanity and caprice; and new connections are formed, while the heart, on each side, still retains in secret its former attachment. Hence follow embarrassments and vexations which are well conceived and described, and in which the reader sympathizes the more readily, as he finds more in the sufferers to pity than to blame. The tale is, on the whole, interesting; and it is told in a style which, if not to be admired for extraordinary elegance, is suitable to the subject, easy and simple. A few grammatical negligences have escaped the author's attention; such as—I had chose; come *punctual* to the time: I have *sole*, &c.

Art. 59. *The Offspring of Russell.* 12mo. 2 Vols. 6s. sewed. Lane. 1794.

The character of this novel may be expressed in one word; it is romantic. The author opens his tale at the time of the memorable battle of Hexham, and brings his heroine from the field, to conduct her with her lover through many surprising, and often improbable, adventures. The sentiments are frequently extravagant; the passions are expressed with a degree of vehemence beyond nature; and the style, where it rises above familiarity, is rather bloated than elegant. Nevertheless, the general effect is interesting; and the reader, who peruses the story with a disposition to be amused, will not lose his labour.

Art. 60. *Caroline Merton, founded on Facts.* By a Lady. 12mo. 2 Vols. 6s. sewed. Richardson. 1794.

Those who estimate a story by the quantity of love which it contains will be highly pleased with this novel. Perhaps a greater number of lovers have seldom been brought together within so narrow a compass; and their loves, too, so charmingly intertwined!—" 'tis for all the world, Ma'am, like that tangled skein of silk, which

which is this moment trying your patience!" The *handsome and amiable* Seymour adores the *divine* Caroline, while the *gentle good-humoured* Emily secretly pines for him. The *divine* Caroline captivates the heart of Seymour's bosom-friend, who *nobly* sacrifices friendship to love. The *fascinating*, but *unprincipled*, Colonel Clayton takes a trip with the *pretty* Emma, a rich heiress, to Gretna, and returns to fall in love with Caroline, and to persecute her with his criminal passion. The *modest, sensible, and well-educated* Lawrence forms a tender attachment to the *giddy and affected* Marianne, who fondly throws herself into the arms of the *impudent* Capt. Rainsford. What a delightful groupe of inamoratos; how enchanting the tale which twists and untwists their loves! So expeditiously too! all done in two small volumes; and room, after all, left for a pathetic tale of Amelia's sorrows!—How much might the voluminous and *circumstantial* Richardson have profited, had he enjoyed the benefit of such a wonderful example of literary dispatch!

Art. 61. *Henry Stukely*; or the Effects of Diffipation. By William Helme. 12mo. 3 Vols. 9s. sewed. Dangerfield. 1794.

This novel is presented to the public as 'a plain unvarnished tale;' and such, in truth, it is. Henry Stukely belongs to the inferior class of heroes. His boyish frolics, his juvenile amours, and his subsequent adventures by sea and land, though perhaps fairly copied from life, are little adapted, either in the incidents themselves, or in the manner in which they are related, to afford pleasure to readers of cultivated taste. Though there is nothing in the performance offensive to decency, there is certainly a degree of moral incongruity, totally inconsistent with delicacy and refinement of manners, in making Stukely carry on a criminal connection with a prostitute, at the same time that he professes a passionate attachment to an innocent and amiable girl, to whom he has vowed eternal fidelity.

MISCELLANEOUS.

Art. 62. *The Gentleman's Stable Directory*; or, Modern System of Farriery. Vol. II. Containing experimental Remarks upon Breeding, Breaking, Shoeing, Stabling, Exercise, and Rowelling. To which are added, Particular Instructions for the general Management of Hunters and Road Horses; with concluding Observations upon the present State of the Turf. By William Taplin, Surgeon. 8vo. pp. 427. 6s. Boards. Robinsons.

* The first volume having, by the unprecedented rapidity of its circulation through *ten large editions*, and the acknowledged utility of its instructions, in a great degree superseded former opinions, and established the professional reputation of the writer; it will be hardly considered a mark of presumption, that (under the flattering influence of popularity) the same pen should *once more* aspire to the hope of applause, in his desire to extend the system of management to a degree of consistency hitherto undescribed by any one of the numerous authors, who have preceded us upon the same or similar subjects.

* So far as HEALTH and CONDITION are preferable to *disease*, so much more desirable must PREVENTION ever prove to the necessity.

of card. The purport of the present undertaking will, therefore, be found appertaining much more to such parts of stabularian discipline, as come under the distinction of NOVELTY, and not treated on in a *direct way*, than at all applicable to the investigation or cure of disease; unless in occasional allusions or medical references evidently branching from the subject, and tending to corroborate and improve the conventional uniformity of the whole. It being the predominant wish of the writer, to render this publication such kind of collateral appendage to THE STABLE DIRECTORY, as may constitute *in bith*, a complete chain of useful and entertaining instruction for the improvement of the species; their management in *sickness or health*, the *field or stable*, including, under distinct heads, such *facts from experience and inferences from nature*, as will, the author is earnestly induced to hope, procure him the approbation of those, by the sanction of whose extensive patronage he has been already so very highly honoured. INTRODUCTION.

We need say nothing more, in addition to the remarks which we made on the first volume of this work. See Rev. vol. lxxix. p. 88.

Art. 63. *Terraquea*; or, A New System of Geography and Modern History. By the Rev. James Gordon, Vicar of Barragh, in Ireland. Vol. II. 8vo. pp. 383. 5s. 3d. Boards. Dublin. London, Dilly. 1793.

From the preface to this continuation, it appears that the notice taken in our 6th volume, New Series, of the former part of the work has been dissatisfactory to the author. We pointed out a passage in Chambers's Dictionary relative to the Baobab-tree, which opposes an assertion of Mr. Gordon: we have since learned, from Adanson's Journey into Senegal, that Mr. G.'s is the more just statement. We also intimated a preference of Guthrie's book, which still appears to us more compressed and convenient: but we are well aware that the rapid accumulation of geographical knowledge may enable our author, before the completion of his plan, to give accounts of many countries that will be very superior to those of Guthrie. Finally, our strictures were very short: which is inevitable at some seasons when the press teems with productions, and forces us to incur great arrears with the public.

Of German literature Mr. G. thus speaks:

* In works of fancy, wit, and humour, the Germans have had but little success; a brilliancy of imagination, though doubtless to be found in some individuals, being by no means prevalent in general among them. In dramatic writings they seem to have chiefly failed. Comedy appears not to be much their object, and tragedy, which oftener employs the pens of their writers, is commonly composed in a bad taste, the characters often unnatural, or extravagant, and the plots frequently bearing a tincture of barbarism. The cause of this failure is probably the want of encouragement; the French language prevailing in all the courts, and French plays exhibited in preference to German. In history the Germans display far less of animation than accuracy and method, and contribute little to the pleasure, but much to the information of their readers; their compositions on this subject consisting mostly of dry matter of fact, without those pleasing reflections, and elegant descriptions, which so much enliven

enliven the works of some historians, particularly the British. In general we may allow that where laborious investigation, steady perseverance, and cool judgment, are necessary, the Germans are hardly surpassed by any people; as in jurisprudence, and experimental philosophy, particularly chemistry, for the discoveries and improvements in which the world is highly indebted to German industry.

We shall repeat, in the words of our former article, that "the author's plan appears to be well executed;" and that "his work is compiled from an extensive reading of our modern voyagers and travellers."

Art. 64. *An Address, by Richard Worthington, M. D. to a disingenuous Writer for the Monthly Review.* 8vo. 1s. Rivingtons. 1794.

The great increase, which a few years have lately produced in the number of publications in this country, has obliged us to make a material alteration in our method of performing our duty to the public. Even in our account of works of principal importance, we are often necessitated to be much less liberal of extracts than formerly; and with respect to inferior books, among which we must always rank such as treat on beaten topics without any novelty of argument or excellence of style, we have found it impracticable to do more than barely offer, in a few words, a general opinion on the leading characters of each production. In this concise and, as it may be called, censorial manner of criticizing, if we should sometimes be thought to assume an unbecoming tone of decision, our apology is that we must otherwise be necessitated either wholly to overlook many pieces which ought to be announced to the public, or to render many articles nothing more than a dull and uninteresting table of contents. If our larger articles, in which we state at some length the grounds of our judgments on books, have not obtained for us such a degree of credit with the public, as to authorize us to give a general opinion on works which do not appear to us to merit, nor to require, a more particular examination, we have indeed laboured in the fields of literature, during more than forty years, to very little purpose.

The preceding remarks are not so much intended as an answer to the 'Address' now before us, as a justification to the public of our conduct in having given what we judged a fair and impartial character of Dr. Worthington's sermons, without loading our pages with heavy quotations*. On revising the article, and comparing it with Dr. W.'s strictures, we cannot discover the smallest reason to retract our judgment, nor to soften the terms in which it is expressed. To the charge of *disingenuity* we plead, Not guilty; and, for our acquittal, we confidently appeal from Dr. W.'s sentence to the established laws of criticism, and to the good-sense and candour of our readers.—The *orthodoxy* of the publication (in the peculiar sense in which we used the term, as denoting the system of belief commonly called orthodox,) was not so much the object of our censure, as the contempt with which the writer treated polemical discussion, even in a sermon on one of the principal topics of polemical divinity;—and,

* See Rev. for October last, p. 220.

notwithstanding all that Dr. W. says, in this Address, about appealing in a plain way to the declarations of Scripture only, we still maintain, without much fear of rational contradiction, that, on doctrines purely theological, the only road to the truth is that 'learned criticism,' which investigates the genuine signification of those passages of Scripture, to which different theologians have annexed different meanings.

Art. 65. *Reasons for quitting a Country Neighbourhood.* In a Letter to a Friend. 8vo. 1s. 6d. Owen. 1795.

We sincerely wish that the ingenious writer of this letter may experience, in another hemisphere, that quiet which he has not been able to find in his native country: but, at the same time, we fear that he will be disappointed; for, though America be not disgraced by religious persecution, its inhabitants are subject to the infirmities of human nature, and like other men doubtless exhibit instances of impertinent intrusion, detraction, contention, and frivolity. Political discussions are also to be found there as well as here, and are carried on with perhaps no less animation, not to say acrimony. This appears very strikingly from the bitter reproaches cast by various descriptions of Americans even on their favourite Washington and his government, on account of his endeavours to preserve neutrality in the present contest among the European powers, and to avoid a rupture with Great Britain. Persons who are in easy circumstances, and not obliged to work for their livelihood, must have some amusements; and perhaps card parties and summer visits to the sea coast are as harmless as any: to such, the author probably will find, the wealthy Americans resort as well as the wealthy English; and the former, we may presume, will occasionally display no less ardor in pursuit of pleasure than the latter: if this offend him, his situation surely will not, in this respect at least, be bettered by emigration. America has lawyers, too, as well as England; and we may venture to suppose, that a hatred of litigiousness is no part of the professional creed of these gentlemen in one hemisphere any more than in the other; they must starve in both, if men would agree to live without them, by either having no disputes, or settling them by the arbitration of neighbours.

We lament, with the author, that his Rector, in other respects a worthy man, should be so intolerant as to withdraw his friendship from a parishioner of amiable character, merely because the latter could not stretch his religious faith as far as the former. Faith is not an act of volition; a man cannot make himself believe at pleasure, and therefore he ought not to be blamed for not doing what it is not in his own power to do. The person who does blame him on such an account, and breaks off a connexion with him, may be pious, may be learned, may be in general humane, but cannot be charitable, cannot be humble, cannot be just. There is perhaps nothing more disagreeable about intolerance, when it does not proceed to acts of downright persecution, than its arrogant self-sufficiency. An intolerant man necessarily assumes a superiority over those who differ from him, the more insulting as it is unsupported by fair pretensions. A minister of the church of England pretends not to be an infallible guide, nay, he

disclaims the character in words: but still, by an unaccountable inconsistency, he hesitates not to pronounce those to be in error, who differ from him; so that this *fallible* guide is qualified to decide *infallibly*. On what has the church of England always justified her separation from that of Rome? On the right of private judgment: on the right of individuals to think, to examine, to weigh, to discuss, and ultimately to decide, for themselves. What name, then, shall we give to the conduct of those who admit a principle, but punish or persecute those who act on it;—who have one measure for themselves, and another for their neighbours;—who claim it as a *right* to exercise their own judgment, and to differ from a religion which, at the origin of the difference, was the established religion of almost all Europe, but who declare all those to be heretics who presume to follow their example, and stand by the decision of *their* judgment;—who reject the doctrine of infallibility as unscriptural, and yet expect that others should subscribe to it, by receiving as infallible the decisions of their national church? Such a conduct is as insulting as it is unreasonable; and the Rector who takes his share in it ought to blush for his inconsistency.

The writer of this letter appears to be ashamed at not being able to live with as much splendor on his estate as had been displayed by his ancestors. This surely is a weakness. Had his estate been diminished by his own folly or extravagance, he might well blush at the consequence: but when the diminution had been occasioned by the will of his father, made with the letter-writer's full approbation, which divided the paternal inheritance between all the children, without regard to primogeniture, he had much less cause for blushing than for feeling a manly and honest pride in an event which he had generously concurred with his father to produce. Guilt alone should hang down its head. The *nil conscire sibi, nulla pallescere culpa*, should be the author's support; and, while he was conscious that the economy which he was obliged to practice originated in prudence and justice, and proceeded from no sordid motive, he might smile at those who should ignorantly or ill-naturedly ascribe it to avarice.

On the whole, we are of opinion that, had this gentleman possessed a little more firmness of mind, a little more philosophy, he might have found, except solely in point of religious liberty, as much ease and quiet in England as he is likely to experience on the other side of the Atlantic.

Art. 66. *A Picture of the Isle of Wight*, delineated on the Spot, in the Year 1793. By Henry Penruddocke Wyndham, [of Salisbury.] 8vo. 5s. Boards. Egerton.

Mr. Wyndham informs us that, having passed a few summers in the Isle of Wight, he thought he could not employ some leisure hours more agreeably to himself, nor more usefully to the public, than in transmitting to paper the observations which he occasionally made in his repeated excursions.—He adds, ‘I was the more induced to this amusement, because I felt, myself, the want of proper instructions, on my first acquaintance with the island, which might point out the beautiful varieties of its little district, or which might connect them

them in such a manner, as to make them accessible to the best advantage.'

In carrying his idea into execution, we think that Mr. W. has succeeded, we may say, *admirably*, for a work of this kind; in which so many points of information were to be detailed with care and accuracy*, as well as with taste and judgment. We have seen a variety of accounts of this favourite spot, and we have perambulated the island itself with perhaps more attention, and more extensively, than the generality of those summer-travellers who make the fashionable tour of Hampshire;—and, on the whole, we really consider this volume as the most complete and comprehensive *guide or directory through the Isle of Wight* that has yet appeared, within the same compass. The descriptive parts may possibly be considered as drawn with too much warmth of picturesque colouring, with too much epithetic admiration of the scenic beauties: but all this exuberance may be excusable in a traveller who is endowed with a lively imagination, and may be justly placed to the account of grateful acknowledgement of the pleasure afforded him in his excursions through this, perhaps unequalled, assemblage of grand and singular objects, and of delightful prospects.

Art. 67. *De Rhythmo Græcorum, liber singularis; in usum juventutis Coll. Æn. Naf. olim conscriptus, et nunc demum in lucem editus.* 12mo. pp. 150. 3s. 6d. Oxonii, Fletcher. 1789. Londini, Rivington.

This little tract on Greek rhythm has accidentally so long escaped our notice, that we must now content ourselves with merely registering it in our pages, that such of our readers, as may not otherwise have heard of it, may know that it is replete with ingenious and learned remarks on the musical, the poetical, and the profane rhythm of the Greeks, and every where discovers an erudition worthy of its Right Rev. Author, whom we understand to be the present Bishop of Chester, Dr. Cleaver.

Art. 68. *Silva Critica: five in Auctores Sacros Profanosque Commentarius Philologus: concinnavit Gilbertus Wakefield, A. B. et Coll. Jesu apud Cantab. Nuper Socius. Quibus accedunt Tres Hymni Orphici, e Condiçibus MSS. nunc primum Doctis in Lucem Dati. Pars Quarta.* 8vo. pp. 253. 5s. sewed. Robinsons. 1793.

Few persons, who are capable of understanding and relishing works of learning, are unacquainted with Mr. Wakefield's talents for criticism, or need to be informed of the nature and merit of the work of which the present volume is a continuation. It is sufficient merely to announce the publication to the learned world, and to say that the author, with his usual industry and ingenuity, has commented on various passages in the Scriptures and in profane authors; every where offering new elucidations and emendations of difficult passages, and illustrating and confirming his remarks by pertinent quotations.

* Among a few rather quaint expressions, that of 'a rational bill,' at a house of entertainment, should not be allowed to stand in a second edition.

It is not without regret that we learn from the title, and more particularly from the preface to this volume, that Mr. Wakefield has not been indulged, as before, with the privilege of printing his learned lucubrations at the Cambridge Press. It might have been expected that Mr. W.'s *alma mater* would have esteemed the honour of having produced such a scholar a sufficient compensation for a few heretical eccentricities, and would have done herself the credit of keeping him under her patronage;—and thus it was in better days:—but times are changed, and hereby is now an offence for which no learning, talents, nor personal merit can atone. This, however, is not the case universally: for we have the pleasure of adding, that one of the members of this seminary, Mr. Tyrwhitt, fellow of Jesus College, has generously taken on himself the whole expence of printing this volume. The author intimates a design of adding one volume more to the work.

For our notices of the former parts of this production, see our *New Series*, vols. v. and viii.

Art. 69. *A Cure for Canting; or the Grand Impostors of St. Stephen's and of Surrey Chapels unmasked: in a Letter to Sir Richard Hill, Bart. With a few modest Hints to the Right Hon. William Pitt. By the Rev. W. Woolley, A. M. Chaplain of the Marshalsea. 8vo. 2s. 6d. Jordan.*

Art. 70. *A Detection of Gross Falshood, and a Display of Black Ingratitude: Being an Answer to a Pamphlet lately published by some evil-minded Person under the Name of The Rev. W. Woolley, styling himself A. M. and addressed to Sir Richard Hill, Bart. and to his Brother the Rev. Rowland Hill, as the two Grand Impostors of St. Stephen's and of Surrey Chapels. By Sir Richard Hill, Bart. M. P. 8vo. 1s. 6d. Stockdale.*

The Court of King's Bench has been before us, as we understand, in reviewing the former of these pamphlets, and has pronounced it a *Libel*; and our perusal of it has convinced us of the justice of the decision. The latter pamphlet is a vindication of Sir Richard Hill, and of his brother the Rev. Rowland Hill, against the scurrilous falshoods and assertions of Mr. Woolley, (prepared and almost printed before the intention to prosecute,) in which Sir R. fully justifies his own and his brother's conduct: but in which we lament his imitation of the low and vulgar wit which appears in the pamphlet of their traducer.

The style of the letters signed Wm. Woolley, adduced in Sir R. H.'s pamphlet, and that of the "*Cure for Canting*," is so very different, that Sir R. may well doubt their being written by the same person.

For the trial of Mr. Woolley, on the distinct prosecutions of Sir R. Hill, and the Rev. Rowland Hill, for a libel, see the subsequent article.—The judgment of the court was deferred to the next term.

LAW.

Art. 71. *The Trials of the Rev. William Woolley, Clerk, for publishing a Libel on Sir Richard Hill, Bart. and on the Rev. Rowland Hill, Clerk, intituled, "A Cure for Canting; or the Grand Impostors of St. Stephen's and of Surrey Chapels unmasked," &c. Before Lord Kenyon and a Special Jury at Westminster Hall, Dec. 9th.*

1794.

1794. Taken in Short-hand by Marfon and Ramsay. 8vo. 1s. Debrett, &c.

Such a torrent of low, inveterate, and vile scurrility, as that which came out in the course of these proceedings, is, we believe, unparalleled in the annals of libel and blackguardism. That a poor, disappointed, and exasperated man, in the wretched situation to which the defendant in this cause had been reduced, should be provoked to such extreme intemperance of language, may be expected from the depravity to which human nature is sometimes liable: but that Mr. W.'s prosecutors could so far forget what was due to their own characters as gentlemen, when they stripped to box with such an antagonist, is an uncommon instance of self-degradation. We do not here allude to the contest in Westminster Hall, but to the previous correspondence between the disagreeing parties. See our notice of the pamphlets on both sides, (previously to the law-proceedings,) inserted in the preceding article.

Art. 72. *The Trial at large of Robert Gordon, Esquire, for Adultery with Mrs. Biscoe, Wife of Joseph Seymour Biscoe *, Esquire; who was found guilty in five Thousand Pounds Damages.* Also the Trial at large of the Rev. Mr. Scoolt, Curate of St. Olave, Southwark, for seducing Miss Reddie, a beautiful young Lady of nineteen Years of Age. Before Lord Kenyon, and Special Juries, in the Sittings after Michaelmas Term, 1794. Taken in Short-hand, by a Student of the Inner Temple. 8vo. 1s. 6d. Ridgeway.

These two trials, taken in connexion with the many late similar proceedings, too plainly evince the very alarming progress which the abominable vices of adultery and seduction have made in this country,—even within these few years!—It is, however, to be hoped, that the marked abhorrence of such a shameful corruption of morals and manners, implied in the ample damages awarded by our juries in favour of so many injured plaintiffs, will be some check, though shame may have no effect, on the rapid career of debauchery, among our unprincipled people of rank and fortune. The virtuous zeal with which Lord Kenyon has uniformly pursued this species of delinquents will, in our apprehension, yield him immortal honour!

With regard to the trial of the *reverend* Curate of St. Olave, we cannot but observe, in the words of Lord Kenyon, (as here given,) “This infamous man ought to be drummed out of society!” The trial is imperfectly reported.

SINGLE SERMONS.

Art. 73. *The Duty of Allegiance enforced from its Connection with Benevolence and Religion.* Preached in the Parish Church of St. Mary, Colchester, on the 29th of Sept. 1794, before the Mayor and Corporation, and published at their Request. By Thomas Twining, M. A. Rector of the said Parish. 8vo. 1s. Cadell.

The alliance between piety and loyalty has been frequently made a topic of discourse; while a third duty, equally important, and in-

* Mr. Biscoe is grandson to the late Duke of Somerset.

timately connected with the two former, has been overlooked. The author of this sermon very judiciously treats of these three duties conjointly, according to the suggestion of his text: "Love the brotherhood, fear God, honour the king."

The obligation of allegiance and submission to government he rests on its only true foundation, a concern for the public good, or, which is the same thing, conformity to the will of God, which has for its object the happiness of his creatures. The discourse is in sentiment moderate, and in style perspicuous and correct.

Art. 74. *Civil Liberty guarded against Abuse.* Preached Sept. 1, 1794, in St. Mary's Chapel, Brecon; before the Hon. George Hardinge and Abel Moysey, Esquires, his Majesty's Justices upon the Brecon Circuit. By E. Edwards, Archdeacon of Brecon. 4to. 1s. Wilkie.

When the very phrase, *Rights of Man*, is in discredit with a numerous class of politicians, it is no inconsiderable merit in the preacher of an assize sermon to give it an honourable place in his discourse, by making an explicit avowal of the principle, that these rights are the true and sole basis of every legitimate government. Mr. Edwards expressly disclaims the lately revived doctrine of the divine right of kings; asserting that the scriptures prescribe no particular form of government, and rest all the right, and all the stability, of civil power on its tendency to promote the general good. Yet, as if he would pull down with one hand what he has built up with the other, he discourages every public exertion in this country for the purpose of rendering our political freedom more perfect, and asserts that the only reform which can give fresh energy to our government, and thereby increase the national prosperity, is a moral reform of ourselves. Timid, however, as the preacher appears to be on this head, he pleads the cause of religion and morality with energy; strenuously maintaining that, without them, liberty itself would become a curse. 'You might as well expect, (says he,) to save the ivy when you fell the oak it grows to, as the civil constitution amidst the ruins of religion.'

Art. 75. *How far Methodism conduces to the Interests of Christianity, and the Welfare of Society; impartially considered.* Preached at the Visitation of the Right Rev. William Lord Bishop of Chester; holden at Boroughbridge, Yorkshire, Sept. 2, 1794. By the Rev. Samuel Clapham, M. A. 4to. 1s. Johnson.

This attack on the methodists, in which Mr. Clapham accuses them of having made a dangerous division in the established church, consists of three parts: 1st, The preacher considers what good, whether real or supposed, has accrued to Christianity and to society from the introduction of their doctrines. 2dly, What are the evils, whether inherent in, or resulting from them? 3dly, Why methodism has so increased, and by what means it is supported. Under these heads, Mr. C. offers many remarks which merit the attention of the clergy, and all rational Christians. While he develops the causes and consequences of methodism, he urges the clergy to a vigilant

lant discharge of their duty, to a judicious selection of subjects for sermons, and to introduce in the place of afternoon-sermons explanations of large portions of scripture formerly called *postillating*, in the Scots church *lecturing*, and among dissenters *expounding*. He also recommends an attention to psalm-singing; an engine by which he apprehends, (and, probably, with reason,) the methodists attract many to their societies.

Art. 76. Preached at Knaresborough, before the Royal Knaresborough Volunteer Company, Oct. 12, 1794. By Samuel Clapham, M. A. Vicar of Bingley. 4to. 18. Johnson.

This sermon contains a view of the virtuous and benevolent tendency of Christianity; a condemnation of French politics; an exhortation to dutiful conformity to the laws of our country; and a dissuasive from agitating our minds with visionary projects on equal representation—universal suffrage—annual parliaments,—and the reduction of the national debt. Mr. C. does not wish the people to reason on these and similar topics, yet he trusts that Reason has *resumed* her empire in the minds of the inhabitants of this favoured island:—we knew not that she had lost it.

CORRESPONDENCE.

* * To *Clericus*. Morell's *Thesaurus Græcæ Poesiæ*, we know, is very scarce. An edition of it appeared at Venice in 1767. A work with the same title was published at Mentz in 1614, in 8vo. by CAUSSIN; and in 1651 and 1668 was printed at Frankfort PETRI COELEMANNI *Opus Prosodiacum Græcum novum*: 8vo. in which, verses are quoted in order to decide the quantity of syllables, with a Latin translation on the opposite page: but it contains neither *Synonyma* nor *Epitbeta*:—it resembles the Latin *Prosodia* of Henry Smetius.—With respect to Greek accents, either Foster or Primatt will answer our correspondent's purpose; the latter is most diffuse: but for brevity we would recommend an edition of FRANKLIN *de Tonis*, published by Richardson. He might also consult the account of accents in the Port Royal Greek Grammar; and there are several other works on this subject, e. g. HENNINII *Hellenismus*, Utrecht, 1684. LABBÆI *Regulæ Accentuum*, Paris, 1693. WULFSBURGII *Accentuum Græcorum Exequiæ*, 1702. LAMBERTI *Bos Regulæ Accentuum*, 1733; and ESTRUCHE, in his *Dissertationes Philologicae*, 1750, treats of Greek Accents.

††† H. C. says that he has in vain searched for the *Conditions* prescribed by Teyler's Theological Society, in our Review for January 1779. He will find them, however, on the blue cover of that number, if the cover of it can now be obtained. We cannot give any opinion respecting the probable state of this Society under the present alteration of affairs in Holland.

††† Mrs. Howorth, who published a translation of Haller's Poems, (see Rev. for December last,) modestly informs us that she can lay no claim to the merit of having translated a German writer, as she executed

cuted her task from a French version. The advertisement, which stated that the work was a translation from the German, was published without her knowledge.

||§|| If M. N. will consult the end of the introductory address in the publication about which he writes, the supposed imperfection will be explained. Johnson gives authorities for the use of *were* in the sense in which M. N. questions its propriety.

§†§ On reading the temperate letter from the Editor of "the Lounger's Common-place Book," we are equally surprised and concerned to find that, by hastily quoting a passage, (see the last Review, p. 76. l. 16—19.) without attending to the antecedent, we had imagined his meaning to be totally different from that which the whole period bears. The sentence runs thus in the book:

"In every transaction of Government, let it clearly appear that the happiness of the people, and not the sordid interests of a cabal, intent only on places and pensions, is still the great purpose, as it was unquestionably the originally foundation, of all governments."

Lounger's Common-place Book, vol. iii. p. 104.

The reader is therefore requested to erase lines 16—22 inclusive, p. 76. of the Review for January.

†||† 'A Constant Reader' says, 'I have been a good deal struck by reading, in your last APPENDIX, Professor Schultens's interpretation of the passage, "I know that my redeemer liveth," &c.; and I think his reasonings convincing, that the passage does not allude to the Christian doctrine of the resurrection. I have never seen noticed the incongruity between this passage, and another in our burial-service, "But some man will say, how are the dead raised up, and with what body do they come, &c." These, and the following words, plainly seeming to argue against the resurrection of our present bodies, at least in their present state, while the former passage has at least always been supposed to countenance (and appears introduced for that purpose) the opposite doctrine.'

|| M. C. deems the account, in our last APPENDIX, of Professor KONYNENBURG's inquiry into the Nature of the Prophecies so very interesting, that he strongly recommends a translation of that work.

§†§ *Hypodidascalus*, also, from reading our late APPENDIX, much wishes to see a translation of *ÆNEÆ's Elements of Arithmetic*, which we there commended: see p. 519, &c.; and of *EULER's work on Algebra*, incidentally mentioned in p. 521.

§ The tract on Grammar, mentioned by G. W. was duly received, and will soon be noticed.

||¶|| Other letters remain for consideration.



THE MONTHLY REVIEW,

For MARCH, 1795.

ART. I. *An Historical View of the English Biblical Translations: the Expediency of revising by Authority our present Translation: and the Means of executing such a Revision.* By William Newcome, D.D. Bishop of Waterford *, and Member of the Royal Irish Academy. 8vo. pp. 438. 6s. Boards. Johnson.

WE have frequently had occasion to review the works, and to applaud the genius, learning, and indefatigable industry of this very respectable critic. The work before us is not likely to diminish his high reputation; for that cautious modesty, and that honest impartiality, which ought to accompany every species of criticism, but, above all, Biblical criticism, are here eminently conspicuous.

The author's original plan (he says) extended no further than to solve every objection which has been urged against adopting such a measure, and to state the principal arguments usually alleged in support of it. But his thoughts soon led him to take an historical survey of the subject: and as Lewis's account of our several English translations, though a very useful book to consult, is too minute, and sometimes too indistinct, to invite a perusal, he conceived that it might neither be unprofitable nor unpleasing to biblical scholars, if he extracted from that work a general history of the chief editions, and supplied from a few other books, and especially from some of the prefaces to our early bibles, whatever seemed interesting both with respect to our vernacular translations of the scriptures, and also to the state of clerical literature during the period treated of. But as the situation which afforded him leisure for prosecuting his design precluded him from access to any library, some quotations must have been too implicitly followed, and many weighty authorities and curious facts must have been omitted.

In matters of fact it is indispensable to quote authorities. He has also largely produced them in matters of opinion; because the writers referred to expressed his sentiments much better than he was able to represent them, because he thus points out sources whence the reader may derive further information, and because the weight of eminent names arrests attention to what is advanced.

The rules for biblical translators, prefixed to the author's exposition of the Minor Prophets, have been much enlarged in the concluding

* Dr. N. has lately been elected Archbishop of Armagh, and Primate of Ireland.

chapter: and he hopes that they are somewhat improved, if not from his own reflections, yet from the later publications of such able critics as Dr. Geddes, Dr. Campbell, Dr. Symonds, and Mr. Wakefield.*

The work is divided into five chapters.—The first, consisting of eight sections, gives an abridged history of English versions of the Bible, from Wiclif down to James I. The account is chiefly taken from Lewis, but is interspersed with anecdotes which were unknown to that confused writer. The Bishop's narrative is also enlivened with remarks and quotations from modern critics, and with their respective opinions of the value of the different translations. This part constitutes almost a third of the volume.

In chap. ii. the author has collected a number of opinions concerning the present received version, from Selden, Johnson, Walton, Poole, Wells, Blackwall, Waterland, Doddridge, Lowth, Pilkington, Secker, Wynne, Purver, Worsley, Durell, White, Kennicott, Priestley, Green, Blayney, Geddes, Symonds, Bagot, Wakefield, Ormerod, the *Monthly Review*, and from two or three anonymous publications.—This we deem the most entertaining part of the work. We are naturally glad to see the accumulated opinions of the learned on any single subject, fairly represented and methodically arranged.—The Bishop concludes the chapter in the following words:

'The authors to whom I have referred are, in some places, inconsistent with each other; and in some places they advance positions contrary to my own sentiments: but I have quoted writers of different characters and denominations largely and impartially. They will greatly assist the reader in settling his judgment on that interesting subject, the expediency of an improved biblical version. They furnish many solid arguments in support of such a measure: and they place the chief objections to it in various and strong points of view. These objections they examine as diligently, as they represent them faithfully: and, as far as I can discern, they divest them of their false glare, and destroy their force. But I go on to state and solve objections particularly and methodically.'

The third chapter is employed in answering the ordinary objections to an improved version of the Bible. It is introduced by a compliment to Dr. Geddes; which, we think, must be highly flattering to that gentleman, at a time when it appears that a swarm of zealots, chiefly of his own communion, are attempting to thwart his endeavours, and to impede his progress.

'The present age has seen a literary phenomenon of a curious nature; a Priest of the Romish church, resident in England, translating the scriptures into our native tongue, and publicly maintaining against two* Protestants the great utility of a new English translation, in preference to that made a hundred and eighty years ago.'

* * The Rev. Dr. Vicesimus Knox, whom Dr. Geddes calls an ingenious and amiable writer; and the Author of the *Monthly Review* for Jan. 1787, whom Dr. Geddes calls a writer of no common abilities.'

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The R. R. author then answers all the objections, one by one, partly with arguments of his own, and partly from the writers already mentioned.

OBJECTION I. "A new translation of the Bible is quite unnecessary." *Knox's Essays*.

This is rather a round assertion than a solid objection: yet our good Bishop gives it a serious and full answer:

'In common language, a measure is said to be necessary when it is highly expedient. Now let any competent scholar study the Bible in the original tongues; and then pronounce whether our authorized version is not capable of amendment and improvement in numberless places, many of which must be considered as very important. At the same time, the fundamental articles of faith, and the leading rules of practice, so pervade the Bible, that various passages in which they occur either remain uncorrupt, or can be easily restored to integrity by rules of criticism in which all acquiesce. Whence we see how wisely God has given the scriptures their present form: whereas if his revealed will had been delivered in the way of rigorous method and system, like some treatises on natural religion, truths of the greatest moment might have occurred in a single passage liable to corruption or perversion.'

OBJECTION II. "A new translation is a dangerous attempt.—It tends to shake the basis of the establishment—it might be attended with the most violent concussions—it would tend to shake the faith of thousands, &c."—*See Knox's Essays, and Monthly Review for January 1787, p. 44.*

ANSWER. 'This mode of objection does not immediately affect the merits of the question, by maintaining that there are not numerous and important errors in our translation of the Bible, and that it is incapable of admitting many emendations and much positive excellence; but it arraigns the prudence of introducing a corrected version, as a measure from which dangerous effects, and not solid advantages, will be apt to arise on the whole. It must therefore be considered, whether the consequences apprehended are not exaggerated; and whether they may not be prevented in a great degree, if not entirely, by prudent steps preparatory to such an undertaking, and by the most prudent manner of carrying it into execution.

'It is my full persuasion that whatever tends to the perfection of our establishment would not *shake* it, but give it splendour, strength, and security: and that a version of the scriptures, as accurate as the united learning of the present age could make it, would reflect the highest honour on our national church; and holds a distinguished place among those measures which would fix it on a basis as firm as truth, virtue, and Christianity.'—

'It is hard to conceive how *the faith of thousands* can be *shaken* by removing stumbling-blocks instead of retaining them. The arguments of the Deists are either general speculative objections, or absurdities imputed to the sacred writings. Many difficulties of the latter class are superficial ones, arising from an ignorance of the original languages; and would vanish from the text by judicious renderings. Look into the writings of Voltaire, and see what wild conclusions he

draws from inaccuracies in the Vulgate version; and how he leads himself, and endeavours to lead his readers, into the depths of scepticism, by assuming that there is a verbal correspondence between the Hebrew and the Latin.'—

'Were a version of the Bible executed in a manner suitable to the magnitude of the undertaking, such a measure would have a direct tendency to *establish the faith of thousands*, to open their understandings, to warm their hearts, to enliven their devotions, and to delight their imaginations. Absurd belief and corrupt practice arise from an ignorance or perversion of the scriptures; and not from the best human inducements and assistances to search and understand them. It is the nature of truth, and especially of divine truth, to captivate those who contemplate it, in proportion as the veil is withdrawn, and its genuine creatures appear.'

OBJECTION III. "The present version derives an advantage from its antiquity, greatly superior to any that could arise from a correction of its inaccuracies." *Knox.*

ANSWER. 'Hence it would follow, according to Dr. Geddes*, that the versions of Tindall, Wiclif, and Jerom rise in excellence. But, as he justly remarks, "no age or prescription can authorize error: and it is obstinacy to defend in any version, however antient or venerable, what cannot be rationally defended."

'But perhaps the ingenious objector means that the antiquity of style in our established version gives it an awful air, suitable to a sacred book. Now it is allowed, and insisted on, that the grave ancient cast should prevail in an English translation of the Bible: and it is manifest that this recommendation may remain entire, after the removal of every real defect.'

OBJECTION IV. The present translation ought to be retained in our churches, for its intrinsic excellence—The poetical passages are peculiarly pleasing—the language, though simple, is natural, rich, and expressive—even where the sense is not clear, nor the connexion of ideas obvious at first sight, the mind is soothed, and the ear ravished with the powerful yet unaffected charms of the style. *See Knox, and "Reasons," &c.*

ANSWER. The Bishop gives two answers to this objection, one from Dr. Geddes's *Letter to the Bishop of London*, and another from the author of *Reasons for revising by Authority our present Version*. He adds:

'I cannot agree with this author that language which deserves to be called faulty should be retained by the Revilers of our Bible even in a single instance. In my opinion, they should studiously remove from it every minute defect: that, according to the extent of human abilities, they may present it to the Church, as the Church should present itself to Christ, not only *holy*, but *without spot and blemish*.'

OBJECTION V. "The correcting translators differ among themselves."

* Letter to the Bishop of London, p. 76.

ANSWER. ' In the midst of great difficulties, with different abilities, opposite prejudices of education, and various degrees of industry and of assistance in their critical pursuits, it is necessary that differences should arise among interpreters of the scriptures. Undoubtedly, King James's translators often disagreed with individuals; and adopted in a body what seemed most agreeable to the sound rules of interpretation. Let a like number of able judges decide, on the same principles, between the biblical critics of the present age.'

OBJECTION VI. ' But the new translators recede too far from the common version.'

ANSWER. ' They should depart from its mistakes and imperfections only; but should retain its general diction and manner. It may well be admitted as a rule, that they should never recede from it without a satisfactory reason.'

OBJECTION VII. " Such as * wish for further information may have recourse to those authors who have explained obscure and erroneous passages."

" But have all Christians who meet with difficulties time and ability to consult these writers? Or if they had, is it in any respect decent or fit that the public scriptures, confessed to want assistance, should be suffered to depend for support on these extraneous props."

OBJECTION VIII. ' But no translation, even of a single book, has yet appeared preferable on the whole to the received one.'

' A new translation of the Bible, which preserved the general tenour of the present, must produce the same general effect; and that with many important advantages, supposing it ably conducted by a number of scholars, with access to the most complete biblical apparatus, and under the most encouraging patronage. The attempts of individuals necessarily labour under great comparative imperfection: and yet these should be promoted by the natural patrons of sacred learning, and parts of the scriptures should be assigned to such as are best qualified for the honourable task of translating and explaining them; because these private versions and expositions will form a most useful ground-work for a revised version of the whole Bible by public authority. The lover of the scriptures should therefore *pray the Lord of the harvest to send more labourers into so plentiful a harvest.*'

We will venture to deny the assertion contained in the objection; for we have no hesitation in saying that Bishop Newcome's own improved versions of Ezekiel and the Minor Prophets are, on the whole, preferable to the vulgar translation.

OBJECTION IX. " The present is not a proper time for undertaking a new version.... we should wait till we can carry the work to a greater degree of perfection, and, if possible, make future revisions unnecessary." See "*Reasons,*" &c.

ANSWER. ' This argument will probably exist in as great force 100 years hence... to defer a work of this kind till the nation possesses a due knowledge of the Hebrew tongue to execute it properly, is a delay of expediency, or rather of necessity: but to wait till men

* *Reasons for revising by Authority our present Version, &c.* p. 48.

awake from their dreams, whether of dotage or frenzy, with respect to the language or text of the Old Testament, is also to wait for ever. The taste of the age for sound logic, sound criticism, and sound philosophy, has acquired sufficient strength to triumph over their opposers.'

Having answered all the ordinary objections to a revival of the common version, the learned prelate brings forwards, in chap. iv. some substantial arguments to shew that a revival is expedient.—These are,

1. The flux nature of living languages; and the great change which our tongue has undergone since the year 1611, when the present version first appeared.

2. Since that period, the biblical apparatus has been much enriched by the publication of Polyglotts, of the Samaritan Pentateuch, of improved lexicons, of books of Eastern travels, &c. Many Hebrew and Samaritan MSS. have been collated, the Oriental dialects more industriously cultivated, Rabbinical prejudices exploded, and sacred criticism carried to a degree of perfection which it had not attained in the last century.

'With such an accession of helps, (says our author,) with light poured-in from every part of the literary world, with such important principles, and with the advancement of critical skill to apply them, it is natural to conclude that many mistakes and obscurities may be removed from the present version, and that the precision, beauty, and emphasis of the original may be communicated to it in various places.'

The fifth and last chapter contains the Bishop's RULES for conducting an improved version of the Bible. These were prefixed to his translation of the Minor Prophets*, but are now greatly enlarged, and illustrated by a number of quotations from various works that have appeared since that publication. Then follows a list of the various editions of the Bible, or parts of the Bible, in English, from 1526 to 1776.—There is one more complete, as far as it goes, prefixed to Bishop Wilson's Bible.

We now take our leave of the venerable author, respectfully and sincerely wishing him long life and health to enable him to pursue his Biblical studies, and soon to give us another opportunity of applauding his labours.

ART. II. *Dissertations on different Subjects in Natural Philosophy.* By James Hutton, M. D. 4to. pp. 740. 11. 1s. Boards. Cadell, jun. and Davies. 1792.

THIS weighty quarto contains different sets of dissertations. They are indeed so dissimilar, that we wish they had been published separately. Many readers will be indifferent to all

* See our Review, vol. lxxvi. p. 43.

but the first part; and to some, perhaps, only the general speculations will be interesting.

The first part commences with those ingenious papers on rain, which appeared in the *Edinburgh Transactions*. They are here reinforced by a third dissertation, in which farther illustrations are given, and the controversy with M. de Luc is continued. A fourth dissertation treats of our vernal and autumnal winds.

At the end of the volume is an appendix with a table, in which the author confirms his theory of rain from observations on the weather in Bengal. We do not think that the new dissertation on this subject, at the present period, calls for our particular notice any more than the two re-published dissertations. If there be any of our philosophical readers whom they have escaped, we may with propriety take this opportunity of recommending them to their perusal, as being some of the most ingenious and profound papers that have lately appeared in meteorology. We only regret that Dr. Hutton's manner of unfolding his principle of condensation of atmospherical moisture is not equal to the sagacity with which it was investigated: but it is his misfortune, in general, not to appear to so much advantage in the character of a writer as in that of a philosopher. By labouring to attain great precision and perspicuity, he sometimes becomes tedious and obscure. The reader of these papers and of his ingenious *theory of the earth* must be very good tempered, if he bears patiently the dull formality of being told over and over again what the author is going to prove, and how he is going about it: or 'what proposed to be shewn;' 'what not proposed to be shewn;' and 'how we are to consider the subject.'

In Diss. the 4th, the disagreeable and unpleasant effects of the East wind in spring are imputed, with much probability, to its coldness: which at one time may be more sensibly felt from its extreme moisture, and at another from its extreme dryness. The latter quality is established in a very pleasing manner:

'I never had a hygrometer; but I used to amuse myself in walking in the fields, by observing the temperature of the air with the thermometer; and trying its dryness, by the evaporation of water. The method I pursued was this: I had a thermometer included within a glass tube, hermetically sealed; this I held in a proper situation until it acquired the temperature of the atmosphere; and then I dipped it into a little water, also cooled to the same temperature. I then exposed my thermometer, with its glass-case thus wetted, to the evaporation of the atmosphere, by holding the ball of the thermometer, or end of the tube in which the ball was inclosed, towards the current of air; and I examined how much the evaporation from that glass tube cooled the ball of the thermometer which was included,

' During the summer season, in the driest weather that I could find, I never sunk the thermometer, in that manner, to the best of my remembrance, above two, three, or four degrees. But, in a cold east wind in the spring, I once sunk it between nine and ten degrees. It was I believe about the month of March or April: the sky was cloudy above, and no sunshine; and the wind was cold to the feeling, steady blowing, but not strong.'

Dr. H. thus ingeniously accounts for the fog which appears on the east coast of our island, during the prevalence of the east wind:

' The fog, which we are now considering, does not appear until the sun has heated the surface of the sea. At that time, therefore, there is a great evaporation from the surface of the sea. To condense this vapour, there is required a mixture of atmosphere, sufficiently cold, and sufficiently saturated with humidity. But our east wind, when flowing gently, affords these proper conditions. It is first sufficiently saturated with humidity, in flowing along the German ocean; and then it is mixed with the warm vapours of the sea upon our coast. In this manner the surface of the sea, which before emitted transparent vapour, may be made to smoke, and be covered with a visible mist. This is a phenomenon which often naturally occurs to us upon our stagnant waters, and which can easily be exhibited experimentally at our pleasure.'

Part II. consists of a chemical dissertation concerning phlogiston, or the principle of fire. Dr. Hutton here designs to shew ' that some important facts or essential phenomena in the burning of bodies are not explained by the antiphlogistic theory; and that, until these be explained, it is necessary to retain the term phlogiston, which expresses something material in the knowledge of nature, or generalizes certain phenomena, which the new theory does not explain.'

The single experiment of the formation of water and generation of luminous heat, by the burning of oxygene or hydrogenic airs, forms the basis of this paper. It is fully admitted that the quantity of water produced is equal to the weight of the airs employed; and that water consists of elements contained in these airs:—but it is contended that they also contain other matter, of a kind which does not gravitate, and that this matter is decomposed by the conflagration. The argument may be stated thus: 1. hydrogen and oxygene airs do not unite, when simply mixed. 2. They are not prevented from uniting by *calorique*, or latent heat. 3. They are combined with other substances, in some particular state, by which the natural union of those constituent parts or elements of water is prevented. 4. The heat and light, that appear at the time of the combustion of the airs, are not from the latent heat which they contain, but from a modification of the solar substance or light,
which

which is a constituent part of the hydrogen air, and may with the utmost propriety be termed a *phlogistic substance*. It is neither our inclination, nor would it appear decent in us, to reprobate attempts to invalidate the anti-phlogistic system wholly or in part: but we must observe that the considerations urged by Dr. H., in favour of his 2d position, are by no means convincing to us. This proposition, however, though it would furnish an irrefragable argument against M. Lavoisier, is not necessary to Dr. H.'s theory. It is only incumbent on him to establish that which we have numbered as the fourth. Of this it may be remarked that, were there no other instance but in the deflagration of the two airs of heat and light produced by inflammable substances, and bodies containing oxygene, we should find little difficulty in admitting this part of the French theory. Nor do we see any improbability in supposing the quantity of latent heat, necessary to maintain elastic fluidity in the two airs, to be greater than the steam which they generate on deflagration can contain:—but there are many experiments in which it is utterly impossible to allow that the flame arises from latent heat becoming sensible. These cases had been pointed out by former writers; by whom, as well as by Dr. Hutton, M. Lavoisier had been, in our opinion, justly charged with unwarrantably assuming a great quantity of concrete *calorique* in nitre and nitrous acid, in order to account for the heat and light produced, when these substances are deflagrated with sulphur, charcoal, or oils. The action of oxygene, therefore, being allowed according to the modern doctrine, these phenomena are still not thoroughly explained. Philosophers will decide whether the hypothesis, defended by Dr. H., in this paper, will apply to the unexplained circumstances in a satisfactory manner. It is certainly not any thing absurd in its enunciation, nor contrary to authentic experiments, which has occasioned it to be neglected, as it seems to have been, but rather the inexpert manner in which it is stated. We wish our representation may obtain for it a fair hearing, and an impartial examination. The hypothesis—to state it more distinctly—is—that when bodies emit light, in consequence of the decomposition of their phlogistic substance, the luminous matter is not derived from any species of heat,—but that it is a luminous emanation, proper to the decomposition of phlogistic substance, and is the sensible effect and proof of that operation. In p. 249. this hypothesis is stated more intelligibly, thus: in combustion, ‘1. there is an oxygene combination of vital air with the gravitating matter of the inflammable substance; and, secondly, there is a luminous separation of the solar substance, which had been

been united with the hydrogenous matter of the inflammable body.'

The following passage is extracted as the most important in the dissertation. It contains Dr. H.'s arguments in behalf of his hypothesis :

' The way I propose to make out this proposition, is, by first showing that, when inflammable bodies in the state of vapour are kindled, it is not the vapour heated to incandescence that emits the light; but that it is the intense illumination which gives the heat. Secondly, by showing that bodies, which have no more than the common temperature of the atmosphere, may emit light by the decomposition of phlogistic substance.

' With regard to the first, let us turn our attention to the flame of a candle. Whether are we to consider that flame as an elastic fluid heated to incandescence, or as an intensely luminous body heating the fluid which is in contact with it? If *calorique* is to be supposed as heating the elastic fluid, so as to make it emit light, this supposition should be founded upon some known fact of a similar nature; before concluding in that case, it were absolutely necessary that we should have some experience of an elastic fluid, under the ordinary pressure of the atmosphere, and at liberty to expand under that pressure, being actually heated so as to emit light. Now this is an example which, it is apprehended, is not to be found; consequently the supposition, thus destitute of any reason or analogy, must be rejected. On the other hand, in supposing the emission of light as heating the elastic fluid which is in contact with the luminous body, we should expect to find a stream of intensely heated air or vapour ascending along the flame of the candle, without having the power to emit light. Now this is actually the case; and it is proved in the following manner:

' Let a small bit of clay, like a grain of corn, be suspended by a slender wire above the flame of a candle, and let a screen be placed near the candle, so as to hide the flame from the observer. He will then perceive that the stream of heated air, which has no power of lumination, will heat the little body to incandescence, at a considerable distance above the flame. The blow-pipe gives a similar experiment, although one which is not so easily comprehended.

' We now proceed to the second part of the proposition, which is to show that light may be emitted in the decomposition of phlogistic substance, not only without sufficient intensity of heat to form incandescence in any body, but without any perceptible increase in the heat of the body which is to emit the light.

' Examples of this may be taken in living animals, which have a power of emitting light; we see it also in the dead bodies of certain animals and vegetables, which are in a wasting state, or going into decay. It will not be disputed that phlogistic substance is concerned in this operation, and that the inflammable principle is here consumed, in like manner as by burning, only with a slower progress. But, lest any doubt should arise upon this subject, we shall now take our illustration from a well known chymical substance, by which the two operations in question will be certainly homologated.

‘ No substance burns more fiercely than phosphorus, when it is kindled. But phosphorus may be decomposed, by means of atmospheric air, without burning in the ordinary manner, that is, without acquiring any sensible degree of heat, far less one capable of causing incandescence; this chymical change, however, is not effected without the body emitting its phlogistic matter in the form of light. Where then shall we seek for this luminous matter, except in the resolution of phlogistic substance? We have shown that the atmospheric air does not give it in the form of commutable latent heat; we now see, that this luminous matter does not proceed from the increased degree of sensible heat; we are therefore constrained to believe, that, in the decomposition of this phlogistic body, the solar substance which had been detained in the phlogistic composition, is liberated by this chymical operation, and escapes in form of light.’

In the remainder of this paper, Dr. H. inquires how the waste of phlogistic matter is repaired, and then at great length recapitulates the subject, ‘ in order to generalize the doctrine of phlogiston, and see its place in the system of this world.’ Its waste, he thinks, is repaired by vegetation; during which process, water is decomposed by an elective attraction; one of its elements going to form oxygen air, and the other combining with light so as to constitute phlogiston. The intelligent reader will perceive that this is a different view of the subject of phlogiston from any which the patrons of the antiphlogistic doctrine have refuted.

Part III. consists of eight dissertations on the powers of matter and the appearances of bodies; and these occupy the enormous space of 414 pages. Their useful design is to bring the first principles and general terms of physics to a severe scrutiny. In the introduction to the first, Dr. H. proposes to give up the distinction between body and matter, or else to endeavour to form some consistent idea on the subject: of the dissertation itself the result is this:

‘ Body is an extended thing, of definite dimensions, consequently figured; it is capable of being moved; and, when moved, it is capable of retaining that motion, or of imparting it to another body. Matter, on the other hand, is an unextended or an indefinitely extended thing, according as it is considered metaphysically or physically. By indefinite or conditional extension, as applied to matter, I mean, that the greatest quantity may be comprised in the smallest space, and that the smallest quantity may occupy the greatest space. But, whatever matter is of itself, it must be considered as the cause of motion and resistance in natural bodies; and this is all that we are permitted to judge of in the science of physics.

‘ We never shall learn to know what matter is in itself; nor have we any occasion for that knowledge. It is only the effect of matter which, in the action of natural things, is known; and it is from this known effect that matter, as the active cause, must be inferred. But,
though

though we know not what matter truly is, we certainly may know what it is not. Thus we know for certain that it is not body, an extended, definite, moveable thing, which is properly considered as passive or inert. In this manner we find that matter must be active, and a cause for that which in a physical body we perceive.'

Matter, moreover, he makes a thing not inert, but having a certain power to act.

Diff. II. consists of a long and very tedious examination of gravity, as a principle of natural philosophy. From some expressions, Dr. H. appears to believe in general ideas; thus, in page 318:

'We form the general idea of body by conceiving abstractly magnitude and figure: this is all that enters into that simple and scientific idea.'

One principal object of the investigation is to shew that gravitation has been universally predicated of matter without cause. Neither will the author allow that natural bodies are composed of parts of absolute solidity and absolute vacuity. 'We have no evidence, (he says,) of perfect solidity in any natural body, nor of any vacuity in nature.' This doctrine, then, is much more a-kin to that of Boscovich than to the common hypothesis of hard indestructible particles, corpuscles, or atoms, separated by pores.

'A body which we reckon porous, hollow, or spongy, is only a body, some parts of which are hard and dense, that is, heavy; while other parts, which are contained in those hard and denser, or solid and heavy parts, are fluid and rare, or lighter than the others. But that there is any porosity, such as implies vacuity or want of matter, is absolutely to be denied, or must require some proof of its existence more than bare supposition or conjecture. Nor is such a supposed porous constitution of bodies, in general, to be drawn from the nature of the particles of matter, or primary parts and principles of bodies; for it is there that conjecture has formed things without the least pretension to observation, and also, it is apprehended, inconsistently with it.'

Diff. III. concerning the principles of volume in material things, though still heavy, will be found more interesting than the preceding. It contains some curious considerations on cohesion; from which it is inferred that the invisible parts of fluids cohere by the power of gravitation, and assume spherical figures as far as other causes will permit. The volume of bodies depends, then, on *gravitation*, which is the uniting principle, and on *heat*, which is the disuniting principle:—but heat acts in some higher ratio than the squares of the distances. Hence the impossibility of absolute impression on the one hand, and the limitation of the atmosphere on the other. Elasticity is also deduced from the same principles. These investigations lead

lead to a formal discussion of *matter*; to which we refer those who desire to obtain some knowledge of the ingenious author's system, with the least possible trouble. We have already stated his opinion: the reader will consult pages 410—414.

Diff. IV. treats of latent heat, or the properties of hardness and fluidity. In producing these qualities, *gravitation* and *heat* are employed, but in a manner totally different from that by which a determined volume is produced. Farther reasons are also adduced against the commonly received notion of matter; in particular, these; 1. that no comminution nor shape of particles can induce fluidity: 2. that, whatever shape of particles we assume, we must also employ the two powers above specified, whence the former is an useless supposition. 'Hence, in every light, it will appear that there are opposing powers in bodies, or two different kinds of matter, endowed with moving powers in opposite directions.'

Diff. V. On HEAT, as a material principle of bodies. The appearances of bodies, undergoing dilutation and compression, are considered with a view to the diminution and increase of heat. The case of freezing water, as affording a possible objection to the law of a diminution of bulk following a diminution of heat, is mentioned; and the objection is repelled by this argument, that a hard concrete substance must be considered as a body quite different from a fluid, however similar they may be in other respects, because so great a change takes place in the mechanism of the body:—hence water is only to be compared with water, and ice with ice. Though this observation may save Dr. H.'s theory, it does not explain the cause of so remarkable a deviation from the habitude of other substances.—The capacity and conducting power of bodies for heat are also considered in this dissertation; and it concludes with a very curious theory of ebullition, as the formation of vapour by fits and starts. This theory is confirmed by a very remarkable experiment; in which it appears that a drop of water, de-aerated by long boiling, requires, when covered with a little oil, a far greater heat, in order to be converted into steam, than can be attributed to the additional compression.

In Diff. VI. and VII. the various modifications of the solar substance, viz. heat, light, and electricity, and its effect on the qualities of bodies, as it is contained in them under this or that modification, are examined at great length. *Light* is considered 'as being perfectly disconnected with the body from whence it moves; and the moment it is again connected with a body, so as to lose its proper motion, it ceases to be light.' *Heat*, on the contrary, is perfectly connected with a body and forms part of its substance; heat, being removed from this internal connection

connection of bodies, ceases to be heat. *Electricity* is a modification that will appear to be a medium between heat and light, considered as extremes; for, neither is it unconnected with bodies nor internally connected with their substance.' From these principles, the reader will easily conceive that an ingenious philosopher may deduce an explanation of that very puzzling phenomenon—the excitation of heat by friction. Such an explanation is attempted by Dr. H. We refer to pages 510—514. The other topics in these dissertations are, a comparison of phlogistic and phosphoretic bodies—the manner in which specific gravity, hardness, and ductility, are influenced by phlogistic matter—and of light and colour as affected by this matter in bodies.

Diff. VIII. and last, is a review of the investigated principles, in order to an application of the theory.

This volume is evidently the result of years of reflection: the author is unquestionably a man of genius and knowledge; and his speculations, as might be expected, well deserve the notice of those who are anxious to form just conceptions concerning several of the most abstruse points in natural knowledge. We regret that, as Dr. Hutton 'has bestowed much thought and care that what he offers should be true,' he has not, also, like Bacon, endeavoured "as much as possible that it should be accessible to the human mind, though strangely beset and prepossessed:"—but, not to insist at length on the peculiarities of his style, his repetitions, and his general prolixity, we are afraid that there is one circumstance in his manner, which is repugnant to the spirit of true philosophy. Dr. Hutton commonly expresses himself as if he had deduced his opinions from reasoning, and then comes to compare them with experiment. He also more than insinuates that we can obtain notions, or ideas, from reasoning which our senses do not supply.—Whenever he adduces an experiment, (which is but seldom,) he mentions it slightly, and relates the circumstances, (if they be related at all,) in a note.—Dr. H. observes that M. Lavoisier's treatise on chemistry does honour to the present age. Let him then consider, first, how different his own style and method are from the style and method of M. Lavoisier's work; and, secondly, whether he could not have brought his dissertations nearer to the same excellent standard.—It would perhaps be rendering a service to philosophy, if some ingenious and well-informed student, with Dr. Hutton's permission, and under his inspection, were to draw up a concise and distinct abridgment of these eight dissertations of the third part. Such a publication might not have an extensive sale: but it should be undertaken by a person who was alike indifferent to profit or loss.

ART. III. *Poems.* By John Bidlake, B. A. Chaplain to His Royal Highness the Duke of Clarence. 4to. pp. 206. 6s. Boards. Chapman. 1794.

THE first and principal poem in this collection is styled *the Progress of Poetry, Painting, and Music*. GENIUS is here married to FANCY: the fruits of this happy union are three daughters, viz. POETRY, PAINTING, and MUSIC; and their dispositions and peculiar propensities are described. These ladies, after having rejected many offers, at length condescend to bestow their hands and hearts on three youths, who were judged well deserving of that honour, viz. ART, INDUSTRY, and NECESSITY. The first is wedded to POETRY, the second to PAINTING, and the last to MUSIC. Being of a romantic turn, they all determine to set out in search of adventures: but each of the ladies chose a different road, accompanied by her husband.—ART flattered himself that he should be able to check the wild sallies of imagination and eccentricities of conduct, to which POETRY, his lady-wife, was too much inclined: but he was mistaken. INDUSTRY and NECESSITY were equally unsuccessful with PAINTING and MUSIC. At length they meet; and, convinced by experience of their error, they resolve to consult FATE on the best means of directing their wives to a proper application of their talents, and to the acquisition of that excellence in their several departments, at which they so ardently wished to arrive. FATE, with more good humour than might have been expected from so inexorable a Deity, not only tells them that art, industry, and necessity, united, are essential to insure success in poetry, painting, and music, but gives the three sisters a prospect of futurity, and spreads before their eyes the glories which are reserved for their favourites and votaries. POETRY sees with pleasure Homer, Isaiah, Jeremiah, Ezekiel, Pindar, Sophocles, Euripides, Anacreon, Virgil, Horace, Ovid, Shakespeare, Milton, Pope, and Thomson; of whose excellencies and defects we have a short description.—Apelles, Zeuxis, Raphael, Titian, Claude, and Salvator Rosa, present themselves before PAINTING. The eyes of Music are first caught by a magnificent temple, which we suppose to be the Temple of Jerusalem, with the royal Psalmist seated in the midst. To this grand object succeeds a Gothic cathedral, in which harmony, as an assistant to devotion, appears in full splendour. The poet exemplifies the influence of music in martial enterprizes, its power to alleviate the corroding cares of ambition, to cheer distress and poverty, to enliven the gloom of a dungeon, and even to suspend the horrors of insanity. After this glorious spectacle, FATE gives the favoured

favoured inquirers good advice; with which the poem concludes.

That this ingenious writer should be fond of allegory is not surprising, since metaphors are the life and soul of poetry; and allegory is nothing more than a continued metaphor:—but, in the selection of allegorical characters, some judgment may be deemed necessary, and yet more in supporting those characters with propriety, through a poem of any considerable length. Human passions have been frequently and happily personified by allegorical writers, and sometimes even abstract ideas have been essayed with success: but these ideas, thus personified, were easily comprehended, and capable of a clear and accurate definition. Now it happens rather unfortunately for the present author, that there is, perhaps, no word in the English language of more vague and undetermined meaning than *genius*; and good writers have asserted that it has never yet been properly defined. In analyzing the human mind, philosophers generally assign the province of comparing ideas, and drawing conclusions from such comparisons, to judgment, and the power of combining ideas to imagination; and that faculty of creation, which is the peculiar attribute of genius, is said to be nothing more than a facility of forming new and unexpected combinations. If this be the case, the marriage of Genius with Fancy, or Imagination, almost involves in it an absurdity something like Crambo's Logical Incest (*Vide Martinus Scriblerus*). Had our author changed the sex of Genius, and married her to Judgment, he might have promised himself good poets, painters, and musicians, without the trouble of sending his heroes and heroines on long adventures, and obliging *them* to consult the book of *Fate*. We may be told, however, in answer to these observations, that it is not to be expected that poets should attend to metaphysical subtleties and logical distinctions. We shall therefore dismiss the subject, and attend to Mr. B.'s powers of versification, and his other qualifications as a poet.

We shall first present our readers with the description here given of FANCY and of GENIUS:

‘ When Time was young, undisciplin’d mankind,
E’er letters yet their manners had refin’d,
FANCY, a bashful nymph, had fix’d her seat,
Amid the windings of a still retreat;
In wilds embosom’d and with woods o’ergrown,
Where ne’er the busy steps of man were known;
Where noisy Interruption never came,
Nor ever Echo hail’d one social name.
Amid these shades ’twas her delight to dwell
And muse within her solitary cell.

To reach that cell a secret passage wound,
 By goats, the mountain wanderers, only found :
 Which hunting danger o'er the rocky steep,
 Defied the horrors of the nether deep.
 Around the flaunting honey-suckle flung
 Its wreathing arms and in rich clusters hung.
 And flowers fantastic of all orders gay,
 Were emulous their blossoms to display ;
 Wild fruits adorn'd the loaded trees around,
 And the wood-strawberry blush'd upon the ground.
 Large was the cave within ; its rugged sides
 In christal chain'd the moisture's dripping tides.
 Phosphoric bodies spread around their light,
 And made the place in native splendour bright.
 Here golden veins their mazy lustre shew'd,
 Rich diamonds blaz'd, and ruddy rubies glow'd ;
 The emerald's green, the amethyst's strong blue,
 The yellow topaz, mix'd their various hue ;
 In magic colours shed a day their own,
 And in an ever-changing brilliance shone.
 Oft on her couch the nymph in listless ease,
 Would sleeping waste the sultry summer's days ;
 On light transparent wings while dreams flew round,
 And shook from murmuring air a lulling sound.
 Thick dancing so in noon-day's yellow beam,
 The million insects gayly coloured gleam.
 So frequent sparks, the circling wheel displays,
 And gilds the night with artificial rays.
 The nymph had various tastes ; she would delight
 To sit by glowing embers in the night,
 And picture figures in the changing light.
 Then musing oft she stray'd abroad at eve,
 To note what shapes the floating clouds could give ;
 Sometimes she sought the depths of nightly shade,
 Or watch'd the moon-beams sleeping on the glade ;
 Or idly view'd in air the bubbles float,
 Or listen'd to the bashful cuckoo's note ;
 Or pleas'd would see the stream meand'ring glide,
 And playful sun-beams dancing on the tide ;
 Full oft she stray'd deep roaring torrents near ;
 In silence then repos'd her list'ning ear,
 And on the ground to catch each sound would lay *,
 And shake at every trembl'ing of the spray.
 Pensive o'er midnight graves alone she trod,
 Disturbing ghosts amid their lone abode ;
 Or oft by peacocks drawn in ambient air,
 Wild as a tempest rush'd her rapid car.
 To distant climes on wings of thought would stray,
 Or in the northern lights amusive play.

}

* For lie.

Gay were her steps, when earth became her care;
 Ease mov'd her limbs and all her form was fair.
 Her robe, dyed in the rainbow, at each view,
 With varied tissue shone and colours new.
 It chanc'd as once, the nymph, intent to stray,
 Walk'd forth to taste the sweets of blooming May,
 GENIUS, the eldest born of light, survey'd
 The various beauties of the matchless maid.
 High on a mountain's top he sat and saw,
 The light fantastic nymph her figures draw }
 And give a varied grace to all *below*.
 Love in the instant all his bosom fir'd,
 And playing there each tender wish inspir'd.
 A veil of silver-light his figure bound,
 And circling rays of gold his temples crown'd.
 Lit in the Sun, a torch his hand sustain'd,
 The emblem of the power, which he maintain'd.
 When touch'd by this, the soul ascends on high }
 And dull obstructions yield, though loth to fly,
 And vainly 'gainst its speed their weight apply.
 Loose were his limbs, by no close garments brac'd,
 Two amply spreading wings his shoulders grac'd.
 With these, through Heaven he stretch'd his bolder flight,
 Or pierc'd in central earth, the depths of night.
 Beyond the Sun his course would oft aspire,
 Swift as the message of electric fire.
 Wisdom was his; yet his ambitious mind,
 Disdain'd by vulgar laws to be confin'd.
 And what, perhaps, much more might please the fair,
 Beauty his form adorn'd and grace his air.
 Soon to the nymph he made his passion known;
 Nor loth the nymph an equal flame to own.
 Not long when both were pleas'd, nor heeded law,
 Delay, or form, the hours of courtship saw,
 The nuptial rites perform'd, then FANCY's cave
 A blest retreat to happy GENIUS gave.

These lines are not destitute of harmony, although they may not possess all that vigour of thought, and strength of expression, which are deemed essential to the perfection of poetry. The author certainly has talents for description: but he does not appear to have sufficiently considered that the greatest masters, in that art, have distinguished themselves by the selection of a few striking and characteristical properties in the object or person described; together with such circumstances as might throw light on the general subject, and render it the more interesting. In making FANCY figure to herself pictures in the fire, trace resemblances in the clouds, gaze on the moon shining with pale lustre on the trembling leaves, watch the reflection of the sun-beams in the water, and listen to the roar of torrents,

—the

—the poet has, no doubt, chosen such occupations for her as are appropriate to her character: but does not his judgment desert him when he places her in a chariot drawn by peacocks, and hurries her through the air with the fury of a tempest? In a word, it appears that Mr. B., like many other writers, dazzled by the splendour of their own imagination, seems desirous of saying every thing that occurs on the subject, without always paying the strictest attention to propriety.

As we have already shewn that the poet had formed to himself a confused idea of Genius, the greatest accuracy cannot be expected in his numbers, nor in his rhymes: but we shall only detain our readers while we take notice of one defective rhyme, which is, indeed, a transgression, in this respect, of remarkable magnitude:

‘ High on a mountain’s top he sat and saw,
The light fantastic nymph her figures draw,
And give a varied grace to all *below*.’

}

A poet, we must acknowledge, is sometimes led into an error of this sort when he meets with what Dr. Johnson calls a stubborn word, and does not chuse to give up a favourite line:—but in the present instance Mr. B. has not this excuse; for, in the above triplet, the sense would have been complete without the last line.

We have observed, in reading these Poems, several instances of *e* being used as a rhyme to *a*; as if there were no distinction in the pronunciation of these two vowels.

As the reader may think a farther specimen requisite, in order to do full justice to this writer, we will transcribe the author’s descriptions of Homer, Pindar, and Horace, contrasted with Mr. Pope’s characters of the same great poets, in his TEMPLE OF FAME: by which the comparative merit of Mr. B., as a poet, may be better ascertained than by any remarks which at present occur to us:

MR. BIDLAKE.

‘ Conspicuous one, and bright above the rest,
The father of his art by all confest.
Blind as he was, the Muses by his side,
Whisper’d kind words, and deign’d his steps to guide.
Grand was his post, and as he boldly trod,
With smiles assenting heaven was seen to nod.
Before his steps created forms arose,
Arms frown’d on arms, and marshal’d foes on foes.
The battle rag’d; and o’er the sandy plain,
An Hero’s chariot dragg’d an hero slain.
In vain the royal mother’s tears lament,
Or aged fire bemoans the dire event.
His country’s guardian near the city walls,
Yields to relentless fate and nobly falls.

The Gods contending fill the thund'ring skies;
Till Troy, unhappy Troy,—in ruin lies."

MR. POPE.

" High on the first, the mighty Homer throned;
Eternal adamant compos'd his throne;
Father of verse! in holy fillets dress'd,
His silver beard wav'd gently o'er his breast.
Though blind, a boldness in his looks appears;
In years he seem'd, but not impair'd by years.
The wars of Troy were round the pillar seen,
Here fierce Tydides wounds the Cyprian Queen;
Here Hector, glorious from Patroclus' fall,
Here dragg'd in triumph round the Trojan wall.
Motion and life did every part inspire,
Bold was the work, and prov'd the master's fire.
A strong expression most he seem'd t' affect,
And here and there disclos'd a brave neglect."

BIDLAKE.

" High on a mountain's top, a winged horse,
Bore one bright form, and panted for the course.
Then forth he rush'd, with wild impetuous flight,
And vanish'd melting in the solar light."

POPE.

" Four swans sustain a car of silver bright,
With heads advanc'd, and pinions stretch'd for flight
Here, like some furious Prophet, Pindar rode,
And seem'd to labour with the inspiring God.
Across the harp a careless hand he flings,
And boldly sinks into the sounding strings.
The figur'd games of Greece the column grace,
Neptune and Jove survey the rapid race.
The youths hang o'er their chariots as they run;
The fiery steeds seem starting from the stone;
The champions in distorted postures threat;
And all appeared irregularly great."

BIDLAKE.

" Beneath, where he who rul'd the winged horse,
Rush'd on th' ascending sun with rapid course;
One steady eye his distant track pursu'd,
And utt'ring smoother lays, intently view'd.
Then sat him down beneath a shady tree,
And gave the passing hours to wit and glee.
His brow and bowl, a rosy chaplet crown'd,
While rich libations fed the thirsty ground,
He call'd his friends, the purple wine to share,
And waste in mirth the fear of future care."

POPE.

POPE.

" Here happy Horace tun'd the Ausonian lyre
To sweeter sounds and temper'd Pindar's fire;
Pleas'd with Alcæus' manly rage t' infuse
The softer spirit of the Sapphic muse.
The polish'd pillar different sculptures grace;
A work outlasting monumental brass.
Here smiling Loves and Bacchanals appear,
The Julian star, and great Augustus here:
The Doves, that round the infant poet spread
Myrtles and bays, hang hov'ring o'er his head."

Leaving the reader to his own comparative observations on the preceding extracts, we shall only remark that, to contend with Mr. Pope, be the event what it may, can never be deemed very disgraceful to Mr. Bidlake.

The progress of Poetry, Painting, and Music, is succeeded by SACRED POEMS, viz. The Crucifixion of the Messiah; a Meditation on a New Year; a Paraphrase on the 104th Psalm; the Widow of Nain, from St. Luke; and the Resurrection of Lazarus, from St. John. To excel in sacred poetry requires uncommon elevation of thought, joined to accuracy of taste and solidity of judgment. We cannot, therefore, wonder that so many of our poets should fail in their attempts to elucidate and ennoble the sublime truths of our religion; or that they should even, on some occasions, sink into a style ill suited to the dignity of the subject.

The rest of the volume is filled with ELEGIES, ODES, SONNETS, MISCELLANEOUS VERSES, and SONGS. Of the Elegies, we think the second the best*; and the third contains some lines which do honour to the author's heart, as well as to his poetic abilities. In the Odes, we see less to admire; the sentiments being generally trite, and the versification not always free from languor.

Though we cannot compliment Mr. Bidlake so far as to dignify him with the appellation of a first-rate poet, yet, as far as we can judge from his writings, he appears to be sincerely attached to the cause of religion and virtue, as well as to the interests of elegant literature. Throughout the whole of the book we discover the genuine effusions of moral sentiment; and, where the subject requires it, he discovers great sensibility of temper and generosity of disposition.

* This elegy was published separately, a few years ago, and was twice noticed by us, particularly the second time, on account of a new edition. Our opinion of its merit may be seen in the Monthly Review for January 1789, p. 73.

ART. IV. *Political Papers*, chiefly respecting the Attempt of the County of York, and other considerable Districts, commenced in 1779, and continued, during several subsequent Years, to effect a Reformation of the Parliament of Great Britain: Collected by the Rev. Christopher Wyvill, Chairman of the late Committee of Association of the County of York. 8vo. 3 Vols. 11. 1s. Boards. Johnson.

*M*EDIO *tutissimus ibis* is an adage which, though trite, conveys an admirable lesson of prudence; and never was there a period in which there existed a greater necessity for observing this lesson, than the present. While despotic haughtiness is, on the one side, stretching to the utmost length every claim of pre-eminence and privilege, and treating with disdain every plea for equal rights as an insolent and dangerous invasion of public order; and while, on the other side, democratic violence threatens the total destruction of every venerable and useful institution, and the entire dissolution of the bonds of society; it much behoves every one, who wishes the peace and prosperity of his country, amid the din of party-rage, to listen to the "still small voice" of MODERATION. There has long existed in this country a body of moderate men, not inconsiderable in number, and highly respectable for talents and integrity; who, equally averse from despotism and from anarchy, and fully convinced that the corruptions or defects of our present political institutions, if not speedily corrected, must terminate either in the one or the other of these evils, have been active in their exertions to promote a temperate and peaceable remedy for every public disorder.

In the respectable list of these reformers, Mr. Wyvill holds a distinguished place.—As Chairman of the late Committee of Association of the county of York, formed for the purpose of effecting a reformation of the Parliament of Great Britain, he stands at the head of an honourable band, which for several years, and in the face of much opposition, has persevered in its laudable efforts, from a conviction, as Mr. W. states its views, that Parliament was corrupted; that frequent elections, and a reformed representation, could alone purify it; and that, without an effectual reformation in these respects, the liberties of the nation could not be safe.

The details of these attempts to procure a parliamentary reform constitute the main body of the political papers here presented to the public. Some preliminary papers are prefixed, respecting an association in the county of York to resist the rebels in the year 1745; and concerning the power exercised by the House of Commons, in the case of Mr. Wilkes, to disqualify, by a resolution of that house, a person not disqualified

by law to serve in parliament. Then follow copies, from the books of the Yorkshire Committee, of every material resolution passed by them, and by their sub-committee, from the appointment of the Committee at a general meeting of the county of York in 1779, to the close of its labours in 1784: together with a similar transcript from the minutes of the proceedings of the first and second meetings of the committee appointed by several committees of counties, cities, &c. in 1780 and 1781; also accounts of the resolutions and debates of several meetings of the county of York and other counties; in the metropolis, and other cities, &c. in 1779, and the six subsequent years; reprinted from accounts published at that time by authority from these meetings; also, letters, &c. selected from the correspondence of the Yorkshire Committee. To these materials are annexed several addresses, &c. from the Constitutional Society in London; accounts of several debates in Parliament on the proposed reform of the representation of the people; and some papers relative to that subject. The preceding articles fill the first two volumes; the third contains the editor's correspondence with the committees of Edinburgh and Stirling in 1783 and 1784, with several papers received from the committee of Edinburgh respecting the better regulation of elections in the royal burghs of Scotland: the resolutions of several meetings holden in London, Edinburgh, and Glasgow, in the years 1788 and 1792, for the purpose of promoting improvements in the elections of the committees and royal burghs, and a general reformation of the Parliament of Great Britain:—the editor's correspondence with the volunteers of Ireland in 1783; his correspondence with many private gentlemen of Yorkshire, and several members of parliament, in 1779, previously to the meeting of the Committee of York in that year; and his correspondence with Sir George Saville, the Earl of Shelburne, Dr. Franklin, and other respectable persons, on subjects connected with the proposed representation of Parliament:—to which are added, by way of *appendix*, the editor's defence of Dr. Price, and the reformers of England; his letter to Mr. Pitt, in 1793; and an account of the proceedings of the Society of the Friends of the People, in 1792, &c.—The papers in this third volume, the last excepted, are a portion of the editor's separate correspondence, and of his publications as a private unauthorized individual, and form a moiety of the second part of the intended collection. To complete it, the editor's correspondence with Mr. Pitt and several other persons will be published at a future period, and with other papers will be comprized in the fourth and last volume.

From the preface, we shall transcribe a paragraph containing some interesting particulars with respect to a celebrated meeting in 1782:

'The meeting at the Thatched House Tavern, 18 May 1782, appears to have excited a considerable degree of attention, and the resolutions then agreed to have been frequently quoted in some late debates in the House of Commons. The editor thinks it proper therefore to declare, that the meeting in question was called chiefly at his desire; that Sir William Plomer, then Lord Mayor of London, presided at it; that the Duke of Richmond and the Right Hon. Mr. Pitt were present; that the resolutions agreed to by the meeting were originally drawn up by the editor, not exactly as they now stand at p. 424 of vol. i.; that they were thought to need some correction, and having received an amendment from the editor, were shewn by him in their amended state to Mr. Pitt, and, as the editor believes, to the Duke of Richmond, by whom they were approved in that state, and then offered to the meeting, by which they were unanimously adopted.'

From the preceding summary of the contents of these volumes, given by the editor, the reader will be led to expect, and he may be assured of finding, an ample collection of documents relating to the late meritorious exertions toward a parliamentary reform. He will find in these papers a full statement of the circumstances in the political state of this country which have led to these endeavors, and of the different remedies which, in the course of these attempts, have been proposed for the removal of the evils that have been so generally, and so justly, subjects of complaint; and though, from many causes, (among which the desertion of several leading men who, at the opening of the business, appeared zealous in the design, must be particularly mentioned,) this great object yet remains unaccomplished; yet, if it be true that no virtuous labour is ever wholly without effect, it may be confidently augured that the impression of the noble exertions recorded in these volumes still remains, and that the necessary work of parliamentary reform will be resumed and completed by HONEST friends to the British Constitution, before its enemies, either *despotic* or *republican*, shall have accomplished its destruction.

ART. V. *Transactions of the Linnéan Society. Vol. II.* 4to. pp. 357. 1l. 5s. Boards. White. 1794.

WITH pleasure we announce to our readers a second volume of this agreeable work; the speedy appearance of which is a proof of the activity and vigour of a society, which is formed by the spontaneous union of persons who are earnestly devoted

devoted to the improvement of a particular science, without any interfering or collateral views*.

We shall give a short account of all the papers in their order.

The History and Description of four new Species of Phalæna, by the late Mr. John Beckwith. These are nocturnal species; of which the first, named *Chrysoceras*, is found on the oak; the 2d, *Gemina*, on the poplar; the 3d, *Pulla*, on the willow; the 4th, *Chrysoglossa*, on the fallow. A coloured plate exhibits them under their three forms.

Remarks on Scolopendra electrica, and Sc. subterranea, by George Shaw, M.D. F.R.S. &c. An English species of *Scolopendra*, much resembling the *Sc. electrica* of Linné, but differing in some circumstances of appearance, and especially in its residence, which is deep under ground, is here given by Dr. S. as probably a new and distinct species, and is named by him *subterranea*. An observation is also made of a property of this insect, viz. that, on cutting it in two, each part lives for a considerable time, the tail part surviving longest.

Remarks on the Abbé Wulfen's Descriptions of Lichens, published among his rare Plants of Carniola, in Professor Jacquin's Collectanea, Vol. II. by James E. Smith, M.D. &c. This brief enumeration of errors in the Abbé's descriptions will not admit of abridgment.

Account of the Gizzard of the Shell called by Linnaeus Bulla lignaria, by Mr. G. Humphrey. The animal inhabiting this and other species of the genus *Bulla* is distinguished by a valvular gristly organ, probably for the mastication of its food; of which a description illustrated by figures is here given.

Account of the Difference of Structure in the Flowers of six Species of Passiflora, by Mr. James Sowerby. The beauty and curious furniture of organs of the Passion-flower have long attracted the notice of observers: but some species are with difficulty discriminated from each other. It is the purpose of this paper, by means of a very accurate dissection, displayed in figures accompanied by minute explanations, to elucidate their differences, with all the peculiarities of structure for which these flowers are so remarkable. The species described are the *P. quadrangularis*, *P. alata*, *P. laurifolia*, *P. cærulea*, *P. lunulata*, *P. minima*.

Descriptions of two new British Fuci, by T. J. Woodward, Esq. The first of these, named *Fucus asparagoides*, found on

* For an account of the origin of this institution, and of the first vol. of the Society's Transactions, see our Review, N. S. vol. vii. for the year 1792, p. 166.

is only a protest relative to priority of right to an elucidation contained in the 1st vol. of the Linnéan Transactions.

Plantæ Eboracenses; or, a Catalogue of the more rare Plants which grow wild in the Neighbourhood of Castle Howard, in the N. Riding of Yorkshire, by Mr. Robert Teesdale.

Observations on the British Species of Carex, by the Rev. S. Goodenough, LL. D. &c. &c. This is one of the most considerable and valuable articles of the collection. The ingenious author prefaces it with some historical remarks on the formation of the genus *Carex* by different botanists, and on their several defects. He then proceeds to the discrimination of the species, in which he notices various circumstances of importance to their distinction which have not generally been considered. A synopsis of species is next given, which has the following divisions and subdivisions: *Spicâ unicâ simplicî. Spicâ compositâ androgynâ. Spicis sexu distinctis: masculâ unicâ: bracteis membranaceis. —————: —————: bracteis foliaceis, & plerumque vaginantibus. Spicis sexu distinctis, masculis pluribus.* Then follows the main part of the treatise, a particular description of each species, 46 in number, with the synonyms of various authors, and remarks for the purpose of correcting mistakes, and facilitating the investigation. Figures of ten species are subjoined.

On Genera and Species of Plants which occur twice or three Times under different Names in Prof. Gmelin's Edition of Linnæus's Syst. Natur. By James Dryander. This critical and learned paper is incapable of abridgment.

Remarks on Centaurea solstitialis & C. melitenfis, by J. E. Smith, M. D. The *Centaurea* called *solstitialis* in English gardens was found by the President of the Society to be the *C. melitenfis* of the herbarium of Linné:—but the true Linnéan *C. solstitialis* was discovered by Mr. Crowe, growing wild near Norwich, as a native. Marks are added for the distinction of the two species.

Description of Fucus dasyphyllus, by T. J. Woodward, Esq. This is botanically characterised as the *F. fronde cartilagineâ ramosissimâ; ramis filiformibus subsimplicibus, foliis cylindricis obtusis basi attenuatis sparsis.* A particular description is added, and a plate representing the plant in fructification.

The Character of two Species of Oxalis, by R. A. Salisbury, Esq. These are *O. ambigua, & O. pusilla*, which have by many been considered as only varieties, but are here discriminated by specific marks.

Description of a new Species of Warbler, called the Wood-wren, observed in May 1792, by Mr. T. Lamb. This bird, which the writer calls a new species in England, and a non-descript, is,

we doubt not, the same with the larger willow-wren of Mr. White's Hist. of Selborne. It is a larger bird than the *Motacilla Hippolais* & *M. Trochilus* of Linné, and is distinguished by a finer green colour in the upper parts; and a purer white beneath.

Observations upon the Structure and Oeconomy of those intestinal Worms called Tæniæ, by Mr. A. Carlisle. This well-written and interesting memoir, which particularly relates to the *Tænia Solium*, the most common in this country, accurately displays the external and internal structure of this curious animal, elucidated by injections and figures, and interspersed with physiological observations. Some of the figures refer to other species of tænia, and to the *Fasciola hepatica* of the sheep.

A new Method of preserving Fungi, &c. by William Withering, M. D. This method consists of immersion in certain chemical mixtures, of which two formulæ are given; one of a solution of blue vitriol, the other of sugar of lead, with a proportion of spirits of wine added to each.

Objections against the Perceptivity of Plants, so far as is evinced by their external Motions, in Answer to Dr. Percival's Memoir in the Manchester Transactions, by Rob. Townson, Esq. This short paper chiefly turns on the approach of the roots of vegetables towards their food; which has been adduced as a proof of their possessing perceptive powers, but for which this writer thinks we may sufficiently account on the principle of equal action and re-action between the vessels absorbing and the fluid absorbed.

An Essay on the various Species of Sawfish, by Mr. J. Latham. Sawfish have generally been placed in the *squalus* or shark genus, yet they have a resemblance to the genus *Raia*; and Klein wished to place them between the two, though he has not done it. Mr. L. has undertaken to form them into a new genus under the title of *Pristis*, which he characterises in a systematic manner; and he describes five species under it; the *P. Antiquorum*, *P. Pectinatus*, *P. Cuspidatus*, *P. Microdon*, *P. Cirratus*. The species are distinguished by their saws, of which figures are added.

Descriptions of four new British Lichens, by the Rev. Hugh Davies. These are entitled, *L. Pilularis*, *L. Simplex*, *L. Concentricus*, *L. Varians*. A coloured plate is added.

An Account of some Plants newly discovered in Scotland, by Mr. James Dickson.

Remarks on the Genus Dianthus, by J. E. Smith, M. D. This genus, hitherto involved in peculiar obscurity, so as to be a kind of *opprobrium botanicorum*, has exercised the learned President's powers of investigation in remarks on various of its species. He subjoins a synopsis of all the species, with descriptions of
such

such as seem to him new, and emendations of the erroneous characters of others.

The History and Description of a minute epiphyllous Lycoperdon, growing on the Leaves of the Anemone nemorosa, by Richard Pulney, M. D. &c. &c. A singular punctated or spotted appearance on the under side of the leaves of some wood-anemones had been remarked by several of the older botanists, who formed a variety of that plant from the circumstance. By later writers, the spots were attributed to insects: but the present learned and accurate inquirer, on viewing them with a magnifier, found reason to suppose them to be parasitical vegetables of the fungus kind; and he here characterises and describes this singular production by the name of *Lycoperdon* (*Anemones*) *parasiticum sphericum sessile discretum album; ore multifido lacero; pulvere albo*. It seems to be found only on diseased plants.

Extract of a Letter from Mr. J. Lindsay, Surgeon in Jamaica, to Sir Jos. Banks. Mr. L., whose success in raising ferns from seed is related in a former paper, here informs the President of the R. Society, that his trials of sowing the farina of *Lycopodium cernuum*, and of *Bryum caespitium*, succeeded in like manner; and also that, on sowing that part of the fructification of *Marchantia polymorpha*, which is composed of fine elastic filaments and small globules, he had a produce of young plants of the same kind. In some additional remarks by Dr. Smith, it is noted that an humble student of nature, Joseph Fox, a journeyman weaver at Norwich, had obtained a similar result from experiments made on *Lycopodium Selago*.

Descriptions of three new Species of Hirudo, by the Rev. W. Kirby; with an additional Note by Dr. Shaw. These small animals are called *Hirudo alba*; *nigra*; and *crenata*. Mr. K. observes that the first two do not properly come under the Linnéan genus *Hirudo*; and Dr. Shaw refers them to that of *Planaria*. Figures of the *crenata* are given.

Additional Observations on Fucus Hypoglossum, by T. J. Woodward, Esq. In these observations, the specific character of this fucus, with remarks, is given from Dr. Solander's papers, which were not recovered when Mr. W. wrote his description in the 6th article. An additional note is given concerning *Lycoperdon recolligens*, from Mr. Bulliard's *Hist. des Champignons*.

Additional Remarks on the Wood Sandpiper, Tringa glareola, by W. Markwick, Esq. The purpose of this paper is to acknowledge that Mr. M.'s *Tringa*, of which an account is given in the first vol. of *Linn. Transf.* is only a variety of the *T. ocropus*.

Botanical Observations on the Flora Japonica, by Charles Peter Thunberg, Knt. &c. &c. These consist of a series of particular emendations

emendations of descriptions in the illustrious author's *Flora Japonica*, made by himself after a more accurate investigation.

Description of Sagina cerasioides, a new British Plant discovered in Scotland by Mr. James Dickson. By the President. The habit of this plant is altogether that of a *Cerastium*: but its flowers being always quadriid have necessarily caused it to be referred to the genus *Sagina*. The character given is *S. caule diffuso dichotomo, foliis spatulatis obovatisve recurvis, pedunculis fructiferis reflexis.*

An Account of two new Genera of Plants from New South Wales, by the President. The first of these is named by the President GOODENIA, in honour of the worthy treasurer of the society, Dr. Goodenough. It is of the class and order *Pentandria Monogynia*, and is thus characterised: CAPS. *bilocularis, bivalvis, polysperma; dissipimento parallelo.* SEMINA *imbricata.* COROLLA *supra longitudinaliter fissa, genitalia exserens; limbo quinquefido, secundo.* ANTHERÆ *lineares, imberbes.* STIGMA *arceolatum, ciliatum.* Nine species are enumerated.

The second is called PLATYLOBIUM, and ranks among the *Diadelphia Decandria*. It is thus characterised: CALYX *campanulatus, quinquefidus, laciniis duobus supremis maximis, obtusis.* FILAMENTA *omnia basi connexa, latere superiori distincta.* LEGUMEN *pedicellatum, compressum, dorso alatum, polyspermum.* Only one species is given, with the English name of *Orange-flat-pea*, and it is said to be a very beautiful plant.

Among the extracts from the minute-book of the society, is the following narration; which we think well worth copying:

‘It is a general character of deer, that the females of every species except the rein-deer, are destitute of horns. A singular instance to the contrary occurred here in September last. A hind, the female of *Cervus Elaphus*, was shot by the Duke of Gordon, which had one horn perfectly similar to that of a stag three years old. It had never had a horn on the other side of its head, for there the corresponding place was covered over by the skin, and quite smooth. It did not seem to have ever produced a fawn, and upon dissection, the ovarium on the same side with the horn was found to be scirrhous.’

The botanical reader will be able to estimate the contents of this volume from the short abstract which we have given of them; and for more minute information he will naturally wish to consult the work itself.

ART. VI. *Heads of Lectures on a Course of experimental Philosophy, particularly including Chemistry, delivered at the New College in Hackney. By Joseph Priestley, LL. D. F. R. S. &c. &c. 8vo. pp. 202. 3s. 6d. Boards. Johnson. 1794.*

PREFIXED to this treatise is a dedication to the students of the college at Hackney, containing many pertinent observations on

on the right mode of conducting their studies; with cautions tending to repress the vanity of young proficients, and to temper their love of liberty and of mankind with a due regard to the existing constitution of their country. As these lectures were delivered only once in a week, we might naturally expect to find the heads of them superficial. They are written in the easy current style which Dr. Priestley usually employs; and, notwithstanding the incorrect theory which sometimes obscures them, they contain a neat abstract of chemical knowledge in its present advanced state.

In a work which is professedly a compilation, there is little room for criticism; we shall therefore content ourselves with noticing a few passages, in which we are disposed to differ from this able experimenter.

In page 10, Dr. Priestley assumes *infinite divisibility* as an essential property of matter. It must, however, be remarked that, after all the parade of geometrical demonstration so absurdly applied to this subject, the arguments which have been advanced respect merely the extent of human conception, and amount only to this, that there is no limit to our idea of the diminution of magnitude. The *componibility* of the ingenious Boscovich seems to remove the principal difficulties.

It is urged, in page 11, as a positive argument for the penetrability of matter, that "the particles of light, after entering the densest transparent substance, do not seem to meet with any obstruction to their progress till they come to the opposite side." This assertion is inconsistent with fact: the particles of light not only suffer a dispersion at the surface of diaphanous bodies, but are absorbed in their passage through the mass; for, not to mention other considerations, the loss of light is well known to be greater in proportion to the thickness of the medium.

Pages 17 and 19, we have rules for determining the purity of a given quantity of air, founded on the principle that one measure of pure oxygenous gas will saturate two measures of nitrous gas:—but the diminution which takes place is owing to the nitrous acid formed by the union of the two gases; and, as nitrous acid is a substance extremely variable, and capable of containing its ingredients in very different proportions, the application of the property to ascertain the quality of air must ever be judged uncertain and fallacious.

Dr. P. remarks (p. 25) that oxygenous and nitrous gases will act on each other through a bladder. Yet contiguity seems essential at least to chemical action. It is, therefore, probable that the substance of the bladder, or the humidity contained in it, serves as a medium of combination, by absorbing one gas, and bringing it within the limit of the attraction of the other.

In

In page 39, the Doctor asserts 'that different kinds of air *which have no affinity to each other*, when once mixed together, will not separate, notwithstanding any difference of specific gravity.' This remark is evidently irreconcilable with the principles of sound philosophy: affinity may exist in every degree, nor is it always attended with any considerable change in the bulk or form of the substances combined. No person can doubt that a certain chemical attraction subsists between common air and the carbonic and hydrogenous gases; for, if these gases be imperfectly confined in bottles, placed in an erect or inverted position according as the contained fluid is denser or rarer than the atmosphere, they are found, after some time, to have escaped, and to have given place to common air.

P. 42, it is repeated, probably from M. de Saussure, that 'when water becomes vapour, it takes the form of small globules, hollow within, so as to be specifically lighter than air.' Admitting the existence of these globules, it is requisite that their internal cavity be either a vacuum or contain some gas extremely elastic. On the former supposition, we should ask, by what power is the aqueous shell enabled to resist the compression of the surrounding atmosphere? The latter supposition is alike contradictory to reason and to experience. The example of froth and small soap-bubbles is irrelevant, since they are inflated with common air, and have a *tendency* to descend.

It is alleged, p. 79, that siliceous earth is formed by nature from chalk by the introduction of some unknown acid. The only argument, which has been advanced to prove the identity of the siliceous and calcareous earths, is that flint is found in great quantities intermingled in the chalk cliffs of England:—but these lumps of flint are generally rounded and covered with a softer crust, which seems to imply that they had suffered from attrition, and from the attacks of the elements, during a lapse of ages, prior to the formation of the calcareous matter which now envelopes them. These earths are also widely separated by their natural properties; the calcareous is fusible *per se*, and the siliceous is the most refractory of all the earths. Still more improbable it is that the siliceous earth should be a compound of the calcareous, since all compounds are more fusible than their elements. Besides, if an acid entered into the composition of flint, it would, from its greater volatility, be partly expelled by the application of an intense heat; and this must occasion a certain alteration in the qualities of the flint.

P. 81, it is asserted that clay owes its ductility to some acid, and probably to the vitriolic. We can hardly conceive how an acid should communicate plasticity. That quality seems to result principally from the extreme comminution of

the argillaceous particles. Burnt clay, if long trituated with water, will recover its ductility. This would not happen if an acid were essential to the clay, for it must be partly dissipated by the heat. It is a fact which a nice experimenter may ascertain, that the compound of clay and water occupies less bulk than the two ingredients did separately; and therefore between these substances a real chemical affinity must exist, totally distinct from capillary attraction. In general, it has been too hastily set down as a principle, that solution is necessary to chemical combination. On the contrary, the product of such an union may be either solid or fluid, and may even exhibit all the intermediate shades. This reflection opens an extensive and curious field of inquiry, but we confine ourselves at present to these few hints.—Hence water, in combining with clay, will communicate somewhat of its own qualities, and particularly its mobility, or aptitude to receive any form. Bricks lose the tenacity, along with the property of imbibing water, probably because they have undergone a certain degree of vitrification.

Dr. Priestley observes, p. 104, that the ancients possessed the art, since lost, of giving a considerable degree of temper to copper instruments. This has often been exultingly remarked by commentators and philologists:—but, later experiments have dispelled the mystery. The ancients added to copper a small proportion of tin, sufficient to communicate hardness, without giving it the brittleness of bell-metal.

P. 135, we find the reflection and refraction of light ranged among the various sources of heat. It is difficult to annex any precise idea to these expressions. If nothing more be meant than that the accumulation of light, in whatever way produced, is attended with heat, the proposition will be readily admitted: but, if the terms, *reflection and refraction*, be employed to insinuate that, in consequence of such changes in the direction of its motion, light is fitted to excite heat; or that refringent and refracting substances are heated by performing these offices; we need only to oppose the decisive evidence of experiment: for, in proportion as a speculum is finely polished, or a diaphanous medium is highly pellucid, they are the less affected by the sun's rays.

The Doctor has observed, p. 137, that heat and cold are propagated in straight lines. The facts on which this hypothesis rests may be satisfactorily explained without recurring to any new principle. What has often been taken for the element of heat is in reality only *hot air*, which communicates its heat to other bodies, partly by the transmission through its substance, but more especially by the actual flow of its particles, according to the laws of

of pneumatics. This consideration will account for some experiments of the celebrated Scheele; and, with regard to those lately made by Professor Pictet of Geneva, it is sufficient to remark that *cold air* will have an opposite motion. Nor do these aerial streams proceed exactly in right lines, but in portions of curves reflected upward or downward, according as they are hotter or colder than the general atmosphere.

We are astonished to find the historian of light and colours stating, (p. 151,) in unqualified terms, that the colours of the spectrum formed by a prism divide the whole space between them exactly as a musical chord is divided, in order to sound the several notes and half notes of the octave. This observation is directly confuted by the important discovery of the *irregular refraction* of light mentioned in the next page, and yet is most unaccountably still repeated in all our elementary treatises. The coloured spaces in the solar spectrum vary their relative extent, according to the nature of the substance of which the prism consists. In this respect, crown and flint glass differ so remarkably, that they serve for the materials in the construction of the achromatic telescope. Besides, it seems impossible to number the colours in the spectrum, or to define their limits, since they slide into each other by insensible gradations; nor by any contrivance can they be ever separated. Instead of supposing, therefore, seven primitive colours, it would have been more philosophical to have reckoned three or five principal kinds, with a multitude of subordinate shades; and there is reason to suspect that the great Newton, who was not altogether exempt from the prejudices of the age in which he lived, was, in this instance, led away by a partiality to the mystical number *seven*, adopted first from the dreams of astrology, but which seized on the imagination of men, mingled itself with their religious and civil institutions, and has extended, even to our own times, its influence over human affairs.—We have bestowed these reflections on the doctrine of seven primitive colours, proportioned to the divisions of the diatonic scale, because we conceive it to be our duty to take every occasion of combating prejudices, whether of a popular or a philosophical nature. This theory has also given rise to some whimsical speculations on *ocular music*; as if the divisions of the musical chord were not arbitrary and suggested by convenience, and as if music derived not its principal charms from its imitating the tones, swells, and cadences, which are the expressions appropriate to the various emotions of the human heart.—It would be necessary farther to suppose that the colours are spread with uniform intensity over the spectrum; a consideration which has hitherto been over-

looked. The number of coloured particles which fall on a given space is plainly compounded of their extent and of their density. Hence the chief reason why the composition of the different colours, according to the divisions of the spectrum, produces a grey colour, instead of a white, which would be formed if the theory were correct.

P. 152, it is said that 'different sides of the same rays seem to have different properties, for they are differently affected on entering a piece of *island crystal*!' What distinct idea can be formed of the *side* of a ray, which is admitted to be only the succession of lucid particles moving at vast intervals in a right line? The explanation of the curious phenomenon of double vision is to be sought from the internal structure of spar, which is not of uniform density or refracting power:—but our limits will not permit us to enter into the detail at present.

Dr. Priestley ascribes, with others, the property of the *Bolognian phosphorus* to the emission of the light previously absorbed. Surely the same power, by which a body imbibes the lucid particles, must enable it to retain them. To say that the light is 'loosely' fixed, is to appeal to the imagination, which ought never to be exercised on philosophical subjects. It is probable that the phenomenon is of a chemical nature. The application of heat or light may produce a certain excitation, which occasions a slow decomposition of the phosphoric substance, attended with the extrication of light. Accordingly, it has been observed by Mr. Wilson, that the rays emitted are often of a different colour from those received.

In various passages of the work, the author, without assigning any sufficient reason, attributes the formation of oils, of spirit, and of the elastic fluids, to water or fire, and especially to that ideal being *phlogiston*, to which he still seems exceedingly attached. It is evident that such vague observations can never lead to the discovery of any useful truth.

We are far from intending, by the remarks which we have made, to disparage the present work. Its defects arise chiefly from the author's following too closely the beaten road. Dr. Priestley, indeed, might judge it the proper business of a lecturer to exhibit, without discussing, the opinions commonly received in the scientific world; and, with a few cautions, the treatise may be recommended to young students as an agreeable introduction to the perusal of larger systems.

ART. VII. *The History of Mary Queen of Scots.* Including an Examination of the Writings which were ascribed to her. To which are added, Appendixes, containing Copies of those Writings; and also of a considerable Number of her genuine Compositions. By Thomas Robertson, D.D. F.R.S. Edin. Minister of Darnley. 4to. pp. 179. 15s. Boards. Robinsons. 1793.

IT is a circumstance which, to minds inclined towards scepticism, might seem to shake the very foundation of historical credit, that concerning transactions and characters of great moment, and of high distinction, exhibited on the public theatre of the world only two or three centuries ago, it has become almost, perhaps altogether, impossible to ascertain the truth. That the age in which Homer lived should be doubtful; that it should be questioned at what time the siege of Troy happened, how long it lasted, and indeed whether the place was ever besieged at all; after an interval of nearly three thousand years, may not be thought wonderful: but that there should have been, in the present age, any room for *historical doubts* relative to the leading features in the character of a Richard the Third of England, or of a Mary of Scotland, must be acknowledged to afford no great degree of encouragement to dogmatism, concerning that class of truths which depend on human testimony.

No character in British history has attracted more attention than that of Mary. It has exercised the judicious and elegant pens of a Hume and a Robertson, the diligence of a Goodall and a Tytler, the eloquence of a Stuart, and the ingenuity of a Whitaker. Yet it still remains undecided whether her personal charms, to which all the world has paid homage, were exalted by virtue, or degraded by depravity; whether her sufferings, which are on all hands agreed to have been injuriously severe, have spread a glory round exalted merit, or have only served as a screen to conceal from the notice of posterity gross indiscretion, and heinous criminality:—in short, whether her memory has been cruelly calumniated, or whether she was in truth unfaithful to her husband, and accessory to his death.

The *present* Dr. Robertson undertakes the vindication of the conduct of Mary on grounds somewhat different from those of her former apologists. After having related her history from her birth to her marriage with Lord Darnley, (in the leading particulars of which he agrees with former historians,) he endeavours to prove that this marriage did not begin in love, and that it soon terminated in aversion. Nevertheless, he maintains that she not only had no share in devising and executing the death of her husband, but was unacquainted with the particulars of the plot formed against his life. He admits, how-

ever, that she may have had some grounds to suspect that a conspiracy for this purpose was really in agitation; and that, though, when the scheme of a divorce was at Craigmillar proposed to her by Murray, Argyle, Huntley, and Bothwell, in terms which pointed at murder, she absolutely forbade the attempt; yet she might have afterwards so far changed her ground, as to forbid any person to speak to her on the subject. If we rightly understand Dr. R. he allows that she was, in some sort, privy to the design of murdering Darnley, and *connived* at the plot, though she took no active part in the execution.

If, however, Mary is convicted of having at least connived at the death of her husband, it does not appear that she was influenced by a passion for Bothwell, but acted rather from some other cause which the historian does not distinctly develope.

The particulars of Mary's trial and tragical end are related at large, but with little novelty of elucidation of the well-known facts. The conduct of Elizabeth with respect to Mary very justly excites the author's indignation; and it is not without reason that he has said that the meanness, the unfairness, and the barbarity of her conduct towards Mary, have doomed her to contempt and an ignominy which will never die. This we readily admit: yet we think that Elizabeth is traduced when it is hinted to be more than possible that she was an abettor of Darnley's murder; for, as this author himself says in vindicating Mary, it should seem that these were not the times for such bloody deeds being committed by her sex; it is chiefly in the decline, and last luxury, of empires, that women share in the crimes of men, concert plots of death, mix poisons, and handle daggers.

Dr. R., at the close of this work, examines the evidence of the authenticity of sundry writings imputed to the Queen of Scots, and concludes that there are the strongest grounds for believing that these writings are not genuine. After having adduced several proofs of a disposition in the times to forgery, he considers distinctly the history of these writings and their contents. With respect to their *history*, he points out several particulars in regard to the time of their appearance, their number, and other external circumstances, which indicate forgery: on their *contents*, he remarks that there was no sufficient occasion for the *letters* in question; that it is impossible that they could have been written within the compass of time allotted by Murray's own journal; that they describe Darnley in a light incompatible with the character which history gives of him; that the Queen herself is represented in a manner altogether contradictory to history; and that they are inconsistent with the Queen's style, and with themselves.

In an Appendix, Dr. R. has given copies of the letters, sonnets, and contracts, which he has pronounced to be spurious; and also copies of several genuine compositions of Mary, consisting chiefly of letters to various persons. Those which were written in French are given in a literal English translation. In course, the poetical pieces will appear bald and insipid.

Our general idea of this History is that it casts less new light on the characters and events of which it treats, than the preface led us to expect; and that, in point of correctness and elegance of language, it by no means equals the productions of some other late historians:—but it may nevertheless deserve attention as a pleasing summary of an interesting portion of biographical history, and as furnishing numerous materials towards forming a decisive judgment on the subject of the work.—The notes and references form a valuable part of the publication.

ART. VIII. *A Dissertation on Simple Fever, or on Fever consisting of one Paroxysm only.* By George Fordyce, M. D. F. R. S. &c. &c. 8vo. pp. 238. 3s. 6d. sewed. Johnson. 1794.

THERE is a figure of speech which rhetoricians have termed the *false sublime*: there is another which they might with no less propriety term the *false profound*. Of this latter figure the first sentence of the present tract affords one of the most perfect examples that we remember to have seen. ‘Fever,’ says Dr. Fordyce, ‘is a disease, the existence of which no man would have the least suspicion of, supposing him acquainted with the structure of the body, the properties of the solids and fluids, the various operations which go on in it in health, the manner in which they take place, the powers which produce them, the connection of the body and the mind, as well as these are known at this day to physiologists, anatomists, or those who have studied medicine itself, or any of the branches of knowledge conducive, or which have been thought conducive to it.’ Might not a dissertation on the itch open with the same assertion? and how many disorders are there in the nosological catalogues, to which this proposition, guarded as it is with clauses, will not equally apply? Nor is this the only occasion in which the author has contrived to be grave without profundity, and verbose without precision. We respect Dr. Fordyce as a man who has shewn himself capable of thinking to good purpose: but, if we may avow the plain truth, we do not feel ourselves materially improved in knowledge by the thoughts which he has here delivered to the public. The importance, however, of the subject, and the author’s reputation, seem to require that we should give our readers a full insight into the contents of this work. We shall therefore attend on him

step by step, through etymology, description, and *reasoning*; for *reason* he does, though he appears to be himself restrained by a kind of mysterious reverence, and to be desirous of deterring others from exploring too narrowly the secrets of the goddess, *Febris*.

'In Greek, Latin, Arabic, and Persian,' says Dr. Fordyce, 'fever has obtained its name from the idea of heat.' So it has in English; the very same combination of letters signifying *fire* in a kindred language. So much for the name; now for the doctrine.—*Heat* is not a pathognomonick sign of fever; nor *cold followed by heat*, p. 8—12; nor *frequency of pulse*, which may happen without fever; and, what is more, infrequency is sometimes observable in the worst cases of fever, p. 13—18. At p. 19, a title occurs which serves for all the rest of the book—*Definition of Fever*. A new one, however, ought to have been introduced at p. 103; for a new subject, *the Causes of Fever*, is there taken up.

Dr. F. enumerates the cases which he does not mean to comprehend under the term, *Fever*. These are pretty nearly the same with those now commonly characterized by the term, *Symptomatic Fever*. P. 26, he enters on the description of fever, repeating nearly the words which we have already quoted from the beginning of the dissertation. To facilitate his description, he supposes a case, 'in which all the appearances which ever take place as essential to the disease are present and in an equal degree.' He confines himself to fevers terminating in 8 to 12 hours; of such he has seen several instances, accompanied 'with all the essential appearances.' P. 32, the attack is frequently sudden: a man in health finds himself greatly diseased in less than a minute; the attack takes place oftener between 8 A.M. and 8 P.M. than in the remaining 12 hours: the sun passing the meridian has no particular influence. P. 34, the first appearances are, usually, uneasiness and restlessness,—depression of strength, improperly called debility; sometimes at the onset, but more frequently afterward, such feelings as if the patient were surrounded by a colder medium than usual.—P. 43—50, a diminution of 'the faculty of receiving impressions in the mind.' P. 51, pain in the small of the back—diminution of secretion. P. 52, tongue covered with a very peculiar crust. P. 55, sensation as if some light body were moving over the hairs that rise from the skin—*dingy* colour of the skin. P. 58, numbness of the skin, so that it may be burned and pricked without pain. P. 59—63, diminished brightness of the white part of the eye—diminished irritability of the iris. P. 64. 'The whole secretory vessels throughout the body secrete a smaller quantity of fluids, except vomiting

vomiting produces an increase of bile, pancreatic juice, &c. These evacuations (the author thinks) should rather be attributed to the second than the first stage of the fever, as it never happens that a simple fever, or a paroxysm of an intermittent, is fatal, if vomiting takes place.' P. 66, 67, apparent contraction of all the vessels of the body. P. 68, increased frequency of the pulse, which sometimes does not happen till the fever has continued half an hour. P. 72, pulse smaller and *obstructed*; a quality which he thinks he understands, but cannot explain. P. 80, pain of the head, most commonly over the eyes, and seeming to the patient *external*. P. 82, pain *all over the bones*. Delirium. P. 84, anxiety about the præcordia. P. 86—93, loss of appetite, aversion from food, nausea, vomiting, thirst arising probably from a particular affection of the stomach. P. 93, we find a summary of the symptoms of fever in the following words:

'Fever in its appearances as have been enumerated, shows in its attack; depression of the powers of the mind; of the sensibility of the organs of sensation; of the exertion, and disposition to be stimulated in the body; contraction in the vessels throughout the system, which being either confined to, or greater in the smaller vessels, occasions a larger quantity of blood to be accumulated in the larger vessels near the heart; together with some peculiar affection of the stomach. These external appearances in this disease, seem so very independent upon one another, excepting the quantity of blood accumulated in the larger vessels in consequence of the greater contraction of the small ones, that they can only be considered as some alteration of the system which has not hitherto been investigated, therefore, every thing that has been said relating to the essence of this disease has only been conjecture following wild conjecture, so which the author does not mean to add.'

This definition, which is carelessly repeated at p. 102, is succeeded by some reflections on the different senses of the word *spasm*. In allusion, probably, to a well-known hypothesis, the author drops this reflection:

'Converting the Latin word contraction into the Greek word *spasm*, will not make the depression of the powers of the mind; of the sensation; of the exertion of powers of the body; or of the diminution of the susceptibility of being affected by external applications in the body, so as to excite motion, or produce rest dependent upon the contraction; nor will it make the peculiar affection of the stomach dependent on it.'

P. 103, the Doctor stops to inquire whether he shall proceed immediately to describe the subsequent stages of the disease, which (though they depend on the attack,) are no part of its essence; or, whether he shall investigate the causes which produce it? He determines on the second mode of proceeding, and premises some questionable and some trite reflections on
cause

cause and effect, p. 106. An apology for the latter is expressed in the following strong terms: 'He (for the third person is used throughout the treatise,) is writing for practitioners of medicine, not one in a thousand of whom ever thought of paying the least attention to the operations of the human mind!'

In his investigation of causes, Dr. F. here passes by what are called the *proximate*, and attends only to the *remote*: the first of which is infection. Some observations on this head will be thought curious:

'If a number of sheep be confined in a small space without sufficient circulation of air, an infectious matter is generated, which produces fever in them. Fevers also arising in these animals occasion the formation of infectious matter. Of this the author had an opportunity of being well acquainted during the American war, when live sheep were attempted to be transported from England to America, and it was necessary to confine a number of them together in one ship. Although they were selected from flocks in perfect health, where they thrived at sea perfectly when taken in small numbers to serve for fresh provisions for the officers, yet in many of the ships where numbers were confined, an infectious fever arose, even before they quitted the harbour. Whether it be that sheep are more subject to produce infectious matter when many of them are confined together, or that it more frequently happens that many of them are oftener confined together in a small space, without sufficient ventilation, than quadrupeds of other species; infectious matter is much more commonly generated in them than in any other quadrupeds that are known.

'Live hogs were also attempted to be exported in the same manner, and infection was produced among them, although not so frequently. It would appear that the infection which produces fever either arising from fever itself, or from numbers confined in a small space, in one species of animal, is not capable of producing fever in another species; for it happened, that when one side of a ship contained sheep, the other hogs, if a fever broke out among the sheep, the hogs were not affected; and that when fever broke out among the hogs, the sheep in many cases were not at all infected, neither were the crews at all affected, being as healthy as the crews of other ships making the same voyage, loaded with different commodities.'

In reading the remarks on variolous matter, (p. 118—121,) we were surprized that Dr. F. should never have conceived the idea of diluting this matter with water. The same reflection suggested itself to us on the perusal of his paper on the small-pox. (See *Trans. of a Med. Society*.) We imagine that it would more easily and certainly contribute to the introduction of a small quantity of variolous matter than any other method; and consequently, if our author be right in the opinion proposed in that paper, it would be a most beneficial improvement in inoculation. For this suggestion we have the farther support of experience in some hundreds of cases; and we could enumerate several

several places in which inoculation in the ordinary mode has of late, without any culpable negligence, proved uncommonly fatal.

In treating, p. 129—139, of *sudden exposure to cold as a cause of fever*, it is stated that; if a person remains in perfect health 24 hours after such exposure, no disease has been the consequence.

P. 139—149, of *moisture*. Whether moisture excites fever by producing cold, the author does not venture to decide: but that moisture, and, more especially, the moisture of a marshy country, is a cause of fever, he entertains no doubt.

P. 149, of *food*. Food of difficult digestion occasions relapses, but scarcely ever original fever. P. 151, certain passions probably excite fever. P. 153, other causes yet unknown produce fever.—P. 157—9, there is no ground from experience to believe that any particular state of the fluids is followed by fever more than any other state. P. 160—70, neither bile, nor other secreted fluids, nor heat, are causes of fever. P. 170—80, abstract of the doctrines delivered by the author in the paper mentioned above. P. 181, prosecution of the description of fever.

• The first attack of the disease may be fatal, in the first, or any subsequent paroxysm.

• When the first attack of fever has been fatal it has been classed among sudden deaths, and all of these have been called very erroneously apoplexy or syncope. When subsequent paroxysms of the disease have been fatal, the expectation of the disease at a certain time has shown it to be fever. The appearances, however, are the same, both when the patient dies in the first or subsequent paroxysms, viz. symptoms of depression of strength, contraction of the small vessels, and affection of the stomach.

• When the attack is fatal it sometimes kills in five minutes, sometimes it requires half an hour, seldom longer than that time. While the patient is yet sensible, violent head-ach with great sense of chilliness takes place, the extremities become very cold, and perfectly insensible; there is great prostration of strength, so that the patient is incapable of supporting himself in an erect posture; he becomes pale, his skin of a dirty brown, and he is soon insensible to external objects; the eyes are half open, the cornea somewhat contracted. If the patient goes off very soon, the pulse is diminished, and at last lost, without any frequency taking place, but if it be longer before he dies, the pulse becomes excessively small and frequent, all the appearances of life gradually subside, and the patient is carried off. Of this, the author has seen instances, sometimes at the first attack, oftener in the returns of the disease, although but very few; he believes them to be much more frequent in warm climates, where the moisture of the country occasions intermittents, than in colder regions.

• Since, when the attack of fever cuts off the patient in eight or ten minutes, the pulse does not become frequent, it would seem that this frequency was not a symptom necessary to constitute fever; for

if

if a disease should kill without a symptom, that symptom undoubtedly cannot be essential to the disease.

P. 187, there are powers in the body which repel the fever when once produced; p. 184, horror and rigor are operations of these powers; after horror and rigor no patient is carried off by the *accession* of that paroxysm; from his own feelings Dr. F. believes horror and rigor to arise from affection of the stomach. P. 188, frequency of pulse should properly be enumerated among the appearances of the hot fit. P. 189, increase of heat accompanies increased frequency of pulse, but is independent of it, because it bears no proportion to it. P. 191—3, an hypothetical explanation of these two symptoms, and of greater strength of pulse, as proper to the second stage, is thus stated: 'The small vessels throughout the system being contracted, propel a larger quantity of blood upon the heart, which stimulates the heart to make stronger exertions, and so throw the blood with greater force into these contracted small vessels, force them open, and thus carry off the disease.'

After having observed that no assignable alteration of the fluids takes place during the hot fit, Dr. F. employs several pages in examining the opinion just quoted, which is nearly that of Cullen: he declares partially in its favour, mechanical as it is, but adds that the increased action of the heart is far from being the only means of the natural cure of the first stage: sickness (p. 200, 201,) is not a cause that carries off the disease; yet (201—5) medicines, which can act on the stomach only, shew that some affection of this organ co-operates with the increased action of the heart in carrying off the contraction of the small vessels: but there may be other powers with which we are totally unacquainted. P. 206—8, the paleness, *contraction of the vessels*, and dirty colour of the skin, disappear unequally; one arm, for instance, shall be red and larger, while the other is pale and contracted. Universal redness at length prevails in all cases of simple fever. P. 209—16, temperature of the body—thermometrical state of its heat—increase of thirst—increase of restlessness—inquiry concerning the causes of this restlessness, restlessness occasioned not only by accumulation of blood near the heart, but by distention of the small vessels throughout the body, and by an affection of the stomach, as when disagreeable substances are lodged in this viscus without producing nausea or vomiting. P. 216—18, delirium, with *internal* distending pain of the head, strong pulsation of the temporal arteries, redness of the eyes, and flushing. P. 218—20, duration of the paroxysm and its parts. P. 220—38, crisis or termination of a simple fever—sweating more or less profuse—nature of the exuding liquid probably not different from healthy

healthy sweat. Urine, in cooling, deposits flaky chrystals of a dirty red colour; and this so constantly that, where they are wanting, the author would hardly hesitate to say that the paroxysm is not of simple fever, but that it would recur, though all the other symptoms denoted a perfect crisis;—mouth becomes moist; the crust of the tongue falls off in a surprizing manner within an hour or two; and the process resembles the separation of a dead from a living part of the body—secretion of a larger quantity of saliva—secretion of the alimentary canal increased—others return to their natural state—*obstruction* of the pulse goes off, but with very various circumstances—the frequency, fulness, and strength of the pulse also go off: but the patient is left exhausted—a fever, which compleats its course in 8, 10, or 12 hours, is sure to return if the least preternatural appearance remain after the crisis.—In a future dissertation, the author proposes to point out the manner in which simple fever is repeated so as to produce all the varieties of the disease.

Notwithstanding that Dr. F. has kindly served up a little metaphysical pap for readers of weak digestion, he has neglected to lend them much other assistance which they will equally want. His book has no divisions, no summary of contents, no index. In several places, he will be found resuming a subject which had been treated; and we have already noticed negligent repetitions. These circumstances must prove embarrassing. Whether he composed his dissertation piecemeal, and sent it to the press before it was finished, forgetting sometimes what he had already written, we know not: but it is certain that it wants much trimming, pruning, and *pleaching*. Moreover, if the next edition should contain so many and such considerable errors of the press, it might not be amiss to add a list of *corrigenda*.

In discriminating fever, there is not nearly so much difficulty as in curing it, or in forming a probable judgment of the event. The pretensions of different and even opposite methods of treatment are not yet settled to the public conviction. Of two apparently equal cases treated alike, one shall terminate in recovery, and one in death; nor shall the physician be in the least able to account for the difference.

It is at all times useful to ascertain phænomena precisely; and to study diseases assiduously is the only way in which we can reasonably expect to extricate an art from such deplorable uncertainty. Strict observation, too, will oblige physicians to relinquish the unprofitable trade of imagining causes for imaginary effects—a trade which has perhaps been carried on by them longer than by any other class of philosophers. We

make these remarks, lest we should be thought to undervalue genuine observations.

The present inquirer will in general be deemed sufficiently minute:—yet, in one respect, we do not find him minute enough. He relates, for instance, the symptoms occurring only in a small proportion of cases, and such as are opposite to the ordinary tenor of the disease, in such a way as to prevent his readers from forming a just theory, and even from receiving a theory which is to a certain degree just. Just theory is the proper sorting of phenomena. Common appearances, therefore, and exceptions, or variations, should be distinguished; and the latter should be more minutely considered, that their proper causes may be detected; for, on these occasions, it is always right to suppose that some counteracting power conceals the operation of the general power. What should we think of a philosopher who should require, from the principles of pure astronomy, an explanation of all the variations of the tides, without suffering us to take the effects of winds, currents, and promontories into the account? and do not these require to be exactly noted, if we would understand local variations?—Dr. F. himself, though it seems as if he had written on purpose to prevent speculation, nevertheless speculates on the unaltered state of the pulse observable in some cases of fever. (P. 188.) He supposes the disease not to have reached the heart, or the heart to have become more insensible than the rest of the body.

We have only one more remark to make: in the explanation of the manner in which the contraction of the small vessels throws the blood on the heart, we find nothing added to the inconclusive arguments of Dr. Cullen. *Inactivity* of the vessels accounts as well for every appearance referred by both these teachers of medicine to the first stage of fever as *spasm*. What Dr. Fordyce more particularly notices, is almost decisive in favour of the former hypothesis. P. 61, in the attack, the iris is said to be generally ‘less susceptible of contraction or dilatation, upon a larger or smaller quantity of light falling on it;’ . . . ‘the same disposition seems to affect all the muscles which govern the figure of the eye.’ Now, the vessels being muscular organs, does not the analogy from the iris, from the muscles of the eye, from all the muscles, appear much stronger than any argument which the advocates of *spasm* have adduced?—On the principles of pneumatic physiology, it might, perhaps, be shewn that the diminution of colour received by the surface of the body from the blood, (p. 57) is another proof of diminished vascular action.

ART. IX. *An Idea of the present State of France, and of the Consequences of the Events passing in that Kingdom.* By the Author of the *Example of France a Warning to Britain.* 8vo. pp. 53. 1s. 6d. Richardson. 1795.

WE have long been warned of the dangers with which England and other civilized countries were threatened from the *anarchy* of France; and the present author has helped to spread the alarm on this topic. Now, however, he has shifted the ground of his fears, and labours to impress the public with the idea of danger, not from anarchy, but from a systematic form of government which the actual conduct of the French rulers has, in his opinion, a direct tendency to establish; and the natural consequence of which, he apprehends, would be the destruction of the trade, manufactures, policy, and polity, of every other nation in Europe. To his mind's eye, there appears to be rising out of the revolutionary confusion of France a system like that which once before, and only once, prevailed in the world, namely at Sparta. In that extraordinary state, there were but two classes of men, citizens or soldiers, and helotes or slaves. The latter were the tillers of the earth: but from their labour they derived only a bare subsistence; all the surplus was for their military task-masters. Something of this sort, he says, has already occurred in France. The husbandman dares not take from the produce of his toil any thing more than is necessary to the existence of his family; all the rest, whether consisting of live or dead stock, is in a state of requisition; and he must carefully keep it, till ordered to send it for the supply of the armies. Thus, the writer says, the cultivators in France can be viewed in no other light than that of helotes, mere hewers of wood and drawers of water for their military lords.

The author does not pretend to say that this growing system of France is the result of any design in the Convention to adopt the Spartan principles of legislation, nor to form the new French government on the model left by the Lacedemonian lawgiver; on the contrary, he admits that it would be absurd to suppose that any such design has been deliberately formed in that assembly:—but he thinks that the leaders of the revolution could not have devised means more effectual for obtaining such an end than those which they are actually employing, and that the consequences to Europe will be precisely the same; for that every neighbouring state, should France finally establish that form of government which her measures have so strong a tendency to produce, will be obliged, by self-preservation, to adopt a similar system.

To support his opinion, he quotes the authority of Sir James Stewart in his *Political Economy*; who says that, should the sovereign

sovereign of a nation, containing no more than *six millions* of inhabitants, dispossess the land-owners of their estates, or render them of no value to them by taxing them twenty shillings in the pound, then divide the people into two classes, soldiers and labourers, the former to consist of the *ci-devant* proprietors of land, and all the persons formerly employed in laborious arts, whose wives and children should be supported at the public expence, while the labourers should be employed solely in raising food and materials necessary merely for the support of existence and of armies; all the trades and manufactures not essential to these purposes being totally proscribed, and with them the use of gold and silver; such a prince, with one half of his subjects converted into soldiers, and the other half compelled to labour for the maintenance of both, might laugh at and bid defiance to any combination among the powers of Europe acting under their present systems of government.

This system of economy, described by Sir James Stewart as possible, though not probable, our author says, 'seems at present fast establishing itself, not formally and intentionally from the operations of the legislature, but by a sort of natural tendency of some of the most extraordinary and despotic measures ever heard of; not less so than the revolution effected by Lycurgus; and whether it really end in an establishment so exactly similar is not essential—it is sufficient for our purpose at present to state, that, in effect, the cultivators are enslaved; money disappearing, foreign commerce annihilated, and domestic scarcely existing, the towns become camps. These are facts undeniable because notorious, and they come nearly to the Lacedemonian system; the slavery of the peasantry may ere long be civil as well as political.' The consequence of the continuance of such a system, he contends, would be the return of the iron age of barbarism, and the downfall of every useful institution to which the progress of arts and sciences has been leading for centuries. France, with such a government as she seems to be now forming, will, he says, infallibly do one of these two things,—she will either subdue and absorb the dominions of her neighbours; or drive them to the only means by which they can preserve themselves from her yoke—a revolution. By this he does not mean a revolution that consists in a change of the mere forms of government, in a transition from monarchy to aristocracy, or from aristocracy to democracy; nor from the last to either of the first two: but such a revolution as her own, which, while it sacrifices trade, arts, and manufactures, in order to create an army, turns all the husbandmen into mere drudges to clothe and feed the soldiery.

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There is something in the author's manner of considering this important subject, which appears characteristic of an able observer of events, who endeavours to anticipate and prepare for the end to which they will lead. As he thinks that, in what is going forwards in France, he perceives imminent danger not merely to our constitution, but to our greatness and even independence as a nation, (which, he fears, we cannot maintain but by preventing the establishment of a Spartan government among the French, or by erecting a similar one at home,) he addresses himself in the following manner to the different descriptions of men in England, who in such an arrangement must find their ruin:

‘ Let us pause for a moment, and ask our landed, and trading, and monied, men, of every description, who, on one hand, are favourable to the principles that are producing these revolutions in the world; or, on the other, inactive in opposition to them; what are, or can be, their end, their aim, or expectation?

‘ Annihilation is the palpable fate of the whole body of landlords. Whatever may be the meanderings of the anarchy that leads to such situation, or the sinuosities of that mass of horror and confusion that accompanies it, in any case, the event to land-proprietors must be the same. A few years of storm and bloodshed destroy them and their families, and the state, new moulded from the dregs of towns, assumes their place. The manœuvres of prehension, pre-emption, and requisition, chain down the farmers and labourers as they are now chained in France; by the letter of the law with civil liberty to console them, but political slaves, cultivating for others, and daring to retain but a bare subsistence, real slaves to those who would pretend that they were fighting to reform abuses and establish freedom! View the lands of England and the happiness of every class that cultivates, and then meditate on such a change!

‘ The whole fabric of arts, and industry, and manufactures, which has taken such time and such wisdom to erect, dashed in pieces! Is that a spectacle to kindle apprehensions in the minds of those wealthy men, who, at Leeds, Sheffield, Halifax, Birmingham, Manchester, and Norwich, see, apparently with unconcern, societies springing up around them, whose professed purpose is to change the constitution of their own country, and disseminate the most lavish praises of the proceedings in France? Have they no feeling for the treatment which the *egotism* of mercantile wealth has met with at Lyons, Marseilles, Bourdeaux, Nantes, Havre, and in every commercial town of that kingdom? Our Dissenters, who are wealthy and commercial, and who complain of tests as their oppression here, and sigh, many of them, for the equality of a republican government—do they see no oppressions in the fraternity of Frenchmen! Let them turn their eyes to Flanders, and there they will see an equal measure dealt to friends and foes: and the little finger of the fraternity of republicans a deadlier weight than the whole mass of grievances they complained of under their former master. You want, in England, tests repealed and abuses reformed; and, to carry your point, encourage societies ce-

mented in the jargon of the Convention, and who, by aiding the views of France, would bring in a torrent that would reform all abuses, for it would leave nothing to abuse;—it would reform your commerce—fraternize your wealth—and, if your heads escaped the requisition of the *Holy Mother* Guillotine, you would bless your stars for a cock-boat to convey you naked to America.

Our moneyed men also, whose riches are in banks, stocks, funds, and mortgages—do they wish to divide the national strength by questions of party and reform? Do they look to the French system of iron and paper as better securities than the laws of England? To name the contrast is enough: that understanding, in a state of manhood, must be infantine indeed that does not feel the shock, and see, in perspective, the universal ruin that would deluge the land.

Do our commercial men imagine that such an iron system can establish itself in France, and trade be left to flourish in any neighbouring kingdom? The expectation would be vain. The ambition of republics is proverbial, and none so domineering as the democratical. The existence of so enormous a force, with no limits to its power or its acquisitions but what the spirit of its own moderation might define, would be absolutely incompatible with the peace and security of a wealthy neighbour: commercial jealousy, the disputes inseparable from extended trade, the envy which great success and greater riches excite, a thousand circumstances, would kindle heats; and, where the iron arm of power measures with wealthy imbecility, what would it prove but the contest between the tiger and the lamb? A state of things so obvious and so dangerous, that peace consistently with policy would be but a preparation for hostility: in other words, wars would be endless till conquests reduced the weaker party to the destruction of unlimited submission; a progress that would justify the remark of Sir James Stewart, that one country, establishing itself on the simple basis of agriculture and arms, would destroy the commerce, trade, and industry, of all its neighbours. Resistance is vain, without a policy equally energetic; and whether you are driven to adopt such institutions for self-defence, or are conquered for want of them, commerce, in either case, is destroyed.

What a call then is so fatal a prospect, to every commercial class in Britain, to second the efforts of government with a vigour the most determined; since it is only by great sacrifices, at present, that any thing can be preserved in future.

But there are men among us in a state of poverty, thrown perhaps out of employment by bankruptcies or the war, who, being in distress, think that no change could to them be worse. Miserable insatiation! Let them also view the French operations in Flanders! What is the language used to the lowest of the people; even to such as were friends? Money they have none, for all was seized, but they have arms and legs—their bodies are in *requisition*—and the only salute of fraternity, **MARCH OR BE HANGED!!!** Ranged in the front lines to meet the cannon of the foe, with the guillotine in the rear, they feel that there are evils of a deadlier hue than Imperial corruptions, and that the iron sway of a Convention can bury in equal ruins both states and reformers.

We

We read the author's 18th page with great discouragement, for it holds out the prospect of a very protracted war; so that, should he be right in his conjectures, we should find ourselves in the high road to ruin, whether we resolve to make peace or to go on with the war. He thus endeavours to prepare the mind of the public for a very indefinite duration of hostilities, and to inculcate the necessity of a more vigorous prosecution of them:

‘ The people of this country have been much too apt to imagine that the war would be terminated speedily, and that such horrors could not have any duration. They should be undeceived in this idea; they should understand the nature of their danger, the remote and eventful, as well as the more immediate; they should be brought to look it in the face and understand it in all its possible combinations; and, above all, should be well informed how far the probabilities extend, that the republican system may establish itself permanently, if not opposed with the most determined vigour, and on principles as energetic as its own. And, in doing this, it is a wretched system to be alternately elated or depressed according to the changes of success that attend the armies in Flanders. Were that country recovered by the close of the campaign, there would, from such an event, result no security that it would not again be lost in another. Nor should it be forgotten that the French Convention, resting on their arms, *may say, we will make no peace with you but upon our own terms; let the war be perpetual, do your worst, we despise your power; we have nothing to lose that you can acquire, you are rich, we will take the chance of events.* In such a case there would be security without expence on one side; on the other a ruinous expenditure, which would be attended with incessant depredation and perpetual alarm. In such a war what could give security but a militia so numerous as to set descents at defiance?’

The author next proceeds to prove the necessity of arming the government with additional powers, to enable it to keep in awe domestic enemies; at the same time that it should have at its disposal a sufficient military force to make head against any foreign foe, who should attempt to invade us. ‘ The despotism that governs France, (he says,) avails itself of the whole force of the nation. Whatever will not act with government is crushed, destroyed, annihilated, till terror brings all in effect to one uniform mass, that rolls with the resistless force of a torrent of lava. To think of opposing to such a wedge-like force the half measures that have been consistent with a state of licentious freedom, is to hold a feather to a whirlwind.’ In proposing means to resist the torrent of French opinions and French arms, the author recommends what cannot with truth be called *half measures*; the first of them is calculated to produce alarms in the minds, not indeed of Frenchmen, but of Englishmen; for he would set out with shackling the liberty of the press. As our readers may be more disposed to accuse us of misrepresentation, than to believe an Englishman to be so

degenerate as to be capable of fettering the guardian of freedom, let them peruse the following extract:

‘ To allow at such a moment the printing and dispersing treason, Jacobinism; calls to sedition, and panegyrics on anarchy, is to play the game of our enemies, and to admit poison to be administered to the national mind. It is beating up for recruits for the Convention; and arming those whose purpose is to destroy us.’

His next measure is to dissolve or prevent the meeting of all societies under dangerous and offensive titles:

‘ To allow societies, under any of those offensive and dangerous titles we have heard of, to assemble under false pretences and insidious views, who adopt the forms and the jargon of Jacobinism in France, who call for the guillotine as the best means of reforming British abuses; to suffer such conspiracies against domestic peace, to form, complete, and mature themselves; is this consistent with the existence of the lives or the security of the property of the people at such a fearful moment as the present? Activity, vigour, and energy, such as the world has not seen, are exerted to spread destruction; will the placid means of former tranquil times measure with such a foe?

‘ Let these men who are copying, with such religious veneration, the forms, the expressions, the principles, that have desolated France, and seen her lose by the field, the dungeon, and the scaffold, THIRTEEN HUNDRED THOUSAND men, tell us what would be the fate of societies established amidst the *liberty* of that kingdom to reform abuses or alter the constitution? They would count in the six hundred and fifty thousand wretches in prisons, filled faster than they are emptied, though three hundred heads per diem fall by the guillotine!—efforts of that purity of freedom so much extolled; of *that flood of light and truth which sweeps from the earth despotism in all its forms*.*’

We should be glad to know the *true* definition of ‘ offensive and dangerous societies,’ for societies really of that description ought not to be tolerated:—our author’s definition no one can mistake, and no friend to liberty can admit. He evidently alludes to the societies for constitutional information, and others instituted for the purpose of procuring a parliamentary reform. The acts of many of them have been the subject of accusation and discussion in a court of law; and, by the verdicts of three different juries, they have been found to be both legal and constitutional. Would the author wish to render abuses perpetual, by making it penal in the people to associate for a removal of them in a constitutional way? He may call himself an enemy only to licentiousness: but, had he professed himself the avowed foe of liberty, he could not have recommended more liberticide measures, than those two which we have already stated.

He next proposes a vast armament, and that the men who are embodied should be such as are able to defray their own expenses. ‘ While myriads are in the field, (says he,) for the

* Society for Constitutional Information.’

destruction of all property, property must be armed, or it cannot be safe.' He proposes a militia of this kind, consisting of 500,000 men.

The author next suggests the propriety of a consideration, whether it would not be wise to fortify, 'to an impregnable strength,' certain posts advantageous from nature and situation; and 'whether a capacious citadel near the capital should not be formed for its protection.' It is a great pity that the Duke of Richmond has quitted the Board of Ordnance; his Grace would no doubt have listened with delight to this system of fortification. The idea of a capacious citadel near London was most happily conceived; it must necessarily be attended with salutary effects; for, while it would on the one hand prevent the approach of an invading foe, it would on the other answer for the internal peace of the capital, and not suffer a tongue to speak for liberty and reform! The Londoners, we take it for granted, will petition parliament to adopt this excellent part of the writer's plan.

Notwithstanding this author's devotion to ministers, he ventures, though with diffidence, to censure their manner of conducting the war; and to the want of sound judgment on their part, and that of the allies, he ascribes many of the checks which the combined arms have received. Looking forwards to the future progress of the war, he fairly owns that we must not expect any considerable success without the concurrence and co-operation of a great part of the French themselves: by which he does not mean merely the emigrants, but those who, still residing in France, are either avowedly disaffected to the Convention, or adhere to it merely because they do not know, or mistake, the intentions of the allied powers. His opinions on this head, and the advice which he founds on them, are just and rational.

It is no small concession from a person of this writer's principles, when he declares that the object of the war will be accomplished when a government, consistent with the safety of other European governments, shall have been established. It is evident that he does not think it would be advisable for the allies to insist on any particular form of government, nor to stipulate for the restoration of monarchy. This will serve to shew that he can make his principles accommodate themselves to the state of "existing circumstances." However, he by no means wishes to lose sight of monarchy in France; on the contrary, he speaks with a kind of confidence of its again taking root there.

It is worthy of remark that all the advocates for the war have invariably begun by execrating the means by which the Convention has raised and maintained its armies,—yet have

thought it proper at last to advise our rulers to have recourse to some such measures. Money is allowed to be the great sinew of war: France had none; she set her paper mills to work, and found an ample substitute for it in assignats. We decried them as a fraud on the public, an unfunded debt infinitely exceeding the ways and means originally intended for its redemption: but our author now promulgates a hint which, if they attend to it, may furnish the allies with a paper-currency as valuable as old Canada bills, or as he himself has repeatedly represented assignats.

While he is for issuing Continental-assignats created for the occasion,—redeemable, we presume, in fair proportions by the different powers at war with France, but which probably our good allies would allow John Bull the exclusive honour of redeeming,—he thinks that, as the French advance into Germany, *their assignats will lose what little nominal value they possess in or near France.* He appears to consider their armies as having reached the utmost bounds of victory: ‘let them advance and penetrate the deserts of Westphalia; they will find, what they never yet failed to find from Hanover to Bohemia, *their paths of glory leading to the grave.*’

The following passage is extracted from the conclusion of the work:

‘Another campaign may cost Britain twenty millions perhaps of debt. Double the supposition, call it forty, or fifty, or any other sum: were it to be expended in a war of ambition, or with any view but that of national safety and independence, an honest man would not vote as many shillings; but the question at present is of another complexion; the late manifestation of the French power is too tremendous to be considered but with alarm and terror. The independence of Europe is at stake; and, if the fortune of the war be not changed before a negotiation for peace, the terms will be the dictates of imposing superiority on one side, and the acceptance on the other, a confession of eternal imbecility; resistance vain, submission necessary.’

Some of the author's principles we have condemned in the course of our review: but the pamphlet, on the whole, we must in justice allow to manifest much ability. The writer is unquestionably a party man, though acting with what he may consider as a majority of the country: but in this publication he speaks the language of one who looks far into futurity, in search of events which, in consequence of the present convulsion, *may* take place when the present minister, his adherents, and his opponents, may be no more. He appears to consult the interest of Great Britain with respect to foreign powers, and to feel on that head like a patriot:—but, in guarding against calamities which he thinks the French revolution would bring on this country, he makes no provision for the preservation
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tion of her liberty; on the contrary, he seems but too well disposed to spangle or fetter it, at least for the present. Now as we consider our greatness as the effect of our liberty, we are anxious to preserve the cause. We are for making the people perfectly free, that is, as free as the theory of the constitution intended they should be; and then we would say, woe to the nation which would presume to attack us: our ardour, our courage, and our *union*, would enable us to triumph over every enemy, and would lead us to unshakeable greatness.

We have thus given a copious and dispassionate account of this work; though it will be seen, when we review the author's reputed "Letter to Mr. Sheridan," that he little merits any complaisance from us:—but neither compliments nor abuse shall ever tempt us to swerve from the line of impartiality and justice.

ART. X. *An Attempt to promote the Commercial Interests of Great Britain.* By William Langworthy, of the Honourable Society of the Inner Temple. Tract I. 4to. pp. 168. 7s. 6d. Boards. Dilly, &c. 1793.

IT is proper to *begin* our account of this work with a circumstance which does not appear in its title, viz. that the author is the founder of a manufactory of *prepared anti-corrosive or blanchéd iron*; the introduction of which, for various naval, military, and other public purposes, is the point to which the greater part of his commercial observations manifestly tends. We do not say this with any intention of prejudicing him as a *manufacturer*, but in order to give a just notion of his general design as an *author*, with respect to the present publication.

The volume commences with some general reflections on the importance of manufactures to this island,—which, as sufficiently obvious, we shall not repeat. Then follows a *concise view of the rise, progress, and present state of the copper mines of Great Britain*; which relates entirely to the Cornish mines, and the Paris-mine in Anglesey. The information respecting the former seems chiefly copied from Pryce, and not without some gross inaccuracies of calculation. The rivalry of the Paris-mountain mine, and the means by which a monopoly of copper has been gained by the Anglesey company, are curious and useful articles of information. The conclusion of this chapter is an attempt to shew that the Paris-mountain mine is grown poor, and that the greater part of those in Cornwall will, in three years, cease to produce any metal; an alarming deduction from what we think incompetent premises; but the *purpose* of which is afterward sufficiently elucidated.

A *concise view of the rise, progress, and present state of metallurgy in England*, is concise indeed as a matter of information, but is skilfully enough pointed so as to inculcate an impression of the danger to our manufactures from an existing and still farther impending scarcity of copper and brass. The remedy for these evils is next considered; which is rationally made to consist in restraining, within certain proposed limits, the exportation of copper, and in opening new mines; of the probable success of which, in Cornwall, flattering expectations are raised.

Then follows the *main object* of the work, which is to display the *various improper, wasteful, and pernicious purposes to which copper is applied*, and to give arguments for the necessity of reforming such abuses. The history of *sheathing ships* leads the way in this discussion. The first metallic sheathing for ships in England was invented about 1670, and consisted of milled lead. This was used for some time in the navy, and answered the purposes of keeping the vessel tight and defending it from the worms: but it was found to have the dangerous property of corroding the bolts and rudder irons, and in consequence was laid aside. Copper sheathing was next introduced, but it had the same property in a more alarming degree; the effects of which were so fatal, that it was almost determined to dis-use this sheathing in the navy, when a person at Birmingham suggested the improvement of substituting copper for iron in bolts, nails, and rudder-works. This idea was adopted; and the practice of copper sheathing, as it is well known, has since become very general in the navy, and in the East India service. The expence and speedy decay of the copper are the great objections to this mode of sheathing, and they are placed in their strongest colours by this writer; who also combats the idea that copper alone, from its poisonous quality, is capable of defending the timber from the attacks of the worm, and of preventing the adhesion of barnacles and marine plants.

Mr. Langworthy next proceeds to give a general account of the methods hitherto in use for preventing corrosion in metals by tinning; and also of his own newly discovered method, to which he gives the name of *anti-corrosion*. As to the first part of this chapter, it is no more than an extract from Bishop Watson's Chemical Essays; and a passage in that work seems to have suggested those trials which brought on the discovery of the new method. The Bishop, after having mentioned that the end of a pair of iron pincers, long used in taking iron plates out of melted tin, was found to be penetrated through its whole substance by the tin, says, "would the iron bolts used in ship-building be preserved from rusting by being long boiled in melted

melted tin?" On this hint various attempts were made, and a patent for the discovery was granted to Mr. Kerr, bit-maker to his Majesty, which at length came into the hands of the present writer. This invention, however, proved so defective, that he was obliged to study the principles of metallurgy, and to make a number of inquiries and experiments in order to perfect it. The particular process he of course keeps secret: but its principle is described to be, first, preparing iron so as to render it capable of imbibing certain metallic mixtures not liable to be corroded, and then boiling it in those mixtures till it is completely impregnated and coated with them.

The discovery being thus announced, the proofs of its efficacy are next given, which consist in various certificates from the navy and army, and from private ship-owners,—some more and some less satisfactory. The navy made an objection of expence to the newly-prepared iron bolts, and gave a comparative estimate of the cost of these and copper bolts, in favour of the latter. On this estimate Mr. L. comments, and with justice; for we are sorry to say that we never saw a more inaccurate one, though signed by five commissioners of the navy board. Can it be conceived that they should reckon the returned bolts, after 15 years' use, as of the same weight with the new bolts; and should omit to calculate the interest of the prime cost during that period! We hope that *all* the national expenditure is not so negligently considered!

After having stated his evidence, which related to prepared bolts, nails, and muskets, the writer proceeds to consider the mischiefs arising from the use of copper in metallic works for ships, and the comparative advantages of his own prepared metal. This statement appears to us greatly overcharged; and, when the author indulges in chemical and philosophical reasonings, he certainly exposes his ignorance. What will the reader think of his proposal for actually pickling, by brine baths, Europeans who are destined to live in hot climates; on the notion that, as the sea is saltier on approaching the equator, (a fact by no means established,) it is clear that nature gave sea-salt as the universal preservative against putridity; and, therefore, impregnating the blood with it must preserve from putrid fevers?

The remainder of the work, consisting of details of the supposed advantages of the anti-corrosion metal as applied to various purposes, with calculations of expence, &c. may be worth consulting by persons interested in those articles, provided they make due allowance for the representations of a man deeply interested in his own invention.

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The *Appendix* relates to the great sacrifice made by the author to his patriotism, in rejecting the offers of the French, by which he might have cleared one hundred thousand pounds !

Having thus gone through this work without the least motive for partiality in our judgment, we must recur to the idea with which we set out, and separate the *manufacturer* from the *author*. In the first character, we think that Mr. L. has a just claim to the public attention, as the possessor of a discovery that may be of extensive utility : but, in the second, we must consider him as one who has merely assumed, for a particular purpose, the style and title of a public instructor on the most important topics, for which he is not duly qualified.

ART. XI. *An Introduction to the Principles of Morals and Legislation*. Printed in the Year 1780, and now first published. By Jeremy Bentham, of Lincoln's Inn, Esq. 4to. pp. 335. 19s. Boards. Payne. 1789. [*A mislaid Article.*]

WHOEVER has perused this author's former writings must have perceived that he possesses no ordinary share of understanding, penetration, and discernment; and whoever reads the present work will find abundance of additional matter to confirm him more thoroughly in the same sentiment. Like many other men, however, of great and comprehensive minds, he here seems to have engaged in a pursuit too extensive, perhaps, for the powers of any individual of the human race to execute with precision and propriety.

The present work was originally much more limited in its design than is indicated by the title-page now affixed to it; being intended only for an introduction to a plan of a penal code *in terminis*, which was designed to follow it in the same volume: but the author, by his own observations and those of his friends, having detected some flaws in his performance, found himself, by his endeavours to ascertain the source of his errors, so involved in the metaphysical maze, that by degrees he grew disgusted with his book; and, laying aside the idea of completing it, he turned his thoughts to those considerations which had led him to engage in it. Here 'every opening which promised to afford the light he stood in need of was still pursued; and as occasion arose, the several departments connected with that in which he had at first engaged, were successively explored; insomuch that, in one branch or other of the pursuit, his researches have nearly embraced the whole field of legislation.'

In attempting to ascertain, in the course of his inquiries, wherein consisted the identity and completeness of a law?—

what is the distinction and where is the separation between a *penal* and a *civil* law? and what is the distinction and where is the separation between the *penal* and *other branches* of the law?—the author found that, to give a proper solution of these questions, it was necessary to have before him a complete system of legislation, to survey carefully all its parts, and to comprehend their several relations and dependencies with respect to each other: but, as the existence of such a fabric is as yet no where to be found, what follows?—‘that he who for the purpose just mentioned, or for any other, wants an example of a complete body of law to refer to, must begin with making one.’ Still farther:

‘There is,’ says Mr. Bentham, ‘or rather there ought to be, a *logic* of the *will*, as well as of the *understanding*: the operations of the former faculty, are neither less susceptible, nor less worthy, than those of the latter, of being delineated by rules. Of these two branches of that recondite art, Aristotle saw only the latter: succeeding logicians, treading in the steps of their great founder, have concurred in seeing with no other eyes. Yet so far as a difference can be assigned between branches so intimately connected, whatever difference there is, in point of importance, is in favour of the logic of the will. Since it is only by their capacity of directing the operations of this faculty, that the operations of the understanding are of any consequence.

‘Of this logic of the will, the science of *law*, considered in respect of its *form*, is the most considerable branch,—the most important application. It is, to the art of legislation, what the science of anatomy is to the art of medicine: with this difference, that the subject of it is what the artist has to *work with*, instead of being what he has to operate *upon*. Nor is the body politic less in danger from a want of acquaintance with the one science, than the body natural from ignorance in the other. One example, amongst a thousand that might be adduced in proof of this assertion, may be seen in the note which terminates this volume.

‘Such then were the difficulties: such the preliminaries:—an unexampled work to achieve, and then a new science to create: a new branch to add to one of the most abstruse of sciences.

‘Yet more: A body of proposed law, how complete soever, would be completely useless and uninstrusive, unless explained and justified, and that in every tittle, by a continued accompaniment, a perpetual commentary of *reasons*: which reasons, that the comparative value of such as point in opposite directions may be estimated, and the conjunct force, of such as point in the same direction, may be felt, must be marshalled, and put under subordination to such extensive and leading ones as are termed *principles*. There must be therefore, not one system only, but two parallel and connected systems, running on together, the one of legislative provisions, the other of political reasons, each affording to the other correction and support.

‘Are enterprizes like these achievable? He knows not. This only he knows, that they have been undertaken, proceeded in, and that some progress has been made in all of them.’

Some

Some idea of the progress which Mr. Bentham has made in his extensive undertaking may be formed, and the nature of his arrangements may be collected, from the titles of the works, 'by the publication of which his present designs would be completed. They are exhibited in the order which seemed to him best fitted for apprehension, and in which they would stand disposed, were the whole assemblage ready to come out at once : but the order, in which they will eventually appear, may probably enough be influenced in some degree by collateral and temporary considerations.' They are divided into ten parts, treating of *the principles of legislation* ; 1st, in matters of *civil*, more distinctly termed, *private distributive*, or for shortness *distributive, law* :—2dly, in matters of *penal law* :—3dly, in matters of *procedure* : uniting in one view the *criminal* and *civil* branches, between which no line can be drawn but a very indistinct one, and that continually liable to variation :—4thly, in matters of *reward* :—5thly, in matters of *public distributive*, more concisely as well as familiarly termed *constitutional, law* :—6thly, in matters of *political tactics* ; or the art of maintaining *order* in the proceedings of political assemblies, so as to direct them to the end of their institution, viz. by a system of rules which are to the constitutional branch, in some respects, what the law of procedure is to the civil and the penal :—7thly, in matters between nation and nation, or to use a new though not inexpressive appellation, in matters of *international law* :—8thly, in matters of *finance* :—9thly, in matters of *political æconomy* ;—and lastly, a plan of a body of law, complete in all its branches, considered in respect of its *form* ; in other words, 'in respect of its method and terminology ; including a view of the origination and connection of the ideas expressed by the short list of terms, the exposition of which contains all that can be said with propriety to belong to the head of *universal jurisprudence* ; such as *obligation, right, power, possession, title, exemption, immunity, franchise, privilege, nullity, validity*, and the like.

Here, we believe, most of our readers will be of opinion that there is work enough cut out for the powers and abilities of any one man to execute : but the author goes on to inform us that the use of the principles laid down under the above several heads is only to prepare the way for the body of law itself exhibited *in terminis* ; and which, to be complete with reference to any political state, must consequently be calculated for the meridian, and adapted to the circumstances, of some one such state in particular.

Such is the immense extent of Mr. Bentham's views ; such the magnitude of the object of which he is in pursuit ! an object which he himself begins at last to *suspect* to be too large for his grasp ; as he tells us that, *if he had* an unlimited power
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of drawing on time, and every other condition necessary, it would be his wish to postpone the publication of each part to the completion of the whole; especially as the exact truth of the ten parts, which are intended to furnish reasons for the corresponding provisions in the body of law itself, cannot be precisely ascertained till the provisions, to which they are destined to apply, are themselves ascertained, and that *in terminis*.—The infirmity of human nature, however, as he observes, rendering all plans precarious in the execution, in proportion as they are extensive in the design; and as he has already advanced considerably farther in his theory than in his corresponding practical applications; he deems it more than probable that the order of publication will not be that which, were it equally practicable, would appear most eligible; though the unavoidable result of this irregularity will be a multitude of imperfections, which, if the execution of the body of law *in terminis* had kept pace with the development of the principles, so that each part had been adjusted and corrected by the other, might have been avoided.

The foundation, on which Mr. Bentham builds his whole system of morals and legislation, is the principle of *Utility*, which he thus unfolds and explains in the present work—a work now made to serve, by the help of some alterations and additions, as an introduction to his enlarged plan, though it was originally drawn up for the purpose of introducing only a confined part of it :

‘ Nature has placed mankind under the governance of two sovereign masters, *pain* and *pleasure*. It is for them alone to point out what we ought to do, as well as to determine what we shall do. On the one hand the standard of right and wrong, on the other the chain of causes and effects, are fastened to their throne. They govern us in all we do, in all we say, in all we think : every effort we can make to throw off our subjection, will serve but to demonstrate and confirm it. In words a man may pretend to abjure their empire : but in reality he will remain subject to it all the while. The *principle of utility* recognizes this subjection, and assumes it for the foundation of that system, the object of which is to rear the fabric of felicity by the hands of reason and of law. Systems which attempt to question it, deal in sounds instead of sense, in caprice instead of reason, in darkness instead of light.

‘ But enough of metaphor and declamation : it is not by such means that moral science is to be improved.

‘ II. The principle of utility is the foundation of the present work : it will be proper therefore at the outset to give an explicit and discriminate account of what is meant by it. By the principle * of utility

is

* [Principle] The word principle is derived from the Latin word *principium* : which seems to be compounded of the two words *primus*, first,

is meant that principle which approves or disapproves of every action whatsoever, according to the tendency which it appears to have to augment or diminish the happiness of the party whose interest is in question: or, what is the same thing in other words, to promote or to oppose that happiness. I say of every action whatsoever; and therefore not only of every action of a private individual, but of every measure of government.

‘ III. By utility is meant that property in any object, whereby it tends to produce benefit, advantage, pleasure, good, or happiness (all this in the present case comes to the same thing) or (what comes again to the same thing) to prevent the happening of mischief, pain, evil, or unhappiness to the party whose interest is considered: if that party be the community in general, then the happiness of the community: if a particular individual, then the happiness of that individual.

‘ IV. The interest of the community is one of the most general expressions that can occur in the phraseology of morals: no wonder that the meaning of it is often lost. When it has a meaning, it is this. The community is a fictitious *body*, composed of the individual persons who are considered as constituting as it were its *members*. The interest of the community then is, what? the sum of the interests of the several members who compose it.

‘ V. It is in vain to talk of the interest of the community, without understanding what is the interest of the individual*. A thing is said to promote the interest, or to be *for* the interest, of an individual, when it tends to add to the sum total of his pleasures: or, what comes to the same thing, to diminish the sum total of his pains.

‘ VI. An action then may be said to be conformable to the principle of utility, or, for shortness sake, to utility, (meaning with respect to the community at large) when the tendency it has to augment the happiness of the community is greater than any it has to diminish it.

‘ VII. A measure of government (which is but a particular kind of action, performed by a particular person or persons) may be said to be conformable to or dictated by the principle of utility, when in like manner the tendency which it has to augment the happiness of the community is greater than any which it has to diminish it.

first, or chief, and *capium*, a termination which seems to be derived from *capio* to take, as in *mancipium*, *municipium*: to which are analogous *auceps*, *forceps*, and others. It is a term of very vague and very extensive signification; it is applied to any thing which is conceived to serve as a foundation or beginning to any series of operations: in some cases, of physical operations; but of mental operations in the present case.

‘ The principle here in question may be taken for an act of the mind; a sentiment; a sentiment of approbation; a sentiment which, when applied to an action, approves of its utility, as that quality of it by which the measure of approbation or disapprobation bestowed upon it ought to be governed.’

‘ * [Interest, &c.] Interest is one of those words, which not having any superior *genus*, cannot in the ordinary way be defined.’

‘ VIII. When

* VIII. When an action, or in particular a measure of government, is supposed by a man to be conformable to the principle of utility, it may be convenient, for the purposes of discourse, to imagine a kind of law or dictate, called a law or dictate of utility: and to speak of the action in question, as being conformable to such law or dictate.

* IX. A man may be said to be a partizan of the principle of utility, when the approbation or disapprobation he annexes to any action, or to any measure, is determined by and proportioned to the tendency which he conceives it to have to augment or to diminish the happiness of the community: or in other words, to its conformity or unconformity to the laws or dictates of utility.

* X. Of an action that is conformable to the principle of utility, one may always say either that it is one that ought to be done, or at least that it is one that ought not to be done. One may say also, that it is right it should be done; at least that it is not wrong it should be done; that it is a right action; at least that it is not a wrong action. When thus interpreted, the words ought, and right and wrong, and others of that stamp, have a meaning: when otherwise they have none.

* XI. Has the rectitude of this principle been ever formally contested? It should seem that it had, by those who have not known what they have been meaning. Is it susceptible of any direct proof? it should seem not: for that which is used to prove every thing else, cannot itself be proved: a chain of proofs must have their commencement somewhere. To give such proof is as impossible as it is needless.

* XII. Not that there is or ever has been that human creature breathing, however stupid or perverse, who has not on many, perhaps on most occasions of his life, deferr'd to it. By the natural constitution of the human frame, on most occasions of their lives men in general embrace this principle, without thinking of it: if not for the ordering of their own actions, yet for the trying of their own actions, as well as of those of other men. There have been, at the same time, not many, perhaps, even of the most intelligent, who have been disposed to embrace it purely and without reserve. There are even few who have not taken some occasion or other to quarrel with it, either on account of their not understanding always how to apply it, or on account of some prejudice or other which they were afraid to examine into, or could not bear to part with. For such is the stuff that man is made of: in principle and in practice, in a right track and in a wrong one, the rarest of all human qualities is consistency.

* XIII. When a man attempts to combat the principle of utility, it is with reasons drawn, without his being aware of it, from that very principle itself. * His arguments, if they prove any thing, prove, not that the principle is *wrong*, but that, according to the applications he supposes to be made of it, it is *misapplied*. Is it possible for a man to move the earth? Yes; but he must find out another earth to stand upon.

* * "The principle of utility," (I have heard it said) "is a dangerous principle: it is dangerous on certain occasions to consult it." This is as much as to say, what? that it is not consonant to utility, to consult utility: in short, that it is *not* consulting it, to consult it.

* XIV. To

' XIV. To disprove the propriety of it by arguments is impossible; but, from the causes that have been mentioned, or from some confused or partial view of it, a man may happen to be disposed not to relish it. Where this is the case, if he thinks the settling of his opinions on such a subject worth the trouble, let him take the following steps, and at length, perhaps, he may come to reconcile himself to it.

' 1. Let him settle with himself, whether he would wish to discard this principle altogether; if so, let him consider what it is that all his reasonings (in matters of politics especially) can amount to?

' 2. If he would, let him settle with himself, whether he would judge and act without any principle, or whether there is any other he would judge and act by?

' 3. If there be, let him examine and satisfy himself whether the principle he thinks he has found is really any separate intelligible principle; or whether it be not a mere principle in words, a kind of phrase, which at bottom expresses neither more nor less than the mere averment of his own unfounded sentiments; that is, what in another person he might be apt to call caprice?

' 4. If he is inclined to think that his own approbation or disapprobation, annexed to the idea of an act, without any regard to its consequences, is a sufficient foundation for him to judge and act upon, let him ask himself whether his sentiment is to be a standard of right and wrong, with respect to every other man, or whether every man's sentiment has the same privilege of being a standard to itself?

' 5. In the first case, let him ask himself whether his principle is not despotical, and hostile to all the rest of the human race?

' 6. In the second case, whether it is not anarchical, and whether at this rate there are not as many different standards of right and wrong as there are men? and whether even to the same man, the same thing, which is right to-day, may not (without the least change in its nature) be wrong to-morrow? and whether the same thing is not right and wrong in the same place at the same time? and in either case, whether all argument is not at an end? and whether, when two men have said, "I like this," and "I don't like it," they can (upon such a principle) have any thing more to say?

' 7. If he should have said to himself, No: for that the sentiment which he proposes as a standard must be grounded on reflection, let him say on what particulars the reflection is to turn? if on particulars having relation to the utility of the act, then let him say whether this is not deserting his own principle, and borrowing assistance from that very one in opposition to which he sets it up: or if not on those particulars, on what other particulars?

' 8. If he should be for compounding the matter, and adopting his own principle in part, and the principle of utility in part, let him say how far he will adopt it?

' 9. When he has settled with himself where he will stop, then let him ask himself how he justifies to himself the adopting it so far? and why he will not adopt it any farther?

' 10. Admitting any other principle than the principle of utility to be a right principle, a principle that it is right for a man to pursue; admitting (what is not true) that the word *right* can have a meaning without reference to utility, let him say whether there is any such thing

as a *motive* that a man can have to pursue the dictates of it: if there is, let him say what that motive is, and how it is to be distinguished from those which enforce the dictates of utility: if not, then lastly let him say what it is this other principle can be good for?

[To be concluded in our next Review.]

ART. XII. *Miscellaneous Tracts and Collections relating to Natural History*, selected from the principal Writers of Antiquity on that Subject. By W. Falconer, M. D. 4to. pp. 203. Printed at the Cambridge Press. 7s. 6d. sewed. Cadell, &c. London. 1793.

By an advertisement prefixed to this publication, we learn that the author, having mentioned to the Rev. Dr. Parr that he possessed such a collection, was urged by him to make it public, as it might probably contribute to the interests of literature. He likewise offered to recommend the work to the syndics of the Cambridge university press, and to engage a friend to superintend the printing. The offer was accepted; and the business was performed with a liberality in all parties which does them credit.—We cannot give a more distinct account of the contents of the volume, than in the words of the learned compiler himself in his preface:

‘The first that offers itself is a calendar of natural occurrences, which are supposed to have taken place in Greece and most probably in the latitude of Athens. This is taken nearly, but not altogether from Theophrastus’s History of Plants. A similar attempt was made some years ago, and published by Mr. Stillingfleet in his *Miscellaneous Tracts*. That here inserted, though defective in point of matter, is nevertheless more full and explicit than that given by the Gentleman mentioned above; and contains, in addition to what he has given, an account of the weather and of the cosmical, achronical, and heliacal rising and setting of many of the stars and constellations, which have enabled the author to fix with greater probability the time of the year of many of the natural events recorded by Theophrastus, and to adjust them to modern computation. This part of the calendar is taken mostly from Geminus, an ancient Greek writer whose date is not ascertained, some thinking him to be prior to Hipparchus, others bringing him later as to the time of Sylla, or even of Cicero. This calendar is made to commence with the summer solstice, at which time the Greeks began their solar year. It was first intended to have divided the year according to the Greek months, but several reasons determined against such an attempt.

‘I. The names and order of the Greek months are so much disputed, and so doubtful, that it would have required a long previous discussion to settle their places and denominations, a thing inconsistent with a work like the present. Moreover the year to which these months were adjusted was either of the lunar kind, and consisting of 354 days only, or else somewhat between the lunar and solar year, and containing 360 days; and probably both of them were in use at different periods of time. The calendar however was so incorrectly

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managed, and the commencement of the lunar year so irregular (it beginning not at the time of the summer solstice but at the new moon succeeding it, or perhaps the nearest to it whether before or after) as to create great error in calculating seasons, or dates of natural events.

Another reason of greater weight was, that the lunar year was not made use of in calculating such occurrences. Civil affairs, such as the celebration of festivals, the election of magistrates, the payment of salaries, interest of money, and all civil contracts were indeed reckoned by the lunar year, but what regarded natural events, as the rise or setting of stars or constellations, the works of agriculture, the flowering of plants, and the gestation of animals, together with all transactions that regarded the laws of nations, as the duration of treaties, truces, &c. were reckoned by the solar year. A solar year, or the term of 365 days, is also understood to be meant whenever the space of an entire year is mentioned or a series of years. It has been the opinion of some learned persons, that the solar year was divided, as well as the lunar, into twelve months, each of which commenced at the entrance of the sun into the several signs of the zodiac, and this is confirmed by some expressions of Geminus, and particularly by the calendar of that author above mentioned, which is actually divided in that manner, which division is preserved in the calendar here exhibited.

The next piece that appears is a calendar of the same kind adjusted to the climate of Italy, and probably nearly to the latitude of Rome; compiled from the ancient Roman writers, those especially that treat on the subject of agriculture. This, as well as the other, has a calendar of the weather joined with it, which is mostly, but not altogether, taken from Columella.

I have in this calendar inserted such Passages from the ancient Roman poets as appeared to be peculiarly descriptive either of the general appearance of nature in several seasons in that country, or of any other natural events that occur at any particular time of the year. To this calendar are subjoined, an attempt towards a division of it into natural months, according to the plan proposed by Mr. Stillingfleet, and two small sketches of the seasons at Aleppo in Syria, and at Nice in Italy, the former extracted from Dr. Russel's History of the first mentioned place, the latter from Dr. Smollett's Travels into Italy. To these are added a table of the time of wheat-harvest in different parts of Italy, taken from Dr. Symonds, on the Climate of Italy, and published in the fourth volume of Mr. Young's Annals of Agriculture, and a table of the foliation of trees in this country for several years, taken from the Gentleman's Magazine.—Next come some remarks on the leafing, flowering, &c. of some trees and plants in Italy, made in the years 1768, 1769, by Dr. Symonds, and taken, as well as the foregoing, from Mr. Young's Annals of Agriculture.—Next follow some remains of antiquity, taken from Gruter's inscriptions, being two rustic calendars yet remaining engraven on stone at Rome. These are often referred to in the calendar I have given, and tend towards its illustration.—The next article is a table of hours for every month in the year, taken from Palladius.

' The use of this is thought to have been to enable the labourer in the fields to guess at the time of the day, by measuring with his foot the proportion which the length of that bears to the length of the shadow of his own person. The rule on which this depends, will, in a gross view, hold good in men of different stature, because, generally speaking, the length of a man's foot bears nearly the same proportion to his height whether he be tall or middle sized.

' As the proportion which the length of any upright gnomon bears to that of its shadow at any certain hour, varies every day, a table is here given exhibiting the proportion which the gnomon and its shadow bear to one another, at a medium computation for each month. The above tables, it is clear, were adjusted to show the unequal hours, or each 12th part of the time between the rise and setting of the sun. Thus for example on the 21st of December, when the length of the foot was to that of the shadow of the body as 1 to 29, the peasant knew that $\frac{1}{29}$ part of the space of time between the rise and setting of the sun had elapsed, which they denominated an hour, and this proportion of measurement served to denote the first hour of the day, at that season of the year. On the 21st of the month of June on the other hand, when the length of the foot bore a proportion to that of the shadow of the person as 1 to 22, the peasant knew that $\frac{1}{22}$ part of the space between sunrise and sunset was past, which was by him denominated the end of the first hour, notwithstanding the real space of time in each of the intervals which he called hours varied considerably, an hour in the month of December being to an hour in the month of June as nine to fifteen.—Next follows a table of the days on which the sun enters into the different signs of the zodiac according to the computation of different ages.—Next come some tables of the weather in different countries, according to both ancient and modern accounts, intended for the purpose of comparing them together. The last and the largest of these pieces is an alphabetical table of the Greek plants. This is divided into two parts. The former of these exhibits 1st the Greek name of the plant and the author who mentions it, 2d the name assigned to the same by Caspar Bauhin in his *Pinax* and other works, 3d the corresponding name given by Linnæus in his *Spec. Plantarum*, 4th the modern English name where that could be found. The second part of this table exhibits the Linnæan names of the Greek plants placed in alphabetical order with the Greek names subjoined. The use of this is to enable the reader to discover if any particular plant, the Linnæan name of which is known, be one of those with which the Greeks were acquainted.—An attempt of this kind, though sufficiently laborious to the compiler, must be liable to much error and uncertainty; but some indulgence may be hoped to be given to the first attempt of this kind, at least in our own country.

' An index to each of the calendars is added at the end of the work.'

The utility of such a collection for the purposes of philosophy must be evident: but it will be more peculiarly acceptable to those who unite the study of nature with that of the writings and customs of classical antiquity.

ART. XIII. *The History of two Cases of Ulcerated Cancer of the Mamma*; one of which has been cured, the other much relieved, by a new Method of applying Carbonic Acid Air; illustrated by a Copperplate: with Observations. By John Ewart M. D. Bath. 8vo. pp. 62. 1s. 6d. Dilly.

WE have here proof of the spirit and of the success with which elastic fluids are employed in desperate diseases in different parts of the kingdom. The cases described in the present pamphlet are highly favourable to this practice, in a malady, of which no words can convey an idea sufficiently horrible. Of the accuracy of the facts, there seems no reasonable motive to doubt; especially as in one of the cases they are stated to have occurred in a hospital, and to have been witnessed both by the directors and several medical practitioners of Bath.

A circumstantial statement of the condition of the diseased breast is very properly prefixed to the account of the treatment in each case. The preceding circumstances, and the present condition of the ulcer, (case 1.) all concur in presenting the idea of cancer. 'The length of the ulcer was almost five inches, and its breadth between three and four. Its greatest depth was about two inches; and from its lower end a *sinus* ran under the skin downwards, the size and extent of which, as well as the quantity of discharge from the sore, may be conceived from her being in the habit of pressing out of it several times a day from a table spoonful to two-thirds of a small teacupful of very fetid matter. The stench from the sore was at all times so very offensive both to herself and to bystanders; as scarcely to be endured.' Other particulars are analogous;—the axillary glands were never affected.

'The carbonic acid air, on its first application, occasioned a sensation of coldness, which lasted for a few minutes, and was afterwards succeeded by a glowing warmth, which continued more than half an hour. The same sensations have been uniformly expressed by the patient, after each successive application of the air.

'The next morning she said she was easier, which was then ascribed to the usual propensity of people to be pleased with a new remedy. But greater confidence was given to her report, when, at the expiration of not more than three days, the surface of the sore appeared of a better colour, and the stench from it became less offensive. Each time the bladder was removed, which for some time was done twice a day, to evacuate the discharge from the sore, she was sensible of immediate pain on the admission of the atmospheric air; and never failed to find ease very soon after the carbonic acid air was again applied.'

By an unfortunate but inevitable accident, the experiment was embarrassed by the exhibition of $\frac{1}{12}$ of a grain of arsenic three times in a day; though, before this exhibition, 'not only the smell
from

from the fore was less fetid, but its surface shewed a disposition to granulate.'

In somewhat less than three months, this was the situation of things :

' No deep induration whatever is felt in the seat of the former sore, or in that part of the substance of the breast which was occupied by the sinus ; the whole of which bears handling and pressure without suffering the smallest uneasiness ; but the skin formed by the cicatrix is somewhat irregularly elevated and hardened. Some slight vesications have at times risen upon it, extending no deeper than the epidermis, and apparently some remains of the erysipelas which lately affected her. They have now nearly vanished.

' The ulcer would in all probability have been healed sooner than it has been, if the sinus had been laid open to its bottom ; but I was unwilling to allow it to be touched by a knife, lest more might have been attributed to it than its due ; and the experiment was not necessary in the progressive state of amendment of the sore.

' She was discharged on the 30th of September, with orders to return twice a day for some time to have fresh gas applied, as the best defence of the newly-formed skin from any external injury'.

Of the second case, the symptoms were the most dreadful that can be imagined, and the patient appears to have been reduced nearly to the last extremity. She was sensible of almost an immediate abatement of pain on the application of the air. In two days, the breast was quite easy ; she enjoyed a better night than for some months ; and she could soon move the arm of the affected side with more ease than formerly. The discharge, we are told, was gradually amended, and the ulcerated surface diminished.

' How far,' says the author, ' her recovery may proceed, I do not presume to conjecture. But it is no small recommendation of what has been applied, that it has kept a person in ease and comfort for two months, who for so great a length of time before had known only agony and torture ; and who in the same interval has to a most surprising degree recovered her general health.'

To his narrative Dr. Ewart has annexed some observations tending to establish the nature of the affection in these two cases ; he also mentions some former attempts to relieve or cure various kinds of ulcers by carbonic acid air ; he then adds queries concerning its mode of operation ; and he concludes with a recital of surgical cases to which the same practice may be applicable. There seems reason to expect that essential relief, in the most excruciating and destructive surgical disorders, will be derived from carbonic acid air, and perhaps from other elastic fluids. Whether they will perform *permanent cures* time only can decide.

We have been informed that some doubts were started soon after the appearance of this pamphlet, as to the permanency or completeness of the cure in the first of the two cases : but we do not

understand that the pleasing account, given by Dr. Ewart, of perfect relief from pain and progressive amendment, was at all questioned. The affair was too important to neglect opportunities of personal inquiry; and in December last we were credibly informed that there was no ulcer on the breast of the first patient; and that is above two months posterior to the last date in the reports before us.—The efficacy of the treatment will certainly not be suffered to rest on two cases. We should nevertheless be glad to receive a continuation of Dr. Ewart's history.

The method of applying the air is distinctly represented in an engraving. It is exceedingly remarkable that another philosopher followed the same method of keeping the same air in constant contact with a carcinomatous ulcer, with the same success: yet his contrivance seems to have been as soon forgotten, or as little known, in this country, as if it had not existed. The philosopher to whom we allude is Mr. Magellan; and his method appears to have been well known to Fourcroy, Morveau, and the French chemists. It consisted "in cutting away the bottom of a bladder so that it might surround the breast, and in fixing the edge to the skin by adhesive plaster applied round the bladder."—He is said also to have cured an ulcerated cancer of the breast by keeping fixed air constantly applied in this manner.

ART. XIV. *An Address to the Prime Minister of the King of Corsica*, on the Subject of its late Union with the British Crown, developing the real Planners of the Measure, and demonstrating—that the Constitution, which was so graciously ratified in June last, to his Majesty's Corsican Subjects, contains, in Principle, that very System of Representation, which has been so long and so unsuccessfully fought to be obtained by the People of Great Britain and Ireland, from a Parliamentary Reform. By a Barrister. 8vo. pp. 61. 1s. 6d. Stewart. 1795.

THE general purport of this pamphlet is so clearly marked in the title, that we need only examine the merits of the execution, and make some observations on such passages as strike us either as praise-worthy or objectionable. In a work composed for the purpose of shewing that the constitution given to Corsica is precisely that which is thought too democratic or too dangerous to the British constitution, to be allowed in this country, the reader will expect severe attacks on Mr. Pitt; the minister who, while he resists all plans of reform at home, yet, in concurrence with other statesmen, has advised his sovereign to accede to a constitution for the Corsicans, in the administration of which an infinitely greater share is given to those new subjects, than the people of England and Ireland possess in the administration of the constitution of their respective countries. The author marks, in strong terms, the political

tical apostacy of the man who, when *out* of place, would press the country to call for, and the legislature to countenance, plans of reform which he, when *in* place, pronounces to be pregnant with ruin to the constitution. On this head, the author writes with great and just severity: but there are some points in which he does not appear to have a very correct idea either of the reform which he would have adopted in England, or of the principle of representation which has received the royal sanction in Corsica. In both cases it would seem as if a full and free representation were the object: but a wide difference appears to occur between the means to be used in the attainment of the end. Some reformers call for an *equal* representation, and some for the right of *universal suffrage*: these terms are not synonymous; for, though *every man* in England should have a vote for a representative in parliament, yet every man could not be said to be *equally* represented, as long as (for instance,) the little county of Rutland should return as many members as Yorkshire. Equality of representation has been established in Corsica, in as much as that the country is divided into *pieves*, or districts, as nearly as possible of equal extent and population, and each *pieve* sends two members to parliament; towns, also, containing 3000 inhabitants, have the same privilege: but it is by no means true, that the principle of *universal suffrage* has been admitted in Corsica. In Sir Gilbert Elliot's dispatch of the 21st of June, to Mr. Dundas, we indeed find these words: "*every man*, almost without exception, has voted:" but the words, *almost without exception*, had we no other evidence, might be perhaps sufficient to shew that the elections were not conducted on the principle of *universal suffrage*. Sir Gilbert, however, is not silent on this head, for he tells us that it was *property* alone that gave the right of voting; nay, more, that it was property in *lands*: at the same time, he informs us that this kind of property was so generally divided, or, to use his own words, "the state of property being such, that although *none* but *landholders* were electors, every man, almost without exception, has voted." Hence it is clear that Mr. Pitt has not given into the idea of universal suffrage, as it is evident that the qualification for a vote in Corsica, (we must except, we presume, the towns,) can be acquired only by a tenure of *land*: but whether it is as proprietor or occupier that the voter becomes qualified, we cannot decide. Our author is therefore far from being correct when he says (p. 45):

' Thus from the noble *Text* of his MAJESTY, and the faithful obedience of his *Plenipo* to have it executed in the *general manner* just quoted, we may almost venture to conclude, Sir, that the Royal Master, and the approved good servant, were zealous friends, in the

present instance, at least, of *Corsican-Representation*, to UNIVERSAL SUFFRAGE.'

None, we see, can be either electors or elected, who do not possess property in land; to which must be superadded residence for a year in the place for which they are voters or candidates.

Whenever the business of reform is seriously taken up in England, we presume that it will not be thought sufficient to ascertain to whom the right of voting shall be extended, but that it will be deemed necessary to declare that the number of representatives, to be chosen for any particular district, shall be proportioned to its population; or, in other words, that for so many hundred or thousand electors, there shall be so many members elected. Thus the present unaccountable disproportion will vanish; and, until this be done, though the right of *universal* suffrage should obtain, we cannot be said to have an *equal* representation. Our author has set this matter in a very clear point of view:

'The injustice as well as absurdity of this disproportion of Delegates to the proportion of *Electors*, cannot more glaringly be exhibited or more forcibly exposed, even to the comprehension and conviction of the most humble capacity, than by the following table:

Places.	Electors.		Members.
London -	7,000	sends	4
Westminster -	10,000	—	2
Middlesex -	3,500	—	2
Surry -	4,500	—	2
Southwark -	2,000	—	2
	<hr/> 27,000 <hr/>		<hr/> 12 <hr/>

Places.	Electors.		Members.
Newhaven -	1	sends	2
Old Sarum -	1	—	2
Midhurst -	1	—	2
Catle Rising -	2	—	2
Malborough -	3	—	2
Downton -	4	—	2
	<hr/> 12 <hr/>		<hr/> 12' <hr/>

The disproportion that strikes the eye in the above table would become infinitely greater, if every housekeeper in the above places possessed the right of voting.

The author seems to have overlooked one circumstance in the Corsican representation, which, had he duly attended to it, might perhaps have a little weakened his partiality to that system.

system. It struck us very forcibly when we read the following article in the new Constitution of Corsica :

“ That no person shall be elected a member of Parliament, unless he possesses at least 6,000 livres (about 300l.) per ann. in land in the Pieve which he is to represent, and pays taxes in proportion to this possession, and unless born of a Corsican father, and *bona fide* an inhabitant, having kept house for five years in the said Pieve, and until he has arrived at the age of twenty-five.”

Such an article as this, in a system of representation for England, would not alarm us, because the number of persons, not connected with the aristocracy, yet possessing 300l. a-year, is very great; and consequently the electors could not be limited to a small circle for the choice of representatives:—but in Corsica, 300l. a year is a very large revenue; the whole island is not more than 110 miles in length, and 50 in breadth; its population is considerably under 200,000 inhabitants; and it has little or no trade: so that those who possess 300l. a-year in lands must be very few in number, and persons of old or noble families. Hence it follows that, let the *electors* be who they may, the *elected* can be taken only from the body of the aristocracy; and no doubt many individuals, if this system should continue, will, though *elected* biennially, possess in *reality* an *hereditary* seat in the Corsican parliament.

The author prides himself not a little on having started a new reflection, by observing that in England and Ireland the constituents and representatives stand not on even ground with respect to prosecution and punishment for mutual misconduct: the inequality of their situations is thus expressed by him :

‘ The fact is, that the great measure of a *Reform* in the *Representative Body* of the nation is not attainable, however just and necessary, through the medium or force of any existing laws. It depends entirely, in the immediate instance, on the mere *grace* of the Legislature. Hence it is not unworthy of remark, that the PEOPLE and the LEGISLATURE do not stand, in this essential business, on *equally fair ground*.—This is manifest from the consideration, that the *former* are subject to indictment and punishment, at the prosecution of the Executive Power, should they attempt, by *illegal modes*, a Reform or recovery of their constitutional rights:—whereas the *Legislature*, or more pertinently speaking to our present point, the *Representatives* of the Nation, are not prosecutable, by any law, *at the suit of the People*, should they betray the trust reposed in them by their constituents, or act ever so unjustly in withholding from them the necessary *Reformation* they solicit.

‘ One of the great boasts of what is termed the most GLORIOUS CONSTITUTION in the world is—that it affords *law* for the *beggar* as well as the KING:—but in the case, at present under consideration, ’tis palpably clear, that there are *laws* for *punishing* illegal proceedings of *Constituents* towards their *Representatives*, but *none* for punishing

punishing the misconduct, (however notoriously influenced by venal motives) of a *Representative* towards his *Constituents*.'

In our opinion, the author would not find this inequality so striking, perhaps he could not find it at all, if he had properly defined the terms *People* and *Legislature*. In their *collective* capacity, *neither* can be prosecuted nor punished; in their *individual* capacities, *both* may. If some individuals assemble to bring about a reform, or any other measure, by force or violence, they certainly might and would be indicted: but, were the *whole people* with one voice to call for and insist on having a parliamentary reform, who could indict them, where could grand juries be found to return bills against them, where petit juries to try them, where the *posse comitatus* to enable the sheriffs to carry the verdicts into effect? Against the *Legislature*, the law could not have provided any proceeding; because, exercising the sovereignty of the state, it could not be liable to punishment. Against the *House of Commons* no action is given to the *people*; because the people, by the constitution, are supposed to be there assembled; and it would be absurd to give a man an action against himself. Should an individual member offend against the law, he is as punishable as any of his constituents: should he be convicted of bribery or corruption in getting into parliament, there are laws for inflicting pretty severe penalties on him; and should he be proved to have sold his vote in the house, he is liable to imprisonment, and finally to expulsion. Such proceedings are perhaps not so frequent as some people think they might be: but instances of the kind have occurred, as appears from the Journals of the House of Commons.

In the pamphlet before us we see much to approve, and little to condemn: but we must confess that in one place, at least, we discover symptoms of something bordering on an approbation of the idea of passing-by parliament, and calling on the people to take the business of reform into their own hands. We allude to the following passage: 'No solecism, (says our author, page 9,) can be more gross than to imagine that *corruption* will *purify itself*.' In this short sentence, our imagination, without being over-lively, or very ready to catch alarms, sees the possibility of disturbance, confusion, and civil war, if the idea which it conveys were entertained by a great body of men. When the people move, there is no power in the state to stop them. Nothing, it is true, but great provocation, and a conviction that redress could not otherwise be obtained, would ever make them rise: but, when once risen, nothing but their own moderation could make them put an end to their movement, and sit down in peace. Moderation from *millions* is what may rather be wished than expected; and, before it should begin to act, much mischief might

might be done. On the other hand, we believe that parliament will not reform itself, until it shall appear to be the general sense of the people that it should. Let that sense be once fairly and clearly expressed by petitions or addresses, and all opposition to reform must die away within the walls of St. Stephen's chapel. The people never yet spoke in vain: but, if parliament hear the voice only of this or that society, is it to blame for not considering it as the voice of the *people*? Let the *counties*, the *cities*, the *towns*, explain themselves clearly on the subject; and we will not hesitate to give it as our opinion that their wishes, whatever they may be, will prevail, without tumult, confusion, or strife: for surely no minister would ever be *hardy* enough to advise his sovereign to resist the general sense of the nation; or, could such a minister ever arise, he certainly will never find a king either weak or mad enough to follow his advice.

ART. XV. *An Essay on the Picturesque*, as compared with the Sublime and the Beautiful; and on the Use of studying Pictures, for the Purpose of improving real Landscape. By Uvedale Price, Esq. 8vo. pp. 288. 5s. Boards. Robson. 1794.

WE shall say the less of this essay, *here*, as the extracts, which will be found in the two following articles, will speak our sentiments of it with better effect than any which our own assertions could singly produce. Its origin and history are given by the Author in his Preface:

‘ This unfinished work (and such, I fear, it is in every respect) I did not intend publishing till it was more complete, and till I had endeavoured, at least, to render it more worthy the public inspection. I have, however, been induced to send it into the world earlier than I wished, from the general curiosity which my friend Mr. Knight's poem has awakened on the subject.

‘ It would have been more prudent in me not to have afforded the public such an opportunity of judging, how much I am indebted to the effusion of friendship and poetry, for the high compliment he has paid me; were I now to say what I feel about my friend's poem, it might appear like a return of compliment; and whatever could in any way be so misconstrued, would be equally unworthy of us both.

‘ I cannot however, resist the satisfaction of mentioning one circumstance, highly flattering to me, as it accounts for my not chusing to delay this publication. I had mentioned to Mr. Knight that I had written some papers on the present style of improvement, but that I despaired of ever getting them ready for the press; though I was very anxious that the absurdities of that style should be exposed. Upon this he conceived the idea of a poem on the same subject; and having all his materials arranged in his mind, from that activity and perseverance which so strongly marked his character, he never delayed or abandoned the execution till the whole was completed. When it

was nearly finished, he wrote to me to propose, what I consider as the highest possible compliment, and the strongest mark of confidence in my taste,—that my papers (when properly modelled) should be published with his poem, in the same manner as Sir Joshua Reynolds's notes were published with Mr. Mason's *Du Fresnoy*.

'This proposal, could it have been made at an earlier period, I should have accepted with pride; but my work had then taken too much of a form and character of its own to be incorporated with any thing else; for indeed almost the whole of what I have now published had been written some time before.'

We cannot but differ somewhat from Mr. Price, respecting his idea of the success of Mr. K.'s poem *. We, on the contrary, entertain some apprehension that, so far from having excited the general curiosity, there seems reason to conclude that no work of equal *poetic merit* has, for many years past, less engaged the public mind: a fact which, if it be established, will furnish a proof that the *subject matter* of it is not suitable to the general taste; and hence it may be inferred that Mr. P.'s motive for abruptly drawing forth his reserved forces is so far from being, as we are indirectly led to understand, that of sharing in the victory, that he has evidently hastened to the field for the purpose of preventing the defeat of his ingenious and spirited ally.

We are not insensible to Mr. Price's high merits as a writer: but we regret that so much genius and learning should have been bestowed so unprofitably. We will not, however, in endeavouring to support, with generosity, the cause of the late Mr. Brown, (who cannot now defend his own well-earn'd fame,) retaliate with injustice.

In defining with intelligence, and in separating with sufficient discrimination, the picturesque from the beautiful, Mr. Price has shewn great knowledge of painting, as well as an intimate acquaintance with the best masters in that charming art; and he deserves highly of the *critic in that art*, for having furnished him with fresh aids to his decisions:—but, in the improvement of a place in which Nature has furnished few materials, in which the groundwork of improvement is tame, and in which suitable distances cannot be had, the rules of science and the "ready-made taste" of connoisseurs are of little avail to the artist. A study of natural scenery and of the given subject to be improved, with some judgment previously acquired from practice in similar situations, are much more requisite to the layer-out of grounds. It would not be less absurd to suffer Art to busy itself in the lovely Dingles, and among the picturesque scenery, which Nature has bountifully scattered on the Confiners

* For our account of "The Landscape, a Poem," see our Review for May 1794, p. 78.

of the Cambro British mountains, than it would be to spurn its assistance where the nature of the situation requires it.

As a specimen of Mr. P.'s manner of writing, and of his knowledge in *painting*, we give the following extract:—

‘ This art of preserving breadth with detail and brilliancy has been studied with great success by Teniers Jan Steen; and many of the Dutch masters. Ostade's pictures and etchings are among the happiest examples of it; but above all others, the works of that scarce and wonderful master, Gerard Dow. His eye seems to have had a microscopic power in regard to the minute texture of objects, (for in his paintings they bear the severe trial of the strongest magnifier,) and at the same time the opposite faculty of excluding all particulars with respect to breadth and general effect. His master, Rembrandt, though he did not attend to minute detail, yet by that commanding manner of marking, with equal force and justness, the leading character of each object, produced an idea of detail much beyond what is really expressed. Many of the great Italian masters have done this also, and with a taste, and a grandeur and nobleness of style unknown to the inferior schools, though none have exceeded or even equalled Rembrandt in truth, force, and effect. But when artists, neglecting the variety of detail, and those characteristic features that well supply its place, content themselves with mere breadth, and propose that as the final object of attainment, their productions, and the interest excited by them, will be, in comparison of the styles I have mentioned, what a metaphysical treatise is to Shakespeare or Fielding; they will be rather illustrations of a principle than representations of what is real; a sort of abstract idea of nature, not very unlike Crambe's abstract idea of a lord mayor.

‘ As nothing is more flattering to the vanity and indolence of mankind, than the being able to produce a pleasing general effect with little labour or study, so nothing more obstructs the progress of the art than such a facility: yet still these abstracts are by no means without their comparative merit, and they have their use as well as their danger; they shew how much may be effected by the mere naked principle, and the great superiority that alone gives, to whatever is formed upon it, over those things which are done on no principle at all; where the separate objects are set down as it were article by article, and where the confusion of lights so perplexes the eye, that one might suppose the artist had looked at them through a multiplying glass.’

Although we are not of our author's party in regard to the controverted points in which he is here engaged, yet we freely acknowledge that we have attended to his observations with pleasure.—His abilities and connoisseurship, in the delightful and elegant studies which are so ingeniously discussed in the present volume, must certainly entitle him to rank among the foremost Dilettanti in this country.

Mr. P. has given a pleasant caricature of an Improver working upon a picture of CLAUDE. A picturesque Imitator of RUBENS, attempting to transfer these accompaniments from the canvas of Nature, might be sketched by way of companion, with features no less ridiculous. In gardening, I conceive, we must only hope for the picturesque in the wilder parts of the scene; and here Art must tread

“ With unsandal'd foot,

Printless, as though the place were holy ground.”

It is the *Beautiful*, which is more within the reach of the Improver. This is surely to be found in the undulating play of smooth verdure, in the contrast of different trees happily disposed, and in the endless variety of foliage and flowers of humbler growth. All these circumstances are charming in reality, though they may not furnish good subjects for the pencil. The fastidious eye, which turns from such a scene with disgust, because there is no temptation to take out the sketch-book, is, I think, not much to be envied. Hollow lanes, “rutts and rubbish,” burdock and thistles, produce a very pleasing effect in their proper places; an exuberant beard is also a most picturesque ornament to the human countenance; but *shaven* turf and “prim gravel walks,” like a smooth chin, are sacrifices to the *comfortable*, (a principle not totally to be forgotten in laying out grounds,) which, I apprehend, cannot well be avoided; and even these, if Mr. P.'s remarks with regard to avoiding monotony be attended to, are in themselves by no means destitute of beauty.

ART. XVII. *A Letter to Uvedale Price, Esq.* By H. Repton. 8vo. pp. 20. Nicol. 1794.

THIS short epistle is intended as a vindication of Mr. Brown's and the writer's principles of improvement, and to manifest the weakness and injustice of the attacks which have been made against them by Mr. Knight and Mr. Price. We will transcribe a few of those passages which, we think, *apply* the most closely, and with the best effect:

“ During the pleasant hours we passed together amidst the romantic scenery of the Wye, I do remember my acknowledging that an enthusiasm for the picturesque, had originally led me to fancy greater affinity betwixt painting and gardening, than I found to exist after more mature consideration, and more practical experience; because, in whatever relates to man, propriety and convenience are not less objects of good taste, than picturesque effect; and a beautiful garden-scene is not more defective because it would not look well on canvas, than a didactic poem because it neither furnishes a subject for the painter or the musician. There are a thousand scenes in nature to delight the eye, besides those which may be copied as pictures; and indeed one of the keenest observers of picturesque scenery (Mr. Gilpin), has often regretted that few are capable of being so represented, without considerable licence and alteration.

“ If therefore the painter's landscape be indispensable to the perfection of gardening, it would surely be far better to paint it on canvas

at

at the end of an avenue, as they do in Holland, than to sacrifice the health, cheerfulness, and comfort of a country residence, to the wild but pleasing scenery of a painter's imagination.'

Again,

'I cannot help seeing great affinity betwixt deducing gardening from the painter's studies of wild nature, and deducing a government from the uncontrolled opinions of man in a savage state. The neatness, simplicity, and elegance of English gardening, have acquired the approbation of the present century, as the happy medium betwixt the wildness of nature and the stiffness of art; in the same manner as the English constitution is the happy medium betwixt the liberty of savages and the restraint of despotic government; and so long as we enjoy the benefit of these middle degrees betwixt extremes of each, let experiments of untried theoretical improvement be made in some other country.'—

'This letter, which has been written, at various opportunities, during my journey into Derbyshire, has insensibly grown to a bulk which I little expected when I began it: I shall therefore cause a few copies to be printed, to serve as a general defence of an art, which, I trust, will not be totally suppressed, although you so earnestly recommend every gentleman to become his own landscape gardener; with equal propriety might every gentleman become his own architect, or even his own physician: in short, there is nothing that a man of abilities may not do for himself, if he will dedicate his whole attention to that subject only. But the life of man is not sufficient to excel in all things: and as "a little knowledge is a dangerous thing," so the professors of every art, as well as that of medicine, will often find that the most difficult cases are those, where the patient has begun by quacking himself.'

We cordially join with Mr. Repton in his termination:

'I shall conclude this long letter by an allusion to a work, which it is impossible for you to admire more than I do. Mr. Burke, in his *Essay on the Sublime and Beautiful*, observes, that habit will make a man prefer the taste of tobacco to that of sugar; yet the world will never be brought to say that sugar is not sweet. In like manner both Mr. Knight and you are in the habits of admiring fine pictures, and both live amidst bold and picturesque scenery: this may have rendered you insensible to the beauty of those milder scenes that have charms for common observers. I will not arraign your taste, or call it vitiated, but your palate certainly requires a degree of "irritation" rarely to be expected in garden scenery; and, I trust, the good sense and good taste of this country will never be led to despise the comfort of a gravel walk, the delicious fragrance of a shrubbery, the soul expanding delight of a wide extended prospect, or a view down a steep hill, because they are all subjects incapable of being painted.'

Mr. Price has published an answer to Mr. Repton, which we shall speedily notice.

ART. XVIII. *A Discourse, by Way of general Preface to the Quarto Edition of Bishop Warburton's Works*; containing some Account of the Life, Writings, and Character of the Author. 4to. pp. 150. (Not fold.) 1794.

AN air of mystery and studious concealment not only excites but sharpens curiosity. When, therefore, we announced (vol. lxxx. p. 352.) the quarto edition of Bishop Warburton's works, and submitted to the consideration of our readers the promissory note given with it, informing the purchasers that there was a life of the author prepared, which would be published and delivered to them on their producing the note, but that it was withholden for the present,—*for reasons which would be seen hereafter*, we felt a strong desire to see this mysterious book; and no sooner was it brought to us, than we threw aside our other studies, and postponed the payment of some critical debts, in order to sit down in the snug luxury of our arm-chair to the immediate perusal and examination of this discourse. First, we ran it over in haste; and, when the keen edge of curiosity was blunted, we gave it a more steady perusal. Here, however, it has fared with us, as no doubt it fared with many of the initiated into the antient mysteries;—we have found less than we expected, and less than we had good reason to expect; for we are not told why this performance was withholden for so many years, and not suffered to accompany the collected works of Dr. Warburton in the year 1788, to which it may be deemed a necessary preface.

The Bishop of Worcester (Dr. Hurd) did not say, in the promissory note, that this discourse was then printed, but only that such a work had been '*prepared*;' and it may be that, in revising and re-revising it, such erasements and alterations have been made as have removed his original objections to its now venturing abroad, in order to be prefixed to the works. Supposing, however, that the Right Reverend editor and biographer has accommodated matters in this respect to his own satisfaction, he has not answered the expectation of the purchasers; who were promised, among the Warburtonian mysteries, *the reasons* which induced the editor to so singular a procrastination. Perhaps the keen eye of the learned editor of *Traits by Warburton and a Warburtonian* may yet discover these motives; though the general reader will probably look for them in vain. Reasons for some timidity, on the part of the Right Reverend biographer, may be seen in his treatment of Warburton's opponents; some of whose friends and admirers will perhaps offer their strictures on these parts of this discourse. There are other parts on which we might raise conjectures, and offer particular comments: but, abstaining from all minute and invidious

dious criticism, we applaud Bishop Hurd for the resolution which he has at length taken, and congratulate the public on the appearance of this biographical preface.

"If (as Johnson remarks in one of his *Ramblers*) a life be delayed till interest and envy are at an end, we may hope for impartiality, but we must expect little intelligence;" and though, as he also remarks in the same paper, the biographer "owes more respect to knowledge, to virtue, and to truth, than regard to the memory of the dead;" yet it must be considered that, while that very friendship, which interests itself in transmitting to posterity the particulars of departed worth or genius, has its bias, to it we are indebted for the most interesting details of biography. Let us not be moved to wrath if the zealous friend sometimes throws over the portrait, which he intends to delineate, the shade of apology, and at others enriches it with the glowing tints of panegyric. Allowance must be made for the partial hand that guides the pencil; and, as long as friendship mildly exercises its privilege, and does not, in order to excite admiration or to prevent censure, destroy the resemblance, we view its efforts with satisfaction:—but, when it indulges itself in intemperate encomiums, in laboured justifications, and in flimsy apologies, both amusement and instruction cease, and disgust succeeds. The Bishop of Worcester, with all his good sense, has been so far in danger of running into this extreme, that it may be more than questioned whether he has fairly appreciated the subject of his memoir. With this tribute to Bishop Warburton's memory, he is, doubtless, himself satisfied, as harmonizing with his own feelings: but, in justifying Warburton, others are at times undervalued; and there are passages which cannot be deemed liberal in a protestant bishop, and a polite scholar, at the close of the 18th century.

This memoir commences with an account of Dr. Warburton's family and birth: but, as great parts and learning can receive neither lustre nor degradation from *pedigree*, this part of the subject is dismissed in a few words:

' WILLIAM Warburton was descended from an ancient and very honourable family in Cheshire, at the head of which is the present Sir Peter Warburton, Baronet, of Arley, in that county.

' I leave the rest to the genealogist, and go no farther back in his pedigree than to his grandfather, of the same name, who distinguished himself in the civil wars of the last century. He was of the royal party. He had three sons, the second of whom, (George) was Mr. Warburton's father; who was bred to the law, and practised as an attorney at Newark; where the subject of this memoir was born, Dec. 24, 1698.'

Of his juvenile studies, nothing singular is recorded. In April 1714, he became clerk to Mr. Kirke, an attorney at Great Markham,

Markham, and continued with this gentleman till the year 1719: but *juris nodos legumque ænigmata solvere* suited not his inclination. His wishes were directed to the church, as more congenial with his thirst for knowledge:—he was ordained deacon, Dec. 22, 1723; and, March 1, 1726-7, he was ordained priest by Bishop Gibson, in St. Paul's, London.

The want of an university education was more than compensated by Mr. Warburton's severe application to study. Without the ordinary advantages, he acquired a vast stock of learning, and at an early period commenced author. Of his juvenile compositions, his biographer thus speaks, in order to justify himself from the censures of those who have disapproved of his having excluded them from the bishop's works:

'The fruit of his industry, during this interval (from 1723 to 27) appeared in some pieces, composed by him for the improvement of his taste and style, and afterwards printed (most of them without his name) to try the judgment of the public. As he never thought fit to reprint or revise them, they are omitted in this edition.'

In 1728 he was presented to the rectory of Brand-Broughton in the diocese of Lincoln, and in this situation he spent the best part of his life, from 1728 to 1746. An account follows of his intense application to letters in this retirement, and of his mode of study. Here he composed "*The Alliance* between Church and State*," published in 1736; and on this book much encomium is lavished by the Right Reverend biographer. This performance was followed by the publication, in 1738, of the first volume of his greatest work, "*The Divine Legation of Moses demonstrated*." As to the argument of this work, we shall content ourselves with Dr. Hurd's epithet, that it is *paradoxical*; and as to the impression which it made on the minds of Mr. Warburton's friends, the sagacious reader may form the clearest judgment from several extracts of letters here given: which shew that they esteemed it (as all critics must,) as pregnant with learning and ingenuity, but not with *demonstration*. When we have read Warburton's defence of Moses's divine legation, Eugene Aram's laboured defence of himself obtrudes on our minds. Both writers labour to establish a proof which is disadvantageous to their cause. Aram † hanged himself

* The word *Alliance* has been considered inapposite. Alliance implies two or more independent powers forming a contract; whereas the *Church* is a part of the State, or one of its members, (as the army or navy,) and cannot properly be represented as entering into alliance with it. As well might we talk of an alliance between the Royal Society and the State as between Church and State. This incorrectness, in the title of the book, deserves notice.

† See M. Rev. vol. lxxi. p. 366.

by his ingenuity ; and Warburton, by piling such huge masses of learning, in order to demonstrate the mission of the Jewish law, excites an idea of the vast difficulty of the proof, and in course leaves the mind to vibrate back towards the point of infidelity*.

In 1741, a second volume of the *Divine Legation* appeared.

We shall pass over Mr. W.'s correspondence with Dr. Middleton, (which, through difference of opinion, at last subsided,) and proceed to his acquaintance with Mr. Pope, which commenced in consequence of his defence of that great poet's *Essay on Man* against Monsieur de Croufaz, and was gradually ripened into a confidential friendship. Through Mr. Pope, Warburton became acquainted with Mr. Murray, afterwards Earl of Mansfield, and with Mr. Allen ; of whom just and well-exhibited characters are drawn by the Right Reverend biographer.

The next memorable event in Mr. Warburton's life was his marriage, which took place in the beginning of the year 1746 : but though this in general be a prominent feature in biographical records, it makes no figure in the present memoir. It is slightly noticed in the following words : ' After an acquaintance of some years, Mr. Allen had now seen so much of his friend, that he wished to unite him more closely to himself by an alliance of marriage with an accomplished lady of his own family, Miss Gertrude Tucker, his favourite niece.'

Prior Park, the splendid villa of Mr. Allen, was now become Warburton's principal residence ;—hence he was invited to the Preachership of Lincoln's Inn. In 1747 he published his edition of *Shakespeare*.—In 1749 he vindicated Mr. Pope's conduct in the well-known affair of Bolingbroke's *Patriot King*† ; which work the Right Reverend biographer styles ' an

* The biographer, after having pronounced it paradoxical, calls ' the argument of the *Divine Legation* plain and simple, yet perfectly new, proving the divinity of the Mosaic law : ' but we desire to submit it to his consideration whether its *perfect novelty* be not a little suspicious? We will agree with him that the *Divine Legation* abounds with exquisite learning and most ingenious disquisition ; and that, in the whole compass of modern and antient theology, there is nothing equal nor similar to this extraordinary performance.

† In imitation, perhaps, of Warburton's interference in behalf of Pope, Bishop Hurd here interrupts the thread of his narrative, to rescue the character of Mr. Addison from the imputation of his having acted with duplicity towards Mr. Pope in regard to his version of the *Iliad*. Mr. A., while seeming to encourage that work, has been accused of translating, or of employing Mr. Tickel to translate, the first book of the *Iliad*, in opposition to it. The grounds of a charge so dishonourable

'an insignificant pamphlet,' though it is evident by the transaction that Pope thought otherwise of it. In 1750 he published his *JULIAN*.—In 1751 he appeared as the editor and commentator of Pope's works.—In 1752 and 1754 he published his two volumes of sermons preached at Lincoln's Inn, entitled *Principles of Natural and Revealed Religion*, and in 1767 a third volume of occasional discourses.—In 1753 he obtained, through Lord Chancellor Hardwicke, a prebend in the church of Gloucester; in 1755 he exchanged it for one of the golden prebends of Durham, given to him at the request of Mr. Murray by Bishop Trevor; after which the degree of D. D. was conferred on him by Dr. Herring Archbishop of Canterbury,—the University of Oxford, *unhappily*, as the biographer mildly expresses himself, withholding it. In 1754 and 1755 he published his *View of Bolingbroke's Philosophy, in four letters to a friend*: (Mr. Allen.) In 1758 an improved edition came out of the first volume of the *Divine Legation*. In 1757 Dr. Warburton was made Dean of Bristol, and in 1760 Bishop of Gloucester. Some reflections occur on Dr. W.'s elevation to the episcopal bench, in which his biographical friend seems to lament that he was drawn from the shades of retirement: but whether in these remarks he expresses his real feelings, or introduces them merely on account of the stroke which they contain against Levellers and Socinians, and of the compliment to Dr. Horsley, we shall, after having transcribed them, leave for the decision of our readers:

'I have sometimes doubted with myself, whether the proper scene of abilities, like his, be not a private station, where only great writers have the leisure to do great things.

'Here, at least, it was that the *ALLIANCE* and *DIVINE LEGATION* were written: And here, too, was composed the immortal work of *ECCLESIASTICAL POLITY*, which, in the end, proved so fatal to our *Engli's Disciplinarians*; now rising again in the shape of *Levellers* and *Socinians*; but to fall again, in good time, by one or other of our learned clergy, going forth against them, in the spirit of order and orthodoxy, from the cool invigorating shade of private life*.

If the business of his public character in some degree interrupted, it did not put a stop to Bishop W.'s theological studies.

dishonourable to Addison are here stated and examined; and the conclusion drawn from the whole is, that Mr. Pope was not sufficiently justified in his suspicions.

'* Soon after I had hazarded this prediction, I had the pleasure to see one half of it completely fulfilled. See Dr. Horsley's *Charge to the Clergy of the Archdeaconry of St. Alban's*, and his unanswerable *Letters*, in vindication of it.—This able Divine was deservedly advanced to the see of St. David's in 1788; and has since [1793] been translated to that of Rochester.'

In 1761 he reprinted his *Discourse on the Lord's Supper*, and in 1762 he published his *Doctrine of Grace*, principally to expose John Wesley's journals. In 1765 there came out a new edition of the *second* part of the *Divine Legation*, in three vols. The notice of this publication introduces a short account of the sharp controversy carried on between the author and Dr. Lowth, afterward Bishop of London; in which the Bishop of Worcester endeavours to exalt the subject of his memoir, and speaks as degradingly as politeness will allow, of the merit of the theological labours of the Bishop of London. His *Latin lectures on Hebrew poetry*, the biographer says, were written 'in a vein of criticism *not above the common*;' and his *version of the prophet Isaiah* Bishop Hurd considers as 'chiefly valuable, as it shews how little is to be expected from a new translation of the Bible for public use.' Had these works, however, proceeded from the pen of Warburton, we may venture to assert that they would have been criticised in a different manner.

The last work on which the Bishop of Gloucester was employed was the ninth and last book of the *Divine Legation*;—the 7th and 8th, his biographer observes, he had long since despaired of composing, though the materials were at hand. After having digested and arranged the contents of this book, and having printed it, as far as it goes, he experienced the rapid decay of his faculties. On this melancholy conclusion of the life of his great friend, Bishop H. touches with all the *delicacy of friendship* and all the sensibility of genius. A reflection will here occur to the reader, mortifying to the pride of learning:

"From Marlbro's eyes the streams of dotage flow,
And Swift expires a driv'ler and a show."

Bishop Warburton died at the palace of Gloucester, June 7, 1779, and was buried in the cathedral.

To the delineation of the character of his deceased friend, the Bishop of Worcester devotes the concluding section of this biographical preface. The outlines are thus exhibited:

'He possessed those virtues, which are so important in society, truth, probity, and honour, in the highest degree; with a frankness of temper, very uncommon; and a friendliness to those he loved and esteemed, which knew no bounds: not suspicious or captious, in the least; quick, indeed, in his resentment of real manifest injuries; but then again (as is natural to such tempers) of the utmost placability.

'He had an ardent love of Virtue, and the most sincere zeal for Religion; and that, the freest from bigotry and all fanaticism, that I have ever known. He venerated the civil constitution of his country, and was warmly attached to the Church of England. Yet he was no party-man, and was the sincerest advocate for toleration. It was not his manner to court the good opinion of our Dissenters. But he had nothing of prejudice or ill-will towards them: he conversed familiarly

with such of them as came in his way; and had even a friendship with some of their more noted ministers*; who did not *then* glory in Socinian impieties, or indulge themselves in rancorous invectives against the Established Church.

‘As a *writer* and a *divine*, (Bishop H. observes,) it is not easy to find terms that will do justice to his merit. His reading was various and extensive, and his discernment exquisite. He saw and seized what was just and useful in every science which he cultivated, and in every book he read.’—His style was properly his own, and what we call *original*; its characters are freedom and force. He was the terror of the infidel world.

‘Next to infidels professed, there was no set of writers he treated with less ceremony, than the Socinian; in whom he saw an immoderate presumption, and suspected not a little ill faith. For, professing to believe the divine authority of the Scriptures, they take a licence in explaining them, which could hardly, he thought, consist with that belief. To these free interpreters of the word, he was ready to say, as St. Austin did to their precursors, the Manicheans—“*Tell us plainly, that ye do not at all believe the Gospel of Christ: for ye who believe what ye will in the Gospel, and disbelieve what ye will, assuredly believe not the Gospel itself, but yourselves only.*”

‘It is true, he himself would reason on revealed truths farther than to some may seem necessary; but he never reasoned *against* them. It was his principle, and his practice, to follow the Apostolic rule of “*casting down all imaginations, that exalt themselves against the knowledge of God:*” which, when clearly revealed, he held it an extreme impiety in any Christian, not only to question directly, but to elude by any forced interpretation. In short, he regarded Socinianism (the idol of our self-adoring age) as a sort of infidelity in disguise, and as such he gave it no quarter.’

What has been called Warburton’s *dogmatic manner* of writing is said by his biographer ‘to be only the firm tone of one, who believes what he says, and is very different from the careless unconcerned air of the Sceptic.’

No mention is made of Bishop Warburton as a *husband* and a *parent*, but of his companionable qualities the following account is given:

‘In mixed companies he was extremely entertaining; but less guarded than men of the world usually are: and disposed to take to himself a somewhat larger share of the conversation, than very exact breeding is thought to allow. Yet few, I believe, wished him to be more reserved, or less communicative, than he was. So abundant was the information, or entertainment, which his ready wit and extensive knowledge afforded them! In private with his friends, he was natural, easy, unpretending; at once the most agreeable and most

* See a *Collection of Letters to and from Dr. Doddridge of Northampton*; published by T. Stedman, M. A. vicar of St. Chad’s, Shrewsbury, 1790.

useful companion in the world. You saw to the very bottom of his mind on any subject of discourse; and his various literature, penetrating judgment, and quick recollection, made him say the liveliest, or the justest things upon it. In short, I was in those moments affected by his conversation, pretty much as Cato was by that of Maximus Fabius, and may say, as he does in the dialogue on *Old Age*—"I was so fond of his discourse, and listened to it so eagerly, as if I had foreseen, what indeed came to pass, that when I lost him, I should never again meet with so instructive a companion."

After having thus endeavoured to deliver the Bishop of Gloucester down to posterity as the ablest divine, the greatest writer, and the first genius of the age, the R.R. biographer finishes the portrait with elegantly and feelingly blending his own fame with that of his friend:

"I have now, as I found myself able, and in the manner I judged most fit, discharged my duty to this incomparable man: a duty, which he seemed to expect would be paid to him by one or other of his surviving friends, when, in the close of his preface to Mr. Pope's works, he has these affecting words—"And I, when envy and calumny take the same advantage of my absence (for, while I live, I will trust it to my life to confute them) may I find a friend as careful of my honest fame, as I have been of his."—I have, I say, endeavoured to do justice to his memory; but in so doing I have taken, the reader sees, the best method to preserve my own. For, in placing myself so near to him in this edition of his immortal works, I have the fairest, perhaps the only chance of being known to posterity myself. Envy and prejudice have had their day; And when his name comes, as it will do, into all mouths, it may then be remembered, that the writer of this life was honoured with some share of his esteem; and had the pleasure of living in the most entire and unreserved friendship with him, for near THIRTY YEARS.

'Hartlebury Castle,
Aug. 12, 1794.'

R. WORCESTER.'

Thus, considering the present publication as of difficult access to the generality of readers, we have endeavoured to comprehend a satisfactory view of its contents, within the narrow compass of an article in our monthly pages. Notwithstanding the evident influence of the partiality of friendship, the Discourse is well and interestingly written; and, in its present state, we see no reason for its not having been prefixed to the collection of Bishop Warburton's works, at the time of their appearance in the year 1789.

ART. XIX. *The Town before you.* A Comedy, as acted at the Theatre Royal, Covent Garden. By Mrs. Cowley. 8vo. 2s. Longman. 1795.

OUR avocations not having permitted us to see this piece performed, we are unable to speak of its effects on the stage,

stage, or to decide on the justice of the opinions which we have heard delivered respecting it *. In *the closet*, we have perused it with pleasure; and we think that the public are indebted to the fair author for the amusement and moral instruction which she has afforded them. The merit of the piece is not indeed wholly comprised in these two respects. It darts forth from time to time some rays of a superior philosophy, which indicate a mind cultivated on a higher scale than that of most female writers; and which, while they enlighten and surprise us, are rendered more interesting by being contrasted with that giddy prattle of fashionable inanity, in the midst of which this author is obliged to introduce them.

Lady Horatia Horton seems to be a drawing from *Mrs. Damer*, whose high birth, beauty, and talents, have sufficiently rendered her an object of observation. This lady's passion for sculpture has not always escaped ridicule: but through the organs of *Conway*, a sensible young man of fashion, (and there

* Among others, the following general stricture was communicated by an ingenious friend, who occasionally honours us by taking a seat at our board: "It was a discovery reserved for Mrs. Cowley, that the hearts of the rich are *more* awake to and susceptible of compassion *than* those of the poor. Formerly it had been supposed that the persons, who were continually suffering, had the most knowledge and the keenest sense of misery; and that consequently they necessarily felt compassion for it, with that irresistible force which frequently made them divide their morsel: while the rich too generally imagine that, because they wish for the pleasure of hunger without having the resolution to fast and obtain it, there is no such thing as hunger; and that the complaints of the poor ought rather to be attributed to a factious and rebellious spirit, than to any reality of want. Poets, many of whom had been poor and felt a deep conviction of the injustice of this sentiment of the rich, had heretofore uniformly endeavoured to counteract the mistake. Mrs. C. has taken a different road. Whether she has travelled in search of that popularity which temporary heats and feuds might bestow, or has uttered these sentiments from a conviction of their truth, may be referred to the judgment of her readers. In her preface, she displays no small degree of dissatisfaction at the false and indiscriminating taste of the public. That the public taste is not so correct as it might be, we have in the course of our labours had too many occasions to remark. How far the writings of Mrs. Cowley are calculated to reform that taste is another question: — but, if good taste and good morality be intimately connected, as we rather think they are, we may then doubt whether that morality which asserts courage, freedom, virtue, and dominion, to belong exclusively to this island, be not very false; and consequently ill adapted to improve the taste of the age. In her former works, she seemed willing to pursue a different path: but, finding, like others of her contemporaries, which way the tide ran, she seems determined to reverse her system, and to make the *amende honorable*."

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are such beings,) Mrs. Cowley has made no feeble defence of it. She is represented to possess some portion of native haughtiness, which makes her overlook the tender passion of *Sidney Asgill*, presumptive heir to a rich merchant in the city. This young man's character has a strong light thrown on it by the caprice of his uncle *Sir Simon*; — who, like a true sagacious *cit*, is desirous of proving how far the noble sentiments which he had often heard his nephew throw out were founded in principle. To effect this, the latter is informed that he (*Sir Simon*) is a ruined man. *Mr. Asgill*, after the first emotions of surprise and grief had subsided, instead of resolving to throw himself at the feet of the rich *Lady Horatia*, who, he is persuaded, *loves* him, resolves never to see her again; observing that her delicacy should not be wounded (did he not mean her pride?) by seeing a beggar court her to his arms. *Lady Horatia's* love, when she believes that *Asgill* is lost to her beyond recovery, breaks through the thin disguise which reserve, or her passion for sculpture, had thrown over it. She is deeply affected, and her distress is artfully heightened by an equivoque of the young and giddy *Georgina*.

The comic incidents of the piece are chiefly produced by the family of an old Welsh Knight, newly arrived in town. He is low born and rich; has good nature, and a high admiration for *quality*. The attempts of the maid on the inclination of her master, and her consequent resentment and determination to be revenged, on the failure of her schemes, have the recommendation of being, as we apprehend, new to the stage, and perfectly in nature.

Fancourt and *Tippy*, two experienced sharpers, are made the chief instruments of what is called the *business of the play*. *Tippy's* great resemblance to Lord Beachgrove seems to be copied from a *nameless* person, who is said to be so strong a resemblance of a *northern Duke*, as to have imposed on his friends and servants. When the interest of the play is mentioned, that of *Mrs. Fancourt* cannot be passed over. Her plan, at such hazard to herself, of saving the young *Georgina* from the fate prepared for her, produces one or two of the best scenes in the comedy.

The leading idea of 'the Town before you' seems to have been to controvert the notion, that baseness and vice find their peculiar soil in riches; and that poverty, while it starves the body, must also necessarily starve the principles of ill.

Mrs. Cowley, proceeding on that philosophy which we have already mentioned, seems persuaded that neither fortune, nor the absence of it, produces vice, but that it springs from the want of a due direction to the powers of the mind, by early good education and proper habits of life. When *Sir Simon* is severe on *Lady Horatia's*

Horatia's passion for sculpture, *Perkins* observes, with some truth, 'any taste is better than no taste, and a lady who employs her thoughts and her chissel on works of art, is at least *not idle*, and therefore, as Dr. Johnson says, not in the way of being wicked.'

The piece shews in a striking light the cruel negligence or the mistaken pride of giving young men no profession, and hence leaving them, on a change of fortune, exposed to vice or helpless want. It is this negligence which rouses *Asgill* to become a common sailor and makes *Fancourt* a villain.

The fair writer has succeeded in adding some fresh proofs to those adduced by the ingenious Mr. Crabbe *, that virtue is not necessarily connected with poverty, an important truth not always inculcated. Virtue is no more confined to the cottage than to the palace, but in every country fixes her appropriate residence in the well formed and well employed mind.

We must be permitted to censure the following expression. *Asgill* observes to *Conway*, (p. 17,) 'a fortune, whose basis is commerce, may be doubled or dissolved in a month.' We should be truly sorry were such an idea founded in fact. Where would be the ground of security, or what confidence could there be reposed in that respectable character an *English merchant*? The author has made some atonement by representing the ruin of *Sir Simon* as unreal, and we are glad of it; for, though some desperate speculators, or young men without experience, may subject themselves to such a rapid rise, or total ruin, as *Asgill* describes, it would be fatal in this commercial country to propagate the idea that men of substantial fortunes and respectability in business would thus, like gamblers, risk their all on one throw of fortune's die.

Though favourably disposed to Lady *Horatia Horton's* art of sculpture, or to any art that rescues the human mind from the fatal consequences of idleness, we are not sorry that the author has put the following speech into the mouth of *Sir Simon* at the end of the piece: 'Come, come, Madam, throw away your chissel and your marble blocks, and set about making a good wife; that ART is the noblest pride of an English woman.'

ART. XX. *The Rage: A Comedy*. As it is performed at the Theatre Royal, Covent Garden. By Frederick Reynolds. 8vo. 2s. Longman. 1795.

EVERY new production by this author confirms the opinion which we have formerly given of his writings; and shews that he is much more studious of the means of exciting laugh-

* Author of various poems.

ter than of interesting the heart, and fixing the attention, by a well-constructed fable : which should keep the mind intent on one principal action, and to promote or retard which every incident should concur. A writer for the stage will be impelled to consult the taste of his audience ; and, by whatever accident it may have happened, it manifestly appears that the taste of an audience, at present, is but little directed to those objects which formerly were thought requisite in all plays. Perhaps too minute an attention was then paid to them : but it seems that we are now fallen into the other extreme. Amusement is the thing required ; and, provided we laugh, we inquire but little concerning probability. Aware of this propensity in the public mind, Mr. R. has turned his efforts to its gratification ; and with no inconsiderable success. We find in him occasional strong traits of dramatic genius ; and therefore we feel regret that he should rather seek to encourage than to correct the vitiated taste of the town. His touches of character are often excellent ; his extravagance and coarseness are sometimes disgusting. Each new play which he writes robs us of the hope that he should reform ; for he seems to have no ambition beyond the momentary advantages resulting from the high art that he exercises. We however are desirous to do him justice ; and therefore we shall select one of his best scenes, as a specimen of his powers.

* SCENE. Gingham, Flush, his Father, and Ready, a Clerk.

* *Gingb.* Sir, your hand—Ready, yours. Well ! here I am—quite converted—like father, like son—tell a lie without blushing.

* *Flush.* Here—I told you so—ay, ay, I knew the boy would come to something good at last—so my dear boy you've left off telling the truth—speaking your mind.

* *Gingb.* Mum ! close as the cabinet—keep you in my eye—put on your face, and do it so punctually, you wouldn't know young P. O. from yourself—(*Looking about the room*) Zounds ! what a fine house you've got ! how its furnished ! what plate ! what pictures !

* *Flush.* The result of trade and honest industry, Frank—yes—its pretty furniture, isn't it ?

* *Gingb.* Pretty furniture ! its so handsome, that except yourself, curse me, if I see a shabby bit in the room !—nay, nay, upon my soul, I didn't allude to you ; I meant Ready.

* *Ready.* He's at his old tricks I see—as candid as ever.

* *Gingb.* Plague on't ! I could sooner bite off my tongue, than stop its speaking what I think ! nay, Sir, now pray.

* *Flush.* Well, well, I excuse you this once ; I a shabby bit ! however we shall soon see—how goes on the shop in London ?

* *Gingb.* The shop !

* *Flush.* Ay, the shop in the city that you've the care of—the linens—the—

* *Gingb.*

Gingb. Oh, ay: now I recollect; why, very well upon the whole, I believe, Sir—very well—only between ourselves, I'm afraid it won't last; I think we and our tricks shall be found out—you understand—

Flusb. Found out! 'sblood, firrah—

Gingb. Softly, Sir—softly—don't put yourself in a passion, and lay the blame on me; don't charge me with our ruin, for every body knew my opinion long ago; didn't they, Ready? I told it to a thousand people—says I, “swindling will never thrive, and I and my poor father shall get duck'd at last!”

Flusb. You did! did you?

Gingb. That I did, Sir, and I'll prove I said so—the other night I slept at the west end, and two friends—distressed old officers in the army—brought their notes to be discounted—Says I, “Gentlemen, it won't do—you'll get little cash, but a quantity of trumpery nonsense, such as hams, cheeses, prints, linens, and other vegetables!” Said they; “we know that—we know you and your father are two infernal sharpers, but a guinea now is worth ten a month hence—so give us the money.”

Flusb. Well: and you took their note, didn't you?

Gingb. No, I didn't—I gave them the cash, shook the two old foldiers by the hand, and said I was tired of such d—d swindling practices.

Ready. This is sad work, Mr. Gingham—you'll never be at the top of your profession.

Gingb. The top!—Oh! what, the pillory? no—I leave that to you, Ready!

Flusb. Was there ever such a scoundrel?—but we'll hear more. (*aside*)—So, you sleep at the west-end of the town, do you?

Gingb. Always—its vulgar to be in the city of an evening; besides, I like to walk in Kensington-gardens in the morning—You know Kensington-gardens, father—the place where there's such a mixture of green leaves and brown powder—of blue violets and yellow shoes; and where there's such a croud, that to get air and exercise you stand a chance of broken bones and suffocation!—Well!—there I strut away, my boys—

Flusb. You do—do you?—I can hardly keep my hands off the rascal—So then, I suppose, the moment my back was turn'd, you never thought of business.

Gingb. Business!—no, never—Did I, Ready? I recollected my father played the same game before me; that when he was clerk at the lottery-office, at billiards all the morning, and at hazard all the evening—therefore, says I, where's the difference?—none! but that he had the policy to conceal his tricks, and I the folly to shew mine—Hah! I'm right—an't I, Ready?

Flusb. You villain!—is this your reformation? not even conceal your own faults, much more mine—Expose my character, neglect my trade, and strut away in Kensington-gardens! I have done with you—from the country you came, and to the country you shall return—Speak the truth, indeed! Zounds! firrah, what has truth to do with money-lending!

[Here Ready exits.]

Enter

Enter Clara Sedley.

Clara. Oh, Guardy—I'm just come to Bath with Mr. and Mrs. Darnley—we are all on a visit at Sir George Gauntlet's, and—*(seeing Gingham, she stops.)*

Flusb. It's only my son, Clara—a simple, foolish young man.

Gingb. *(Bowling to her.)* More knave than fool, upon my honour, Ma'am.

Clara. The gentleman don't praise himself I see, Mr. Flusb.

Gingb. No, Ma'am—nor do I know any body that will praise me—unless my father, indeed.

Flusb. Silence, Sir!—well; but about the rural pair, my dear ward; do you know I have a great regard for Mr. and Mrs. Darnley.

Clara. Have you? I'm vastly glad of that—for your joint guardian, Sir Paul, is so employed in seeking for his lost child, that he has forgot his promise to assist Darnley; therefore I want you to do him a favour.

Flusb. A favour!—he may command me.

Clara. The case is this—his increase of family has so enlarged his expences, that he has thoughts of returning to the army—Sir George has promised to procure him a company, but Mrs. Darnley, not chusing he should owe his promotion to him, wishes he should purchase; now, Guardy, if you would lend him two hundred pounds.

Flusb. Two hundred pounds, child!

Gingb. Ay, two hundred pounds, father!

Flusb. Who bid you speak, Sir?—Why, Clara, in money matters there is an etiquette.

Clara. True: but this is your friend.

Gingb. So it is, Ma'am: the man he has a great regard for.

Clara. And when you consider the charms of Mrs. Darnley, and the wants of her children.

Gingb. He can't refuse, Ma'am—indeed he don't understand it—and therefore as I see he means to grant the favour, I'll save him the trouble of putting his hand in his pocket—Here, Ma'am! *(taking out bank notes)* here are two bank notes of a hundred each—they belong to Mr. Flusb—now they belong to Mr. Darnley—*(Flusb gets in his way and prevents Clara's taking them)*—he begs you'll give them to his friend—and present his compliments—and say, he'll double the sum.

Flusb. Stand off—stand off—or by heavens I'll—

Gingb. *(Offering Clara the notes across his Father.)* Double the sum whenever called upon, Ma'am!

Flusb. Hold your tongue, or I'll knock it down your throat, sirrah—I say, Clara, in the way of business, I've no objection to do Mr. Darnley a service; that is, if I can make a profit by it—first he should send me his note.

Clara. Here it is, Sir. *(Giving it to Flusb.)*

Flusb. That's right—now we can proceed—here, Sir—*(giving the note to Gingham)* take the note to my agent, and tell him to give Mr. Darnley thirty pounds—I can afford it.

Gingb. This is too bad—take in his own friend, and a man with a family, *(aside.)* Sir—a word, if you please—I told you we were all blown

blown upon—now, here's an opportunity for retrieving our reputation—lend him the two hundred pounds—prove, for once, we can behave like gentlemen, and hark'ye—we shan't reach the top of the profession. (*Putting up his neckcloth.*)

* *Flusb.* This is beyond bearing—quit the room directly—'sdeath!—leave my house, Sir—begone!—I disinherit you—I—

* *Clara.* Lord!—why so angry, guardian?—I'm sure he is a good young man, and as warm in his heart—

* *Flusb.* Warm in his heart!—nonsense!—will he be warm in the funds?—no—never—while he is so candid—to—

* *Clara.* Not while he is candid, Sir?

* *Flusb.* No—do you think I made my fortune by candour or openness? answer me, Sir—did I ever get a shilling by speaking the truth—speak!

* *Gingb.* (*In a melancholy voice*) No, Sir, I never said you did—I know the contrary, Sir; Madam, I'm of a communicative disposition, I own; but there are many secrets of my father's I never blabb'd.

* *Flusb.* Are there, Sir?

* *Gingb.* Yes, that there are, Sir.

* *Flusb.* I don't recollect them.

* *Gingb.* Don't you? Why, now, did I ever mention, Sir, that you got these pictures by suing out execution? That you got that plate, by its being pawned to you for half its value; that you intrigue with a female money-lender; and that the last time you were made a bankrupt, you went to get your certificate signed in a new vis-a-vis? did I, or will I ever mention these things?

* *Flusb.* Begone, Sir—I'll never see you more—yet, stay—you have papers in your possession—meet me in an hour's time at my agent's, Sir,—at Mr. Ready's.

* *Gingb.* Forgive me this once, father—I'll never let the cat out any more.

* *Flusb.* No, Sir, I never will forgive you—I am engaged Sir, and you know we great men are select in our company.

* *Gingb.* Well, if it must be so—farewell, father, the world is all before me, and what trade to follow, heaven only knows. Good bye, Madam!—your sex will never befriend me, because I can't keep a secret, you see.

* *Clara.* I will befriend you, Sir; for while there is so much deception and hypocrisy in the world, it would indeed be unjust not to approve such frankness and honesty. Guardy, let me intercede for him; I'll answer for his conduct.

* *Gingb.* Aye; and if ever I mention ducking or swindling again—There! you see he's fixed, Ma'am.

* *Clara.* At present he is, and therefore leave him, perhaps by the time you meet him at the agent's I shall have talked him into good humour. Adieu! depend on't, I shan't forget your generous intentions.

* *Gingb.* Nor shall I yours; and if fortune smiles on me, I'll prove that I deserve your kindness—If ever my father pardons—but I see he's more and more angry, so I take my leave. May every blessing attend you—may you meet with a heart as liberal as your own—May your

your cousins' distresses vanish—may your guardian once more value a son, who can't help speaking the truth for the soul of him. [*Exit.*

' *Clara.* Upon my word he's a charming man! and pardon him you must, Guardy, if it's only to please me.

' *Flush.* No—I'm determined.

' *Enter a Servant.*

' *Servant.* The dinner's ready.

' *Flush.* Come, Clara, you shall dine with me; I want to talk to you, and if I could see my joint guardian, Sir Paul—

' *Clara.* I met him at your door—he's only just gone by.

' *Flush.* Just gone by! that's a mistake; for the old beau has been gone by these thirty years: however, come in—come, and eat and drink what you like. Call for Burgundy, Champagne, or Tokay—Ay, call for Tokay at a guinea a pint; I can afford it, my dear ward, I can afford it. [*Exeunt.*]

Should any of our readers wish to know what pointed meaning may be implied in the *title* of this drama, we will try to explain it; although the title of a play may bear no more relation to the work to which it is affixed, than the text that sometimes introduces a fanatical sermon does to the ranting effusion which follows it.—This, however, is not entirely the case with respect to the comedy which we have been perusing.

"That's the Barber"—"The Twaddle"—"Quite the thing"—"Hum"—"Bore"—"Quiz"—"My Eye"—"The Tippy," &c. &c. are all cant words that have had their day; and of which we have seen a numerous succession,—not worth remembering, and perhaps serving now only to disgrace our recollection.

The Rage is, we think, the youngest born of the above-mentioned worthy family. It refers to the despotism of the fashion, the prevailing humour, or whim, whatever it be,—the reigning folly of the time: in fine, it is the ruling taste, or affectation of the day; to which, it may be supposed, some great fool has given rise, and the whole herd of small fools follow it, with eagerness of imitation which is not improperly expressed, and at the same time ridiculed, by *THE RAGE*.

In consonance with the title of this comedy, the writer has selected some of the leading devices of fashionable idleness, to the prevalence of which the modish term *Rage* may be justly applied. Among others, the Amazonian affectation of military dress, and of rantpole airs and graces, which some high-bred ladies (caught by the campaigning spirit of the times) are said to have lately manifested,—is seized by our lively author, as a proper object of dramatic satire, and is pleasantly exhibited in *Lady Sarah Savage*. The character, perhaps, may be deemed to have been rather overcharged, or *caricatured*: but so we think it should be for the stage, in order to produce the full effect of *representative* ridicule.

REV. MARCH, 1795.

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MONTHLY

MONTHLY CATALOGUE,

For MARCH, 1795.

EAST INDIA AFFAIRS.

Art. 21. *Answer to the Speech delivered by Mr. R. Twining, 18th June 1794, &c. &c.* By S. Tolfrey. New Edition, with Additions. 8vo. 2s. Stockdale.

OF the first edition of this pamphlet an account was given in our Review for January last, p. 89. It now appears ushered in by eleven pages of preface, full of that alarm at innovation which is the epidemical distemper of those who are possessed of power and influence.

Art. 22. *Observations on the Question to be ballotted for at the East India House, Jan. 14, 1795, viz.* "that no Director be allowed to trade to or from India, in his private Capacity, either directly or indirectly, either as Principal or Agent." By R. Twining. 8vo. 6d. Cadell Jun. and Davies.

In the advertisement prefixed to these sheets, Mr. T. complains of two inadvertencies in a Report of Mr. Woodfall. He offers several arguments against allowing the Directors to trade, and urges with much humanity the injury thence accruing to the captains and officers of the Company.

Art. 23. *Curfory Remarks on Mr. Twining's Pamphlet, entitled, "Observations on the Question," &c.* By Mr. Serjeant Watton. 8vo. 6d. Debrett, &c.

These remarks, relating chiefly to the 6th and 7th pages of the introduction to Mr. Twining's Observations, are in a great degree personal: they, however, throw some light on the question which gave rise to the occasion for them.

Art. 24. *The Debates at the East India House, Jan. 21, 1795, on a Resolution of the Court of Directors, to conduct the future Shipping Concerns of the Company, on Principles of fair and open Competition; as also on the Mode of forming into a By-law, a Resolution of the General Court by Ballot, "that no Director be allowed to carry on any Trade or Commerce to or from India, directly or indirectly, either as Principal or Agent."* Reported by W. Woodfall. 4to. 3s. Debrett, &c.

Of this interesting discussion the title-page explains the object, and the known character of the reporter sufficiently vouches a reasonable degree of accuracy: it remains only that we bestow on Mr. Jackson's opening, the praise which it so well merits for information and precision.

Art. 25. *The Substance of a Speech delivered by Randle Jackson, Esq. at the East India House, Jan. 21, 1795, &c.* Reported by W. Woodfall. 8vo. 1s. Debrett.

In the preceding article, we had occasion to offer a wreath of our applause to this speaker. His oration is here reprinted apart for more convenient dispersion.

POLITICAL,

POLITICAL.

Art. 26. *An Address to the Independent Liverymen of London, on the Subject of their late Petition to Parliament for a Peace. With a few Observations on the Apostacy of certain MEMBERS, and Advice to the Citizens of London respecting the Conduct they ought to adopt at the next General Election.* 8vo. 1s. Crosby. 1795.

An injudicious declamation against the war, and against its abettors and advocates. We, too, disapprove the present unavailing contest with the rulers of the French nation; yet we must condemn a performance which, however well-meant, can only lead by its violence, unguarded assertions, and intemperate language, to hurt the cause which its author has espoused.

Art. 27. *Considerations on the principal Objections against Overtures for a Peace with France.* 8vo. 1s. Stockdale. 1795.

The principal objections on this head, which have been commonly urged both in the senate and in the coffee-house, are, I. "That to make peace with France, at this time, would be only affording her a respite from the distresses of war, and thus enabling her, in that interval, to recruit her force, and to qualify herself to execute her desire of resuming hostilities with more energy, and under circumstances more advantageous than those under which she is now able to conduct them."

II. "That there is, at present, no government in France with whom we could treat, who are of efficacy and stability sufficient to pledge the nation to the observance of a treaty."

The present author, discovering little weight in either of these objections, undertakes to obviate them, to the full and clear satisfaction of every impartial reader; and placing ourselves in that number, [an egregious minority, no doubt!] we honestly avow our complete conviction. We therefore heartily wish and hope that our patriotic Considerer's earnest pleading for immediate PEACE, but not on dishonorable terms, will duly contribute towards giving that happy turn to the public mind, which is the laudable design of his well-written publication.

Art. 28. *The Substance of a Speech intended to have been delivered in the House of Commons on Mr. Grey's first Motion for Peace, Jan. 26, 1795.* By Sir Richard Hill, Bart. Member for the County of Salop. To which is added his Speech on the First Day of the Session. 8vo. 1s. Stockdale.

Very consistently with his religious principles and humane disposition, Sir R. H. is a serious and ardent advocate for peace; and accordingly he pleads for a speedy negotiation with France, with that zeal and energy which cannot but reflect honour on his understanding and conduct.

Art. 29. *An Abstract of the Habeas Corpus Act; with Remarks. Also an Abstract of the Suspension Act; shewing how much of that great Bulwark of English Liberty has been suspended. Together with the Substance of the Arguments used in both Houses of Parliament, for and against the Suspension Act.* 8vo. 1s. Allen and Co. 1795.

Those who are not already well informed as to the nature and importance of the *Habeas Corpus* act, and of the reasons assigned for the recent suspension of a very material part of that highly patriotic statute, will here meet with a satisfactory exposition of the subject; together with an abridgment of the principal arguments that were advanced in parliament *for* and *against* the suspension. This tract may not improperly be regarded as fraught with useful materials for a review of a considerable part of the Political History of England, during the year 1795.

Art. 30. *A Letter, not in Answer to, but induced by a late Publication of Thomas Holcroft, on the Subject of Political Intemperance; endeavouring to illustrate its dangerous Effects, &c.* By a Friend of a Manufacturer. 8vo. 1s. Bew.

This letter-writer professes not to *answer* Mr. H.'s publication, (Letter to Mr. Windham: see Rev. for last month, p. 204.) but he does the same thing,—he *animadvert*s on many passages in that gentleman's address to the Right Hon. Member for Norwich; and, with a mixture of seriousness and levity, he endeavours to expose Mr. H. alternately to censure or to ridicule. In one or two passages, he seems to have taken good aim, and to have come pretty near the mark; particularly where he attacks Mr. H.'s sentiments on the subject of *national honour*. He says little in defence of Mr. W. with respect to the charge of intemperance; although he contends that 'the "heart-rending" term *acquitted felon* is not so wanton, illiberal, and absurd, as some have deemed it;' and he likewise assures Mr. H. that he may 'depend on it, that to suppose himself equal to the task of tarnishing the merit of a whole life, will not, in the eyes of those whom Mr. H. may wish to court, appear less offensive than ridiculous.'—As we cannot enter into many particulars occurring in a *personal* controversy, like the present, we shall close the pages before us with the general remark that they are not written by a contemptible hand. We think, however, that the author should have followed Mr. H.'s example of openness and fairness, by affixing his name to his publication. When a combatant enters the field in a mask, it may be allowable for a *mask* to measure weapons with him: the champions should be equally equipped in regard both to arms and armour.

MEDICAL, CHEMICAL, &c.

Art. 31. *An Essay upon single Vision with two Eyes; together with Experiments and Observations on several Subjects in Optics.* By William Charles Wells, M.D. 8vo. pp. 144. 3s. Boards. Cadell jun. and Davies. 1792.

An earlier notice was due to this masterly disquisition: but accident and the prodigious influx of political publications have diverted our attention so long, that we may fairly suppose the work to be now in the hands of almost all who are interested in the subject. Should it have escaped any optical philosopher, we take this opportunity of recommending it earnestly to his attention, as the production of an author who is ingenious in devising experiments, and mature in the habit of reflection. Since Berkeley's *New Theory of Vision*, we recollect nothing equal to the present essay.

We observe that Dr. Wells has had occasion to publish a detached paper in reply to Dr. Darwin; and we hope in good time to see another edition of this tract, enlarged by the new experiments contained in that paper, and by farther researches.—Should such an edition appear at a period of less agitation, we shall endeavour to compensate for the generality of these observations, by a complete summary of the facts with which Dr. Wells has enriched an interesting but too much neglected science.

Art. 32. *A Summary of the pneumato-chemical Theory*, with a Table of its Nomenclature, intended as an Analysis of the New London Pharmacopoeia. By Robert White, M.D. 12mo. 1s. Cadell jun. and Davies.

The publication of this appendix, we think, is judicious; and we doubt not that the purchasers of the *Analysis* will coincide with us.

Art. 33. *Rules for recovering Persons recently drowned*, in a Letter to the Rev. Geo. Rogers, A.M. 8vo. 6d. Longman.

These rules are laid down in a letter signed R. Hamilton. They seem to be chiefly taken from Mr. Coleman; and of course they depend on the conclusiveness of Mr. C.'s reasonings. What is here said of the inflation of the lungs is not sufficient, in our opinion, to direct *unprofessional* people on this important point. Exceptions, too, may be taken to passages in Dr. H.'s *rationale*: particularly to his unfavourable sentiments concerning bronchotomy. This operation would afford the most certain means of inflating the lungs; and its inexpedience has by no means been demonstrated.

Art. 34. *A brief View of the Anatomical Arguments for the Doctrine of Materialism*, occasioned by Dr. Ferriar's Arguments against it, by W. Tatterfall, M.D. 8vo. 1s. Johnson.

Some of our readers will perhaps remember our observation on Dr. Ferriar's arguments*. It is quoted and corroborated by the present writer. Dr. T. retorts some of his adversary's introductory remarks with great address: but we object to the following imputation as unjustifiably severe; some of the introductory observations 'look like artifices used with an interested or incompetent jury, in order to bespeak a favourable verdict.'

The impression made on us by Dr. F.'s manner was, that he had determined to try what could be deduced from a certain series of facts, and that he would not pertinaciously adhere to his inference, when the fallacy was fairly exposed. The sequel may shew whether our surmise was well-founded or otherwise. Meanwhile, we must consider Dr. Tatterfall as having the better part of the controversy; and we think that readers interested in the subject will find satisfaction in the perusal of his essay.

THEOLOGY, POLEMICS, &c.

Art. 35. *A Charge delivered to the Clergy of the Diocese of London*, at the Visitation of that Diocese in the Year 1794. By Beilby Lord Bishop of London. 8vo. 1s. Rivingtons. 1794.
The good sense, the candid spirit, and the well-tempered zeal for

* Monthly Review, New Series, vol. xiii. p. 182.

the interests of religion and virtue, which have marked the Bishop of London's former publications, as well as the less important merit of chaste and manly eloquence by which they have always been distinguished, will be found, without any abatement, in the present excellent charge. With every appearance of unaffected solicitude for the credit and utility of the church in which his Lordship holds so distinguished a station, the address opens with seasonable and judicious advice relating to Sunday schools, the augmentation of the salaries of assistant curates, and residence on benefices. Having stated a few particulars on each of these topics, his Lordship proceeds to a subject of more general importance, the present state of religion in foreign countries; the influence which it may have on the principles and morals of this land; and the new duties and obligations which this novel situation of the Christian world brings along with it respecting the clergy.

This worthy prelate is too enlightened not to see, and too wise not to acknowledge, the danger which hangs over the present religious establishment from the spirit of infidelity which is gone abroad in the world. He states to his Clergy, without disguise, the important fact that a set of men, under the title of philosophers, having for nearly half a century assailed the gospel with all the powers of wit, genius, eloquence, ridicule, calumny, and invective, have at length risen to such consequence, as to establish a regular system and school of infidelity on the continent; have avowed their grand object to be the extirpation of Christianity from the earth, and the substitution of philosophy in its room; and, to the astonishment of all the world, have actually found means in one part of Europe to carry this most singular project (to a certain degree) into execution. For the particulars of the doctrines of this new sect, the clergy are referred to the writings of those great leaders, Helvetius, Voltaire, d'Alembert, d'Argens, and Raynal; and above all, to that recent, most curious, and most authentic publication, the posthumous works of the late illustrious King of Prussia. This latter work his Lordship considers as the grand code, the *opus magnum* of infidelity; and he refers the reader to it, from a perfect conviction that there can hardly be a more effectual antidote to modern philosophy, than a perusal of the wretched sophistry, the opprobrious ridicule, and the shameful profligacy of this very book. The denial of a Providence, of the existence of a soul distinct from the body, and of a state of retribution, is stated as the leading feature of this philosophy. Even the Deism of these philosophers is said to differ little from atheism; their Deity being nothing more than the intelligent-principle that animates all nature, the source of life and motion, the sensorium of the universe: but in other respects totally unconnected with this earth and its inhabitants, having no kind of direction or superintendence over them, and as little disturbed (these are their own words) at what may happen to them, as with what may happen to an ant-hill which the foot of the traveller may crush, unperceived by himself.

The Bishop of London entertains no apprehensions of the introduction of atheism into this country: but he is aware that the public rejection of Christianity, by the governing part, at least, of a country so near to our own, may be attended with some danger lest our people should catch the contagion of infidelity from their neighbours.

‘ When we hear them (as we did repeatedly under their first rulers) representing our religion as a gross and palpable imposture ; loading it with the most opprobrious appellations ; treating it with every possible mark of ignominy and insult ; and holding up its divine Author, his laws, his ordinances, his institutions, his ministers, and his altars, to universal abhorrence and contempt ; when we know that these bitter investives against revelation have been circulated in the publications of the day, through every town and every village in this island, can we suppose it possible that all this should have made no unfavourable impressions on the minds of the people, especially of the illiterate, the ignorant, and the uninformed ; that it should not have corrupted the religious principles of some, who were before untainted ; that it should not have confirmed the infidelity of others that were wavering and irresolute ; and that it should not have lessened in still more, that respect, that reverence, that veneration for their Maker, their Redeemer, their religion, and every thing connected with it, which they had before been accustomed to entertain ?’

In order to prevent the progress of infidelity, this judicious and liberal prelate neither calls for thunder from Heaven, nor for the sword of the civil magistrate, but exhorts the clergy to pay more than ordinary attention to their instruction of the people in the great fundamental truths of religion ; and, from those excellent treatises in defence of revelation with which our language abounds, to draw out the principal and most striking arguments, and to cast them into a more popular form, adapted to the understandings of the common people. If these were thrown into a regular course of sermons, or lectures, his Lordship is of opinion that nothing, in these philosophical times, would render a more essential service to religion, nor tend more to preserve the principles of the people uncorrupted and unshaken by those most pernicious and dangerous publications, which there is too much reason to apprehend will very soon be disseminated, with dreadful industry and activity, through every quarter of this island.

We much admire the general spirit of this charge, and only regret that his Lordship’s zeal against modern philosophers has led him to adopt a kind of language which may be easily mistaken for, what he certainly never intended, an invective against philosophy itself. When the Bishop speaks of Christianity and philosophy as parties fairly at issue together, and boasts of the triumph of religion over philosophy in the present state of this country compared with that of France, he can only refer to that system of which he speaks in the former part of his charge under the appellation ‘ the thing called philosophy,’ and not to that true philosophy which has been so justly an object of admiration among wise men in every age—and of which Cicero so truly as well as eloquently says : *O vitæ philosophia dux, o virtutis indagatrix, expultrixque vitiorum, quid non modo nos, sed omnino vita hominum sine te esse potuisset ?*

Art. 36. *A Letter to James White Esq. of Exeter, on the late Correspondence between him and Mr. Toulmin, relative to the Society of Unitarian Christians, established in the West of England. By John Kentish. 8vo. 1s. Johnson. 1794.*

As friends to truth, peace, and liberty, we ever behold with regret that kind of contention to which this pamphlet relates. It is far too seldom that advocates for freedom uniformly maintain consistency of conduct. Mr. White's seclusion of his Dissenting brethren from the place of worship in which they had been accustomed annually to meet, although they might differ from him in opinion, and without assigning any reason for such seclusion, bears the appearance of a peremptory and ungenerous spirit:—but it is not for us to enter into the dispute: we judge merely from the letter before us. We have only to observe that it is well-written, and proves the author to be qualified for such a discussion.—That he should find himself hurt by the treatment which he and his friends received, is to be expected; yet his performance, while it discovers good sense and spirit, indicates also a mind disposed to moderation and liberality: though some phrases appear rather too pointed and too strong.

Art. 37. *Three Discourses, delivered at the Ordination of the Rev. Daniel Fleming, at Nuneaton in Warwickshire, August 6, 1793.* On the Nature of an Ordination, by the Rev. Edward Williams, D.D. Diligence in the Christian Ministry, by the Rev. George Burder: And on the Duties of a Christian Church, by the Rev. Thomas Saunders. 8vo. 6d. Button. 1793.

These discourses are short and pertinent: that they are animated by a calvinistic spirit may be concluded from their having been delivered in a chapel of the *Independents*. The first essay contains remarks on the subject of ordination, well worthy of notice; and the tracts or sermons that follow present many exhortations of a sensible and practical nature, which may be usefully perused by persons of different sentiments.

MODERN PROPHECY.

Art. 38. *A revealed Knowledge of the Prophecies and Times.* BOOK THE FIRST. Wrote under the Direction of the Lord God, and published by his sacred Command; it being the *First Sign of Warning* for the Benefit of all Nations. Containing, with other great and remarkable Things, *not revealed to any other Person on Earth*, the Restoration of the *HEBREWS* to Jerusalem by the Year 1798, under this revealed *PRINCE and PROPHET*. 8vo. pp. 71. Distributed gratis by the Author, but sold by some Booksellers. London: in the Year of Christ 1794.

The perusal of the above copy of the title-page of this much noticed publication will save us the trouble of reviewing the contents. Indeed none but a *brother* of Mr. *BROTHERS*, (the author,) would dare to undertake the task. The writer dates from No. 57, Paddington-Street: but we understand, by the news-papers, that he has been removed, by *AUTHORITY*.

Art. 39. *A revealed Knowledge of the Prophecies and Times*; particularly of the present Time, the present War, and the Prophecy now fulfilling. The Year of the World 5913. BOOK THE SECOND. Containing, with other great and remarkable Things, *not revealed to any other Person on Earth*, the sudden and perpetual Fall of the Turkish, German, and Russian Empires. Wrote under

under the Direction of the Lord God, and published by his sacred Command; it being a *Second Sign of Warning*, for the Benefit of all Nations; by the Man that will be revealed to the Hebrews as their PRINCE and PROPHET. London, printed in the Year of Christ 1794. 8vo. pp. 101. Distributed as above.

We must again refer our readers to the title-page, which sufficiently speaks for itself, and will be considered as its own best expositor: but they must consult the *subsequent* pages of the two pamphlets for the manner in which Mr. B. is there made out to be the "nephew of God." There is, however, one circumstance in the *history* of these mysterious publications, which strikes us as worthy of explanation, if explanation can be procured.—It is reported, with credibility, that Mr. B., (a person in no affluent situation,) has given away a great number of his pamphlets, the expence of which, for paper and printing, must have amounted to a considerable sum.—How came he, who was lately resident in a receptacle for paupers, (of which we shall say more in a following article,) possessed of money sufficient for this purpose? Could he find means to raise it on his half-pay, as a navy lieutenant? or has he been supplied by means unknown? Time, perhaps, will produce the discovery; which may prove of more importance than "Good men would think;" as Dr. Hill occasionally said in the advertisements of his nostrums.

Art. 40. *Testimony of the Authenticity of the Prophecies of Richard Brothers*, and of his Mission to recall the Jews. By Nathaniel Brassey Halhed, M. P. 8vo. 1s. Symonds. 1795.

Here is a phenomenon of a complexion very different from that which has been presented to our view by the two foregoing publications. Mr. Brothers has no pretensions to literature:—but to see a gentleman eminent for his mental abilities, and extensive attainments in classical, and particularly in oriental, literature and science; to behold such a man a convert to the unparalleled reveries of the prophet of Paddington, is an object of such novel appearance, that we are almost at a loss for words to express our surprise, and, indeed, concern, on the occasion! What a strange alliance is here between knowledge, taste, wit,—and ignorance, infatuation, and, perhaps, insanity!—Mr. Pope, in summing up the incongruities and failings of Mr. Addison, with respect to that misunderstanding which at one time subsisted between these two accomplished votaries of the Muse, says:

"Who would not laugh, if such a man there be?"

"Who would not weep, if Atticus were he?"

In the extraordinary case before us, there is no room for *laugbler*: but who would not *weep* indeed, if such a man as the author of the present tract were really in the situation which every one of his readers must imagine, who knows that he is *serious* in the avowal of his firm belief in the *prophecies* and *pretensions* of Richard Brothers!

Mr. H. has prefixed to his testimony a Letter from Mr. Brothers, addressed to him in the solemn tone and style of an inspired TEACHER, acting under the express authority of a divine mission, commanded to denounce the judgments of Heaven on devoted nations, and sending forth disciples to instruct and admonish the ignorant and the sinful; and

and here Mr. H. appears in the light of a "*chosen vessel*." He is commanded, in the name of God, to publish this letter; and also to publish his 'testimony of the judgments of God,' and of the 'Prince [Mr. Brothers] of his people,' meaning *the Hebrews*. Mr. H. is also informed that *he*, too, as well as Mr. B. is descended of the tribe of Judah, and of the family of David, King of Israel.—Thus, by his compliance with this awful requisition, has Mr. H. given his sanction to the prophet's HIGH PRETENSIONS!

We come now to our author's own proper address to the public.—He sets out with some well written strictures on the present war, which he totally condemns; adding to the weight of his censure the most earnest recommendation of peaceable measures. He soon, however, quits the style and language of a mere uninspired politician, and introduces the prophetic spirit and publications of Mr. Brothers; bearing his testimony to the respectable character of that extraordinary person. He also brings forwards *his own* exposition of Daniel's visions of the four beasts, &c. in order to shew that they relate to the present times, and that they emblematically foretell the destruction of the Emperor and Princes of Germany, the Empress of Russia, the Pope, and the monarchs of France, England, Spain, Prussia, and Sardinia:—all 'unequivocally announced in the prophecies of Daniel and Esdras.'—For the manner in which our author discusses, and proves, (as he doubtless imagines,) the certainty of these discoveries and applications, we refer the curious and the alarmed, if any such there be among our readers,—to the pamphlet: observing, *en passant*, that we have seen a variety of expositions, which have had their day, their readers, and their admirers too; and which, (with due reverence be it spoken,) may vie with the work before us, in whatever may be deemed the wildest and most fanciful of the ingenious writer's interpretations.

Towards his conclusion, Mr. H. talks in a singular strain about the *sale of his soul* in the House of Commons: but this passage we consider as a flash of wit, or humour; of which qualities we have observed several gleams through different parts of the pamphlet. He likewise takes occasion to explain and vindicate Mr. Brothers, in regard to his styling himself the *nephew of God*.—"I sincerely hope," says Mr. H. 'there is no man in this country who will openly deny that Jesus Christ is God Almighty. If there be, I speak not to him; I am sure no member of the established Trinitarian Church can safely say otherwise. Now, if Jesus Christ had brothers and sisters, as is expressly proved from the gospel, the son of any one of those must necessarily have been *his* nephew. Extend the line of filiation as far as we please, through 50, 100, or 1000 descents, the last is still a nephew, lineally descended from the first, in the same manner as every Jew, to this day, is a son of Abraham, and as we are all of us, beyond all doubt, the sons of Adam.'

In the final paragraph, he seriously encounters the error of those who may consider Mr. B. as an impostor or a madman; and he concludes with recommending that the fast appointed for the 25th of February be, by authority, appropriated to the purpose of 'a solemn and sincere humiliation for our crimes, and a most earnest supplication to

to God for the restoration of peace; and that we may take warning by the fate of our abandoned and subjugated ally, not to postpone our offers for a negotiation to the very last moment, when the sword shall already be at our throats, and all hopes of obtaining moderate terms shall be totally relinquished. Let us, while it is yet possible, adopt that most divine sentence of the gospel, "*On earth peace, good will towards men.*"

' Pall mall,

' NATHANIEL BRASSEY HALHED.'

29th * Jan. 1795.'

Art. 41. *Anecdotes of Richard Brothers*, in the Years 1791 and 1792, with some Thoughts on Credulity, occasioned by the "*Testimony*" of N. Brassey Halhed, Esq. By Joseph Moser. 8vo. 1s. Owen. 1795.

According to the facts here stated, Mr. Moser brings the question as to the sanity of Mr. Brothers to a short issue. His anecdotes are derived from a personal acquaintance with Mr. B. whom he has known for a considerable time, as above expressed, particularly in the workhouse of St. Margaret and St. John, Westminster; in which he was received on the application of a Mrs. Green, with whom he had lodged about three years; and who gave such information concerning the whole course of his behaviour during that time, as amounted to strong presumption of the gentleman's insanity. Mr. Moser was in the habit of conversing frequently with Mr. Brothers, during his residence, for several months, in the workhouse, subsequently to his lodging with Mrs. Green; and was daily more and more convinced of the peculiar derangement of his mind. He was perfectly harmless, and 'I believe him,' says our author, '*if left to follow the dictates of his own heart*, to be a man of strict honour, integrity, and principle. I have also observed, to a naturally strong but unfortunately perverted understanding, is in him joined some knowledge of books; but attended with a total ignorance of the world: gentle, mild, and unassuming, though seemingly possessed of great sensibility; and although his mind is strongly biased toward a particular object, he can scarcely be said to be dogmatical, even in the height of his enthusiasm.'

With respect to Mr. B.'s assertion that he has the honour of a *divine mission*, and that he is commanded to announce the most dreadful calamities not only to this country, but to foreign governments and nations, in consequence of the present troubles in Europe, Mr. M. has not the smallest doubt of our prophet's perfect sincerity, and firm reliance on the reality of his divine inspiration. As to the countenance which his prophecies have received from the gentleman whose very respectable name is introduced in the title-page of this publication, Mr. M. seems rather at a loss what to make of that circumstance: but he declares his full persuasion of that gentleman's *sincerity* also. He expostulates with him, however, on the *impropriety* of his conduct in publicly disseminating his opinions on so dangerous an occasion.

* Mr. Brothers's letter is dated on the 28th of January, which circumstance has been noticed as worthy of observation.

Art.

Art. 42. *Sound Argument, dictated by Common Sense; in Answer to Nathaniel Brassey Halhed's Testimony to the Authenticity of the Prophecies of Richard Brothers, &c.* By George Horne*, D.D. 8vo. 1s. Oxford printed, and sold by Boosey, &c. London.

Seriously argumentative, but surely unnecessarily so; unless the author could really suppose that the good people of this enlightened country could be weak enough to fall into any delusion, in consequence of the pretensions of Mr. Brothers, or his disciples; if disciples he really has. The author tells us that he paid a visit to Mr. B. but did not stay long, as others were waiting for admission. 'My opinion,' says he, 'of this character is, that he has been weak enough to listen to the persuasions of some designing men, who have stimulated him to publish his book, for the purpose of promoting sedition; while, in so doing, he has worked himself up to a state of phrenzy and enthusiasm.'—He adds, 'as this man has referred me to the scriptures, and Mr. Halhed also in his pamphlet pretends to argue from those infallible guides, I shall meet him on his own ground.' We repeat our remark that this contest appears, to us, to be altogether a work of supererogation.

Art. 43. *An Enquiry into the Pretensions of Richard Brothers, in Answer to Nathaniel Brassey Halhed. By a Freethinker.* 8vo. 1s. Parsons, &c. 1795.

Nothing but extremes with some people! This Freethinker neither believes in Mr. Brothers as a prophet, nor in any prophets *antient or modern*; no, nor in any alleged miracle whatever! To shew his enmity to and contempt of the miraculous powers that have been ascribed to human beings, he has added to his inquiry a new edition of David Hume's Essay on that subject; which performance he has harrowed up from the gulph of oblivion, whither it had long ago been consigned by the learned labours of Dr. Adams, &c. &c.

Art. 44. *A Vindication of the Prophecies of Mr. Brothers, and the Scripture Expositions of Mr. Halhed.* By Henry Spencer. 8vo. 1s. Cullen and Co. 1795.

Thersites trying to laugh at Tiresias:—but he can make nothing of it. Often are we reminded of the following well-known couplet:

"All human race would fain be wits,
"But millions miss, for one that hits."

Art. 45. *A Word of Admonition to the Right Hon. William Pitt, in an Epistle to that Gentleman, occasioned by the Prophecies of Brothers, &c. and the notable Expositions of the Scripture Prophecies by Brassey Halhed, M. P.* 8vo. 1s. Cullen. 1795.

A spirited but not very polite writer here takes up the matter in a very serious manner indeed! and whether Brothers be mad or not, (but rather concluding on the side of derangement,) he chiefly considers him as the instrument or *dernier resort* of the most desperate enemies of this country, for poisoning and inflaming the minds of the multitude, and possibly, in the event, bringing them to act on the

* We have some doubt whether this be a real name, or assumed on this occasion.

impressions that have been made on them. The author, therefore, advises government, by a bold and vigorous PROSECUTION, to extinguish, at once, this most extraordinary *political* spark, (as he deems it,) before it kindles into a blaze that may bear down all before it. At the same time, however, he appears to think the talents of Mr. Pitt unequal to the commanding energy of such measures: for which reason, our Palinurus is here exhorted to retire from the helm, and leave the state-bark to be guided by the more skilful hand, 'the energetic mind, the majestic design, and the bold spirit of a Fox that can effect it.'—This he seems to consider, on all accounts, as the only measure that will save the nation from impending ruin. Here the hesitating reader, perhaps, will start, as we do;—and here we shall close the pages of a performance, on the real and *whole* design of which we venture not to pronounce; apprehending as we do that

" 'Tis but a part we see, and not the whole."

Art. 46. *Letter to N. B. Halhed, Esq. M. P. From an old Woman.* 8vo. 6d. Nicol.

Mr. Halhed, with a degree of pleasantry which we suppose he cannot wholly repress, on whatever subject he is treating, having observed that "there are as many old women, in this town, *out* of petticoats as *in* them," he has thus furnished the *cue* to a writer of perhaps a somewhat similar turn, who here assumes the character of an old lady *in* petticoats, and in this garb introduces *herself* (*himself*) to the learned member for Lymington; in order to have a little dish of chat with him about prophecies, and visions, and Daniel, and the beasts, and the horns—*cum multis aliis*. This writer is not unpolite to Mr. H. while he endeavours to explode his 'Testimony,' &c. but he seriously considers Brothers as insane*. Be it so: but what a deluge of publications have the reveries of a maniac created,—solemn, serious, and comic! Strange, however, does it seem that any one can be *merry* on such unpleasant subjects! For our part, we should as soon look for mirth in a charnel-house!

Art. 47. *Look before you leap; or the Fate of the Jews a Warning to other Nations, in the Case of Richard Brothers, the Prophet.* By one who readeth and revereth the Scriptures. 8vo. 6d. Symonds.

We are at some loss what to conclude with regard to the sincerity of this anonymous warning-giver,—who seems more than half disposed to believe in the pretensions of Mr. Brothers to a divine mission: but warnings have also, long ago, been given to us, to beware of *wolves in sheep's clothing*†. This writer exhorts us to be cautious of disre-

* By way of *postscript*, he gives an extract of a letter, dated 25th August 1791, from his (Mr. Brothers's) attorneys, addressed to the Navy Board; and stating various remarkable instances of their client's insanity.

† He says 'It should seem that God Almighty has frequently raised up prophets from very low conditions, and that it is by no means impossible or *improbable*, that RICHARD BROTHERS is the very prophet that he calls himself;' and he enforces his opinion by an abundance of scripture-passages.

garding the pretensions of R. B. left we be found to have disregarded a true prophet; and we, on the other hand, exhort our readers to be cautious of listening to the pretensions of one who withholds from them the sanction of his name; for, under that concealment, a man may write *any thing* that will suit his real or pretended purpose. He tells us that he 'readeth and revereth the scriptures;'—that he reads them we have not the smallest doubt, for he has plentifully sprinkled his pamphlet with quotations from them, in support of his suggestions with regard to the man whom he styles 'The Prophet:' but such quoting and be-sprinkling has been the common practice of the most noted infidel writers; who only meant to *ridicule* what they often, to save appearances, pretended to *revere*.

Art. 48. *A Crumb of Comfort for the People: or a Pill for the Prophets*, made palatable by Scrapings from Ovid, Shakspeare, and Hudibras. A Tract interspersed with Remarks, Critical and Explanatory, of the Tragic-comedy of the *Brassy Head*. 8vo. 1s. Mason, &c.

The author, in his prefixed advertisement, observes that a perusal of the other tracts on this subject, which preceded his performance, led him to think 'that the serious way in which they treat the prophecies of R. Brothers adds to, rather than takes from their effect;' and that 'a wish to relieve the public mind from the oppression of such melancholy forebodings, induced him to publish, &c.' He has accordingly given to us what he styles the effect of 'a few hours' amusement;' and we must acknowledge, from our own experience, that his work is not ill calculated to produce the intended effect, if the amusement of his readers also was the object which he had in view. In his comments on Mr. Halhed's pamphlet, many shrewd and some entertaining remarks occur: but he descended beneath the desert of his own abilities, when he stooped to quibble so pitifully on the *name* of the gentleman whose work he has criticized.

Art. 49. *Additional Testimony of the Authenticity of the Prophecies of Richard Brothers*, and of his Mission to recall the Jews; as also of the Call of N. B. Halhed, M. P. By ——— Earl of ——— 8vo. 6d. No publisher's name.

This hard winter has been severely felt by many industrious manufacturers, both in town and country; especially by the poor though ingenious inhabitants of the garrets in Grub-street. The late uncommon mortality in that neighbourhood, it is said, has occasioned a remarkable increase in the parish bills of the northern side of the city;—which may account for the scarcity of a certain class of pamphlets, during the last four or five months. Those active citizens, the authors of that district, to whom the public have been under continual obligation for much delectable entertainment and instruction, are not, however, (we rejoice to see it!) all defunct: witness the well-timed production before us, which is one of the right old catch-penny manufacture, originally invented by that fertile genius Edmund Curl, and so laudably improved by the indefatigable society of hedge printers in the Old Bailey, and Stonecutter's-street. We are really glad to see that *the art* is not totally abandoned, nor likely to be lost, for we had begun to

to apprehend a scarcity of this valuable class of materials for our catalogues.

EDUCATION.

Art. 50. *A System of French Accidence and Syntax*, intended as an Illustration, Correction, and Improvement, of the Principles laid down by Chambaud, on those Subjects, in his Grammar. By the Rev. Mr. Holder of Barbadoes. Fourth Edition. With Notes by G. Satis. 8vo. pp. 414. 4s. Bound. Dilly. 1794.

Art. 51. *Thèmes François et Anglois; or French and English Exercises upon the Rules laid down in Holder's Chambaud's French Grammar.* By G. Satis. 8vo. pp. 274. 3s. Bound. Dilly. 1794.

Art. 52. *Classical Exercises upon the Rules of the French Syntax; with References to Holder's Chambaud's Grammar.* By G. Satis. 8vo. pp. 166. 2s. 6d. Bound. Dilly. 1794.

Art. 53. *The Guide to Satis's Classical Exercises upon the Rules of the French Syntax; with References to Holder's Chambaud's Grammar.* By G. Satis. 8vo. pp. 488. 10s. 6d. Dilly. 1794.

Of this set of books for teaching the French language our readers will find an account in our Review for July 1792. The approbation of them, which we then expressed, we now see much reason to confirm. Some of the parts, then left unfinished, are now completed; the exercises being continued through all the parts of speech omitted in the former edition.—The ‘System’ is an improved edition of Mr. Holder’s Grammar recommended in our Review for March 1783. The ‘French and English Exercises’ are Chambaud’s improved. In the ‘Classical Exercises,’ the rules in the Grammar are exemplified sentences from the best French writers. The ‘Guide’ gives the same exercises on a new plan, particularly adapted to the use of those teachers of the French language who have not perfected themselves in English, and of those who study the language without a master. The whole appears to form a very complete introduction to the knowledge of the French language.

POETRY.

Art. 54. *The Prophecies of the Times: a Satire.* By Malachy Moses, Esq. 4to. 1s. Bell, Oxford-street. 1795.
Imbecility at war with Insanity.

Art. 55. *The Garden of Isleworth, a Sketch, (attempted with a Pen,) of a House and Grounds, on the Banks of the Thames, by one formerly possessed of the Place.* Inscribed to R. B. Sheridan, Esq. M. P. 4to. 1s. 6d. Chapman. 1794.

It may appear cruel to censure a writer who humbly confesses that no muse will deign to smile on his task, and who appears to be “tremblingly alive all o’er” at the apprehension that his verses may be ‘broken on the wheel of criticism.’ Yet, when an author undertakes to give a sketch with a pen of a beautiful garden, and raises an expectation of a piece of descriptive poetry, while, in truth, his pamphlet scarcely contains twenty lines of any thing like picturesque description,

description, it is necessary that the public should be informed that the promise of the title page is not fulfilled. Some atonement, however, is made for the want of poetical imagery and harmony, by the amiable spirit of filial affection * which breathes through the poem, and by the just moral reflections and sentiments which it contains. It appears to have been the genuine effusion of a good heart.

MISCELLANEOUS.

Art. 56. *Some Particulars of the Life of the late George Colman, Esq.* written by HIMSELF, and delivered by HIM to Richard Jackson, Esq. (one of his Executors) for Publication after his Decease. 8vo. 2s. Cadell jun. and Davies.

Those who may expect, from the title of this publication, a general biographical account of the late Mr. Colman, will be disappointed. The few particulars which it contains are dated Dec. 4, 1787; a short time before the last fatal derangement of the writer's health,—which terminated in his decease, after about five or six years of the most dreadful affliction!

The design of this memoir appears to have been to set the public right, with regard to a few of the principal circumstances respecting the family and fortunes of the writer:

I. It had been a prevailing opinion that Mr. C. was a son of the celebrated William Pulteney, afterward Earl of Bath. The physical impossibility of the fact is here irrefragably evinced. Mr. C.'s mother was a sister of the Lady of Mr. P. and she had resided with her husband, at Florence, where he was situated as British Minister Plenipotentiary, for four or five years before the existence of Mr. C. who was born at Florence; during which time, Mr. P. and his family were constantly in England.

II. It had been generally said, and groundlessly believed, that, by his literary pursuits and dramatic compositions, Mr. C. had lost the favour and affection of the Earl of Bath; and that, by his purchase of a fourth of the patent of Covent Garden Theatre, he knowingly and voluntarily forfeited Lord B.'s intended bequest of the Newport estate, under the will of General Pulteney. The contrary of all this is here strongly affirmed, and (we believe) with unquestionable truth, so far as respects the lasting affection, even to fondness, of Lord Bath. Certain it is that the immense estate formerly belonging to Lord Newport, and repeatedly given in several wills, by Lord B., to Mr. C. was left subject to the discretion of his Lordship's brother and heir, General Pulteney; who continued, as the Earl had done, to behave with the greatest appearance of the most cordial regard for this ingenious, witty, pleasant, we had almost said *fascinating* little man:—for we knew him, and loved him, well!

When Mr. C. was in treaty for the purchase of the above-mentioned share in the property of Covent Garden Theatre, Gen. P. according to this account, manifested some degree of disapprobation

* The dedication is signed *Willoughby Lacy*; and from circumstances in the *Sketch* it appears that (if we mistake not) the writer is son of James Lacy, Esq. the late owner of a well-known pleasant seat on the Bank of the Thames; the place here described.

of Mr. C.'s engagement; on which the latter, rather than offend the General, proposed to relinquish his contract, at the expence of 3000*l.* forfeit: in which measure General P. did not seem much inclined to acquiesce, on account of the heavy penalty; and so the business, as the public well know, was allowed to take its full effect.

The General continued to give Mr. C. assurances of his friendly intentions towards him, as fully appears from the letters inserted in those pages; though there seems to be a little abatement in the warmth of his expression, after the play-house connection took place. In fine, at the General's decease, a few years afterward, it was found that Mr. C. was deprived of the splendid provision which Lord Bath had made for him, and which General P. had thought it proper to commute for an annuity of only *four hundred pounds*.—What a mortifying reduction from the many thousands *per ann.* which he expected! for great was the value of the Newport estate. Mr. Colman was certainly very ill treated.

This little tract, of 33 pages, is well written; as was every thing that came from the elegant pen of the accomplished narrator. A print of Mr. C., not a bad resemblance, is given as a frontispiece; engraved by Hall, from a painting by Gainsborough.

Art. 57. *An Appeal to the present Parliament of England, on the Subject of the late Mr. John Hunter's Museum.* 8vo. 1s, Kearsley.

According to this well-drawn and very interesting representation, the valuable, or, rather, invaluable Museum of the late Mr. Hunter has been, in pursuance of his will, offered to the Governors of this country, at the moderate sum of 20,000*l.* 'A sum very small, indeed,' says the appellant, 'compared with the money and labour which it has cost, and infinitely below its absolute value.' He adds, 'the cold reception which the proposals to Government have already met with, and the danger there is of its being entirely neglected, are the only motives which have induced the author of this *Appeal* to make his thoughts public.'

It is farther observed that this 'collection is unparalleled in every respect throughout Europe, I may safely say, throughout the world. It is almost wholly made by the hands of Mr. Hunter himself; but all of it was planned and arranged according to his own peculiar genius. It was not hastily formed in a fit of caprice or vanity, as many heterogeneous collections have been; but was the result of a well digested, truly scientific scheme, which had for its object the improvement of every branch of the medical art; upon an unerring basis, upon the basis of demonstrative truths, and genuine philosophy. It comprehends a comparative view of almost all the productions of animated nature; exhibiting the peculiarities of their mechanism, both external and internal: and, in this respect, forming a perfect school for natural history as far as it extends.'

We are here told that 'Mr. Hunter, in forming this unparalleled collection, usually laboured in it four hours every day and often much more; he received presents of curious animals for his examination from every civilized part of the globe; and he spent, in the purchase of objects for his investigation, thirty thousand pounds, the produce of thirty years of hard labour of body and mind, in the practice of a

profession where painful anxiety, and eager solicitude for the welfare of suffering humanity are among a number of other drawbacks on the enjoyments of life.'

The appellant proceeds.— 'On reviewing the conduct of so valuable a character, you will readily anticipate one inevitable consequence, viz. the leaving his family without any suitable provision; this is absolutely the case. A widow, a son, and a daughter remain victims to Mr. Hunter's generous enthusiasm for his profession. His daughter, it is true, is married to a gentleman in affluent circumstances; but this has not been the result of national munificence.'

It is farther observed that, should Mr. H.'s Museum be purchased and transferred to some other country, it will there be established as a school for comparative anatomy, physiology, and natural history. And in that case, every person acquainted with the subject will decidedly affirm, it would soon become the resort of all the medical students both of Europe and America. Perhaps it may grace one of the frozen temples at Petersburg. And shall the historian record, that the modern Goths and Vandals, pillaged modern Rome of its chief ornament, and that the seat of one great branch of science was tamely suffered to pass from England to Russia? Forbid it, legislators of Great Britain.'

Should government answer, "If we buy this collection, what shall we do with it?" The author suggests 'that it should be kept in the metropolis, because it would be essentially injured by a removal; and that it ought to be established as a school for teaching comparative anatomy, physiology, and natural history.'—His plan for the endowment of the institution, and the maintenance of three professors, appears to be very unexceptionable in point of expence; and the national advantages that might be reasonably expected from such an establishment seem highly deserving of public attention.

In conclusion, the appellant exhorts the gentlemen who are here addressed, on this extraordinary occasion, to 'appoint a committee of men skilled in science, to examine and report upon this collection, or cause the catalogue of it to be printed for your individual inspection: ask your learned and liberal minded friends, who are judges of the subject, and let your conduct be guided by the result. The author of this appeal is only solicitous that his country be not disgraced through oversight; and this most important branch of science be not disregarded in a nation famed for its generosity, its science, and its judgment.'

FAST SERMONS, *Feb. 25, 1795.*

[In the order of their publication.]

Art. 58. *The Pacific Temper of the Priesthood.* A Sermon on the National Fast, Feb. 25, 1795. By an Orthodox British Protestant. 8vo. 1s. Johnson.

It does not appear that this discourse was delivered from the pulpit; nor would it, perhaps, in these *heated* times, have been *coolly* received by every member of any congregation. The author is an advocate for peace; and he appears to have calculated his sermon for the admonition of his brethren * of the priesthood, whose *pacific* temper (as ge-

* We say this merely on the supposition that he is a clergyman.

nerally manifested since the commencement of the present war with France,) seems to be ironically complimented in the line which stands at the head of the title-page. The discourse contains a very serious and sober exhortation to its hearers, or readers, to maintain peace on earth, and good-will to mankind, without confining it to our own community; and to cultivate the virtues of humanity, on principles truly CHRISTIAN. The writer's exhortations are aptly illustrated by references to the scriptures, and by examples drawn from sacred history; among which he cites that of King Ahab, who was encouraged by his 400 prophets to go against Ramoth-Gilead:—in which expedition he perished.

In his concluding paragraph, the author thus speaks concerning the clerical order; to whom he acknowledges he has more immediately addressed himself: As they are, he remarks, 'seldom disposed to pass over in silence what manifestly tends to the honour of their profession,' so 'they have, no doubt, (says he,) already anticipated the observation I was going to make, by recollecting that there was found, even at Ahab's council-board, in Micaiah the son of Imlah, one virtuous upright prophet, who attached himself to the interests of humanity.'

Prudent men will not wonder that the author of this discourse should have with-holden his name, if he reflected on the *reward* of Micaiah the son of Imlah.

Art. 59. Before the House of Commons. By the Rev. S. Goodenough, LL. D. F. R. S. Rector of Broughton Pogges, Oxfordshire. 4to. 1s. Rivingtons, &c.

We do not recollect a discourse of this kind better adapted to the occasion, and to the audience before whom it was delivered. It breathes the genuine spirit of piety, and it is rational, patriotic, and manly. While the preacher earnestly exhorts us to endeavour to avert the judgments of God, by reforming our lives, our manners, and our morals; while he would have us devoutly pray to Heaven to aid our laudable exertions in defence of the religion, the laws, and the liberties of our country; we meet with nothing of the unchristian language (too frequently heard!) of *intolerance* and *extermination*: on the contrary, while we pray for the continuance of our own national prosperity, he would have us humbly intercede with Heaven in behalf of *our enemies*,—that it might please God 'to turn their hearts from the evil of their way to the good of mankind, and the glory of his holy name.'—This is the true CHRISTIAN SPIRIT!

Although an air of primitive plainness, and of the evangelical piety "of other times," prevails through this discourse, unaffected strokes of eloquence are occasionally interspersed, which ought not wholly to pass unnoticed here: witness the following passage, which occurs when the preacher is displaying the dreadful effects of the prevalence of anarchy in France:

'We see with astonishment and serious pity a mighty empire convulsed from its very centre, its sovereign murdered, its religion exiled, all civil order, all venerable establishments, borne down with impious fury. Would you talk of property? it is all confiscated; of the temples? they have been all most sacrilegiously pillaged; of the comforts of social life? they are all interrupted by the din of ferocious uproar.'

uproar. What can we say of the blessings of art and science, those heavenly endowments of the mind, the alleviators of worldly care, the grateful sources of human tranquillity? they are all sunk in terrors, poverty, and distraction: no more sense of holy joy at the return of the accustomed times and choice seasons of communing with God; they are all confounded in that strange numeration of days, which is so new and alarming to the whole church of Christ; contrived, doubtless, that the hallowed seventh day, enforced by all legislators, and observed by all good men (worshippers of the true God) from the creation of the world until now, might be obliterated, lest haply there might remain any thing that is called God, or worship, in their land.*

Art. 60. Preached at the Tower of London, by the Rev. John Grose, A. M. F. R. S. Minister of the Tower; Lecturer of St. Olave's, Southwark; and Chaplain to the Right Hon. Countess Dowager of Mexborough. 8vo. 6d. Rivingtons, &c.

What we said of Mr. Grose's sermon on the fast, Feb. 28, 1794*, may be applied to the present discourse; which, like the former, is well suited to the solemnity of the appointment, and to the peculiar circumstances of the times. Text, '*When thy judgments are in the earth, &c.*' Isaiah, xxvi. 9.

Art. 61. *Reasons for Peace*, delivered in the UNION CHAPEL, Birmingham. By D. Jones †. 8vo. 1s. Johnson.

Mr. Jones's discourse differs, totally, both in argument and language, from the generality of those fast-day sermons in which so many of our clergy have, within these few years, uniformly "set up" (as a witty member of a certain great assembly expressed himself,) "the ecclesiastical *war-whoop*." The present highly-animated preacher totally condemns our contest with France, as being neither 'wise nor just'; he answers every reason that has been assigned in justification of the war; and he strenuously exhorts his countrymen to cultivate, *immediately*, a proper disposition for peace;—lest, by unfortunately protracting hostile measures, their consequences, in every view sufficiently dreadful already, should *grow worse*, and, it may be, *irremediably fatal*! In a word, PRICE and PRIESTLEY, as earnest disapprovers of those principles which have hurried us into this calamitous dispute, were *nothing*, compared with Mr. Jones, in spirit, in language, or in energy of argument.—As to *consequences* to the preacher, he, in the most manly terms, sets them at defiance. He cautions his audience, however, not to infer that he lightly holds his personal safety, nor the good opinion of others, nor that he would willingly offend against the general notion of the decorum to be at all times observed in the pulpit.—'The state of our public affairs,' he adds, 'cannot be deemed a topic unapt for *the occasion* which has this day brought us together. I mean to assert, what I conceive

* See Rev. vol. xiii. N. S. p. 475.

† Mr. Jones, we apprehend, is the author of *The Welsh Freeholder's Farewell Epistles to the Bishop of St. David's*, and other spirited tracts, in defence of civil and religious freedom.

to be the natural right of every man, the avowed and acknowledged right, as well as incumbent duty of a Briton, that of stating what appears to me useful and important truths, such as, if acted up to, would tend to restore to us that security, prosperity, and happiness which, of late, have been so much on the decline.—I appeal to Heaven for the purity of my intentions, for the ardor of my wishes, to lay before you nought but what is fair, just, and well-founded.’

Mr. Jones controverts, in his preface, the maxim that ‘Politics should be kept out of the pulpit:’ he allows it to be generally just, but says, ‘it does not follow that it should extend to such occasions as that on which this discourse was delivered.’

MOCK SERMON for the Fast.

Art. 62. *The Shaver’s new Sermon for the Fast-day.* Respectfully inscribed to the reverend and laborious Clergy of the Church of England, by their humble Servant, Pasquin Shaveblock, Esq. Shaver Extraordinary. 8vo. 6d. Parsons. 1795.

This title-page needs little comment. The dullest reader will instantly perceive that this barber *latbers* with *irony*, and means to shave off all public fast-days with the razor of ridicule. The war, the administration, the clergy,—all come in for a *close-trimming*; and the operation will be pronounced *good-fun* at the Goose and Grid-iron in St. Paul’s Church-yard, the Crown in Bow-lane, and the Bear in Bow-street.—The text is, “Take unto thee a Barber’s razor.” Ezek. v. 1.

SINGLE SERMON, Jan. 30.

Art. 63. Preached before the Hon. House of Commons, at St. Margaret’s, Westminster, Jan. 30, 1795. By the Rev. Thomas Hay, A. M. Chaplain to the H. of C. 4to. 1s. Walter.

When the clergy preach on political occasions by the appointment of our governors, they are not unlike advocates at the bar with their briefs. They have not only a given subject, but they are expected to treat it in a particular manner. On different preachers this point of honour will operate more or less forcibly: but on all it will produce some effect, and will give to their compositions a similar complexion. Hence we can generally anticipate the doctrine inculcated in sermons on the 30th of January; and all the difference between them consists in the degree of ability which the religious advocate evinces in speaking to his political brief. Mr. Hay’s sermon possesses that kind of merit which commonly attaches itself to discourses preached on that anniversary. As far as it respects the occasion, it consists of that unqualified admiration of Charles, and of that equally unqualified condemnation of his opponents, which as little agree with the truth of history as they suit the commemoration of the unfortunate monarch in the sacred character of a *martyr*. In passing from the tragic tales of other times to recent transactions, it reprobates certain modern opinions as leading to irreligion and anarchy, and cautions its readers against being “carried about (Heb. xiii. 9. the text) with diverse and strange doctrines.”

Mr. H.’s discourse commences with a just account of Christianity as propitious to human happiness, and it concludes with the truly
Christian

Christian with that the fatal experience of past times, and the observation of what is now passing in the world, may "work together for our good." We say, Amen.

CORRESPONDENCE.

* * * Mr. Halhed's compliments to the Editor of the Monthly Review; requests him to insert the following in his next publication:

'Mr. Halhed has endeavoured to peruse, without prejudice, every thing that has been written *in answer to*, or rather *against* his book: and if he had in any of the publications met with a single paragraph worthy of an answer, it should have been answered. The self-sufficient and abusive Dr. Horne of Oxford, has not one word of truth, or argument, or common sense, in his whole pamphlet; nor would it have become a Doctor of Divinity who, by his own pen, confesses he can neither understand Greek, nor read the Gospel in English—to have endeavoured at least to give his jargon something, if possible, of the *Gentleman*. That he does not understand Greek, is clear from his doubting whether the Holy Ghost appeared in *shape of a dove*, when St. Luke expressly says, *εμφανισθης αὐτῷ ὡς περιστερᾶς*; and that he cannot read, or *has not read*, even the first chapter of St. Matthew, must be evident to those who perceive him denying that Christ had *Brothers*; and who shall, at the same time, have observed that the Evangelist, writing *after* Christ's death and resurrection, calls him, in the last verse of his first chapter, his mother's *first-born* son, ergo, *she must have had a second at least*. If the old miserable exposition of Daniel's four beasts, which Mr. Halhed knew before he took up his pen about as well as Dr. Horne, can by any reasonable person (after mature deliberation) be deemed better than that furnished by Mr. Brothers,—be it so—opinion is free—but Mr. Halhed declines being of the party. And as for the phrase of *selling his soul*, which seems to have given such alarm, and furnished so much matter for false wit, Mr. Halhed *now thinks* that every man who enters into Parliament *with any personal view whatever*, and not wholly and exclusively for the service of his country, must be deemed *bonâ fide* to have sold his soul—let him be of what party he will; and also that every man who joins *any party* to vote on all occasions for the purpose of promoting or supporting that party at all events, is perpetually guilty of the same act of *selling his soul*. Mr. Halhed denies having ever sold his soul in any other manner than this:—and if any one think or say otherwise, on him be the *onus probandi*.

'Mr. Halhed takes this opportunity of renewing his expressions of perfect conviction in the prophecies and mission of Mr. Brothers, and his increasing reliance (founded on *hourly* experience) on the completion of every one of his predictions.'

'Pall Mall, March 11, 1795.'

††† Our intelligent Correspondent O. P. fears that, from our account of Dr. Priestley's Experiments on the Generation of Air from Water, (see Rev. for Dec. p. 380,) some people will surmise that pages 32—5 have escaped our notice, as they appear to contain complete evidence of the truth of the author's conclusions. It is true that we did not particularly mention the passage to which O. P. refers,—but not because it escaped our notice; we conceived it to be of small importance, or comprehended under our general remarks. In this, perhaps, we might judge wrong; and to supply the defect, and, at the same time, to justify our positions, we shall return to the subject.

After having employed heat alone for the conversion of water into air, Dr. Priestley called in aid the removal of atmospheric pressure. He filled
long

long glass tubes, closed at one end partly with mercury and partly with water *purged of its air by boiling*, and immersed the open ends in basins of mercury. On heating the upper portion of the tube, so that the water was kept in a state of vapour, a bubble of air collected to the top, which continued permanent after the apparatus was removed from the fire. Plunging the tube into a long trough of mercury, he threw out this bubble; and, repeating the experiment often after intervals of days or weeks, he always obtained a new portion of air. Such is nearly the substance of Dr. Priestley's statement, which, at first view, might appear to confirm his deductions: but, on examination, we apprehend, it will be found inconclusive. That, under the pressure of the atmosphere, water is never, by the most obstinate boiling, completely freed of the air combined with it, will hardly require demonstration. Not to waste time in adducing arguments, we shall only mention a simple fact which seems to be entirely conclusive. If boiled water be exposed in a glass to freeze, the ice will appear full of little air-bubbles, especially in the central mass; although it be more solid and diaphanous than the ice of common water formed in similar circumstances. No person can doubt that these air-bubbles are discharged from the water previously to its congelation.—We remark, by the way, that the true reason is hence afforded why boiled water freezes most readily, the process of crystallization being in that case less retarded by the separation of inherent air.—The air lurking in water was, therefore, fully sufficient, we presume, to account for the results which Dr. Priestley obtained. He has not stated what quantity was collected of aerial fluid, nor can we infer from his expressions that it was very considerable. The application of heat, together with the absence of pressure, would occasion air gradually to separate from the water, till the quantity disengaged would, by exerting its elasticity, resist any farther extrication. This portion of air being expelled, the water, relieved from its pressure, is again brought into a condition for yielding more; and thus the successive discharges of gas will form a descending geometrical progression, the terms of which are numerous or almost unlimited.—Why did not Dr. Priestley make his experiments on a larger scale? A jar filled with hot water, and placed under the receiver of an air-pump, was likely, for instance, to afford better prospects of success. If the Doctor's positions were just, a copious production of air would ensue on a certain degree of rarefaction, and would cause the mercury to mount rapidly in the gage. It would require continued exhaustion to keep the mercury of the same height. From our recollection of analogous observations, we are convinced that, with water carefully purged of its air, no such effects would take place:—but, in reality, though Dr. Priestley's experiments were more direct and precise than we judge them to be, we should still hesitate to acquiesce in conclusions which are irreconcilable with every hypothesis, and repugnant to those general principles which result from an extensive train of indisputable facts.

O. P. says that our account of the Doctor's experiments is extremely incomplete; and that it is great injustice to state all the author's conclusions, and not half of the facts adduced in their support. We are not conscious of unfairness in any part of our conduct. We are constrained to observe as much brevity as possible, and our principal object was to exhibit the chain of argument. We are ever disposed to set a due value on experimental facts: but we can esteem those only to be of essential importance which lead to general principles. Nothing is more disgusting than a circumstantial detail of the unsuccessful or inconclusive operations of the laboratory. It is desirable that authors should moderate their vanity, and spare the patience

of their readers, by restricting their relation of experiments to the accurate description of such as are complete and decisive. When dubious or imperfect experiments are made public, they should be ranged under the comprehensive head of hints and conjectures.

†† We cannot afford R. P. any farther elucidation of the calculations respecting the population of Petersburg, which came from a correspondent on the Continent, with whom we have now no communication.

R. P. observes that Mr. Edwards, in his History of the West Indies, (see our Rev. for September, p. 68.) speaks of the high duties imposed on Indigo; whereas, by an act of the 7th Geo. II. c. 18. the powers of which have been constantly renovated ever since, the importation of that article is permitted, *free of duty*.—With respect to R. P.'s remark on the passage relative to the almond and the cocoa, it appears to us that he entirely misconceives Mr. E.'s meaning, which is sufficiently obvious.

This correspondent also remarks that Mr. Buchanan's calculations relative to the destruction of herrings by the Solan geese, (See Rev. for January, p. 46.) are erroneous in the result. 100,000 Solan geese, each devouring five herrings daily for seven months or 210 days, will in the end have eaten 105,000,000, not one hundred thousand millions.

§§ T. G., the translator of the Tour to the Pennine Alps, (see Rev. for January, p. 62.) informs us, in justification of his having omitted the name of the original author, that he purchased that work and the *Description of Nice*, of Mr. Beaumont, four years ago. Surely that is no reason for withholding from the public the circumstance which must give authenticity and value to an expensive work. We shall correct in the *errata* the two mistakes justly pointed out by T. G.

†† We would gladly oblige Y. Z., but we find that applications for advice in the choice of books intrude too much on our time, and are wholly foreign from our duty.

§§ If S. C. be 'a constant reader,' he should know that we have often stated it to be our rule not to insert criticisms on publications, which come from anonymous and unknown correspondents. If, however, a perusal of the book in question justifies S. C.'s account of it, we shall attend to the local hints which he has given.

§§ We regret that S. T.'s very polite letter came too late for acknowledgement in our last number, as he favoured us with no other mode of addressing him. We shall be happy if he will enable us to give a personal—at least a private—answer.

†† A correspondent, signing E. 5. controverts the account lately given of the source of the Thames: but can we publish a contradiction of it, asserting another statement of this dubious matter to be the true one, on the authority of a letter signed E. 5.?

✎ In the Review for January, p. 63 and 4. for *Glacier de Bois*, read *Glacier des Bois*. P. 64. l. 9 from bottom, dele (*l'Arve*.)

Review for February, p. 171. l. 27. read, of *that* sense. P. 225. l. 19. dele the comma after *yet*.



THE MONTHLY REVIEW,

For APRIL, 1795.

ART. I. *The Course of Hannibal over the Alps ascertained.* By John Whitaker, B.D. Rector of Ruan Lanyhorne, Cornwall. 8vo. 2 Vols. pp. 670. 12s. Boards. Stockdale. 1794.

THE character of Mr. Whitaker for learning and ingenuity is well established; and the subject of the present work is highly interesting, on account both of the great reputation of Hannibal, and of the singular nature of the country through which he marched, and which exhibits, at every step, scenes of sublimity and wild magnificence: filling the mind with a kind of pleasing terror, and seeming to be a suitable accompaniment in the train of a warrior, whose foresight provided against every possible contingency, whose vigour surmounted every obstacle, and whose ambition aspired to the conquest of the world.

It has been observed that the first books, which we read with attention and pleasure, influence our taste and opinions ever afterward. There is scarcely a school-boy who has not been attracted by the achievements of Hannibal; and the attachment which we feel for the great names of antiquity has something in it of the nature of friendship: we are interested in the most minute particulars relating to them; and, by an easy association of ideas, we are apt to regard with respect, and with reverence, even the places which have been the scenes of their most remarkable actions.

It appears to be somewhat singular that, notwithstanding the notoriety of Hannibal's march over the Alps, the two great historians Polybius and Livy, who record that extraordinary event, should differ very materially in the route which they assign to him. Later authors have written copiously on the subject, and, as is usual in questions of this sort, have formed themselves into parties; some following Livy, and others Polybius, as their leader: but Mr. Whitaker, who seems to have entered deeper into the inquiry than any of his predecessors, does not yield himself implicitly to the guidance of either of those historians. He endeavours to support his opinion by

matters of fact, and, where those fail, by probable conjecture : how far he has succeeded, the reader may, in some degree, be enabled to judge by the extracts which we shall lay before him :

Mr. W. informs us that—

‘ An officer of our own army, who is at once an antiquary, a soldier, and a critic, the celebrated General Robert Melvill, in 1775 took pains to trace the route of the Carthaginians, one General investigating the course of another, by an actual survey of the ground, through the vallies and over the crests of the Alps. I am ambitious, therefore, of following the example of this amiable and friendly officer, who has most obligingly imparted the substance of all his notices to me ; but of following it in a different manner. I wish not to struggle in reality through the rugged Gullies, and to strain in reality up the steep ascents with him. I mean to act on an easier, and (I think) a more effectual plan, taking the histories of Hannibal into my hands : comparing them with the accounts of the Roman geographers and modern travellers ; collating all again with incidental notices, in other historians among the ancients or among the moderns ; and then delineating the course of the Carthaginians from the whole.

‘ Nor will there be found, I trust, such a real uncertainty in their course, as the disputes of the moderns and the ancients seem to announce. The generality of mankind think little on any subject ; even scholars are more apt to draw out their stores of learning, than to exert their powers of intellect. They frequently think as little as the mereest of the mob, and my reader, who expects to walk only in the shades of twilight, or under the glimmer of a few stars, will be agreeably surprised, I trust, to find clear light breaking in upon him, growing stronger and stronger as he advances, and at last forming a full blaze of brightness.

‘ I first present myself as a guide to the Carthaginians, on the banks of the Rhone in Languedoc : here Hannibal passed this rapid river, but at what particular point did he pass it ? he had marched from the Pyrenees ; not along the grand road, which we see the Romans afterwards using across the south of France ; but along another, that was higher up in the country, and came to the Rhone at a greater distance from the sea. Almost all our knowledge of western Europe, is derived from the monuments of the Romans ; and the roads of the Romans especially are our principal directors to the roads of the natives before them. That of the Romans led from the Pyrenees, to Narbonne, to Nîmes, and to Arles : this last town was at the mouth of the Rhone, while Hannibal crossed the river almost four days march above. Hannibal, therefore, took a road to the north of this. One accordingly occurs among the Romans, that went over the Rhone at Vienne by a bridge, of which some appearances remain to this day. Yet this was too far to the north. Hannibal was only four days march from Arles in the south, as I have already noticed : but he was also four days march from Lyons in the north, as I shall shew hereafter. He was consequently about the middle point of the Rhone betwixt both.—Now we have one Iter of the Romans, which gives us the distance on the road between Arles and Valence, and another
which

which measures equally the road from Valence to Lyons. The former carries us from Arles to Avignon, by two intermediate stages, twenty-three miles; to Orange, by one stage, twenty, and to Valence, by five, seventy-one; in all one hundred and fourteen. The latter conducts us from Valence, through seventy-one miles, to Lyons: but these Iters obviously carry us off from the course of the Rhone, and lengthen the road greatly by diverting wide to the right. The real distance from Lyons to Arles, is about one hundred and sixty miles; and the middle point betwixt them, will fix us about eighty from each. This reasoning is decisively confirmed by Polybius, who states the place of Hannibal's passage over the Rhone, to be seventy-five below Lyons. We must therefore take our station many miles to the south of Valence; which in one of those winding Iters is seventy-one below Lyons, but in reality is about fifty-four only; and at Lauriol, near twenty miles to the south of Valence.'

At Lauriol in Dauphiny, then, Hannibal crossed the Rhone, and from this point we must now attend his army to the Alps: but Mr. Whitaker does not direct their march either by Mount Viso, Mount Genève, Mount Cenis, or by any ways adjoining to any of them: for he says that

'Hannibal ranged up along the eastern bank of the Rhone, towards Valence, Vienne, and Lyons. He thus left the long wall of the Alps at a distance on his right, while he kept the Rhone close to him on his left.—"He marched, (says Livy,) *up the current of the Rhone* towards the midland parts of Gaul; not because this was the direct road to the Alps, but because he thought *the farther he advanced from the sea*, the less likely he was to meet with the Romans, and he was inclined to avoid all encounters with them, *before* he had entered Italy." Hannibal, according to Polybius, placed his elephants and horse in the rear of his army, "and advanced at the head of them *along the river*, marching *off from the sea*, and pushing, as it were, for the *midland* parts of Europe." These passages are clear and peremptory, precluding all possibility of supposing, if we mean to be directed by history, that he left the Rhone, that he pushed directly for the borders of Gaul, and the barrier of the Alps, and that he crossed either Mount Cenis, Mount Genève, Mount Viso, or any other adjoining mountains, at all.'—

'Hannibal now marched by Vienne to Lyons. This he reached on the fourth day from his passage over the Rhone. He therefore marched very expeditiously, in order to leave the Romans further behind him. He actually shews his apprehensions of their following and overtaking him, by inverting the usual order of his march, in stationing those elephants and that cavalry for his rear, which at other times he ordinarily placed for his van. "He thus came to an island, (says Livy,) where the Arar and the Rhone, running down from different parts of the Alps, and comprehending a portion of ground between them, unite together: to this ground they give the name of island." "He came, (adds Polybius,) to what is called an island, a region very populous and fruitful in corn, deriving its appellation from its circumstances; as *here* the Rhone, and *there* what is denominated the

Arar, running along either side of it, give a pointedness to its form at their conjunction; and it is very similar, in size and figure, to that region in Egypt which is called the Delta; one side of the latter being bounded by the sea, and the Nile's currents, and one of the former being guarded by mountains of difficult ascent up the sides, of difficult landing upon the summit, and almost (I may say) inaccessible." The place, to which Hannibal was now come, is here pointed out to us by the precise of all signatures in nature, the confluence of two rivers the Saone and the Rhone. These we all know to unite, immediately below the present city of Lyons.'

On his arrival at Lyons, Hannibal found the town in a high ferment of sedition. Brancus the king had an ambitious younger brother, who had made a grand struggle for the crown, and had drawn the lower ranks to his side. The two princes engaged at the head of their armies: but the timely assistance which Hannibal afforded to the elder enabled him to obtain a complete victory, and to suppress the rebellion. Mr. Whitaker considers this interference of Hannibal as imprudent in the highest degree: but, if we judge of his conduct by the event, nothing more fortunate could possibly have happened: for Brancus, impressed with a just sense of gratitude to his deliverer, supplied his army with corn and with other provisions, in abundance. To use Mr. W.'s words,

'He replaced all their old and broken weapons, with weapons new and strong: he furnished the greatest part of them with new clothes, to guard their bodies against the cold of the Alps:—but what showed his gratitude more than all the rest, because of the trouble and toil which it gave him, and of the high encouragement which it lent by his absence, to the just-subdued populace of his capital; he resolved to attend Hannibal in person, and with a detachment of his own soldiery, a considerable way towards the Alps, and to do him all the service which he could among the tribes of his countrymen upon the road.'

Our author supposes that Hannibal set out from Lyons for the northern Alps, still marching along the Banks of the Rhone, and intending to mount up towards the spring-head of it. He therefore turned to the right, as now the Rhone makes a grand bend in its Channel, and forms nearly a right angle with the lower part of its course; and thus he recovered that line of his movements at Lyons, which he had been obliged to desert at his passage across the Rhone. Having gained an altitude nearly sufficient for the Alps which he intended to cross, he shaped his march directly towards them; the Rhone being still on his left, his companion and guide for the remaining as it had been for the previous part of his course.

According to Mr. W., Hannibal spent ten days in marching from Lyons to Geneva, and in traversing only about a hundred

dred miles. He then marched from Geneva about sixty miles, reached Martigny, and stood under the base of the Alps, and in the mouth of the pass into them. He prepared instantly to ascend them by it: but, as Livy tells us,

‘The soldiery were greatly struck with the very near appearance of these wonderful mountains. Objects, that are indistinctly known to the mind, are generally exaggerated in the report. Obscurity of discernment gives free play to the imagination, and the clouds lend a higher altitude to the sky, than ever nature has lent it.—They had heard many, and most formidable accounts, concerning the Alps; but now beheld them, rearing immediately before their eyes. The mountains there are actually of a stupendous height: they surveyed their rising sides and elevated heads, they looked at the snows on their tops, almost mingling with the sky. They gazed at the ill shapen houses, pitched upon the rocks along the lower and nearer parts of the mountains;—the flocks and the herds there, rough with the cold, the men hairy and savage in their appearance, the animate and inanimate creation, all stiffened over with ice.—The Alpine mountaineers were then marked as they are to this day, by their long shaggy hair, and by the wild appearance which this gives them.

‘But in general the Carthaginians fancied more than they saw.—Terror works upon the mind and upon the eye at once, so gives a double obscurity to the discernment, and consequently lends a double play to the imagination. Fancy thus heightened the scene, that vision presented—They therefore roughened up all the cattle with cold, and stiffened over all the objects with ice; when there could have been no ice, and even no cold amid the warm air of the Vallais at this season, or within any reach of their eye sight, in which they could distinguish either the stiffening, or the roughness. All the lower parts of the Alps indeed, at this very point of Martigny, are actually covered with rich pastures.—Hannibal’s Alps too at this period of time, as we shall soon see, were in a high state of cultivation for some miles upwards; and, as Livy himself intimates here, had flocks and herds grazing upon them. But the eyes of the Carthaginians very naturally flew over the lower parts at first, and fixed upon the more lofty pikes of the mountains.—There they marked such a full display of wild and wintry grandeur, as might well strike strongly upon their feelings.—Then the eye drawing off from the painful object, endeavoured to rest upon the lower grounds; but saw them through the mists of those apprehensions, which had been already excited, and so dressed them out in terribleness, that was merely derivative and imaginary.—They thus beheld sufficient, to set their imaginations more actively to work. The mind by brooding over its own terrors, quickened and invigorated them, and both reality and fancy united to carry their terrors to their hearts.’—

At Martigny the hills rise by one continued ascent, for six miles together, and open to the south of Martigny; the opening is about eighty paces broad, chiefly occupied by the river Drance, and bordered by the rocks of a hill: but the road itself runs in one narrow defile to the top of this first ledging of

mountains: This was at that time the only formed channel of communication between Gaul and Italy; and here Hannibal was now to enter the great trunk of the Alps, and by it to pass over this celebrated ridge of mountains, into the grand region of his destination. His army was composed of infantry, cavalry, and elephants; and he was attended by a string of horses for carrying burdens, and by a train of draught horses and wheel carriages, for drawing loads. The carriages, Mr. W. says, were assuredly the same with the cars of Ireland and the Highlands at this day, then used by the Gauls and Spaniards, and peculiarly calculated for mountainous roads.

‘ Though the Nantuates and the Veragri of the valley had shewn Hannibal no opposition, yet the Seduni of the mountains determined to shew him some. Though not reinforced by the Veragri now, they resolved to resist his entrance into their country; for this purpose they had collected a large body of their soldiery, and had at this moment brought them down to the avenue into it.—Hannibal, however, knew nothing of their designs; he therefore ordered his troops to advance, and enter the avenue. The Seduni openly took post upon the hills, at the entrance of the pass, and thus disclosed their design by their appearance.—As soon as Hannibal was apprized of the fact by his vanguard, and by those Gauls who had come to him on the embassy from their countrymen in Italy, who had since been his guides and conductors to the Alps, and were therefore at this moment marching with the van; he commanded it to halt; he afterwards saw that he could not force the posts immediately, and therefore encamped with the whole army upon the little plain, which is about one mile and a half across, extending from the Ville to the mountains.’

We now propose to quote the author’s account of the stratagems which Hannibal devised to circumvent the Seduni, as we think it written in his best manner. On this little plain, Mr. W. says,

‘ He continued for the rest of the day, viewing the enemy, surveying the hills, and forming his designs. The terrors of his men at the sight of the Alps, were now subdued by the stronger feelings excited in their hearts, from the view of those Alps covered with armed enemies, and forbidding an entrance into them. The fears of the man were thus lost in the feelings of the soldier, and Livy, who has just before pointed them out, finds them not again.—As soon as it was night, Hannibal dispatched away some of his Gallic guides; directing them to steal up the pass in the dark, to explore the intended operations of the Seduni, and to observe their actual position. These, being equally Gauls with themselves, as living at the foot of their hills on the other side, and therefore agreeing wholly with them in language and in manners, easily mingled with them, joined in their conversations, and penetrated into their plans. The Seduni, they found, had kept their position only while the day lasted, and at night had returned to their town, and villages adjoining. Then, in the course of the night, they returned

returned through the pass again, and brought him this important intelligence. He immediately took his resolution upon it. To be near enough for the execution of this, he decamped early in the morning with his van, and marched across the rest of the plain, three quarters of a mile in extent, up to the very mouth of the defile, as if he meant to force a passage through it, immediately. The enemy were not near enough to annoy him there, being posted on a hill, some way within the entrance.—Yet as hesitating to push in, now he came to view the defile still nearer, to look up the narrow avenue, and to mark the hill beyond; he halted at the entrance: there he stood, as if every moment he meant to enter, and yet could not summon resolution enough to do so. He thus spent the whole day, in a threatening posture of offence, and in a timorous kind of inactivity, that were peculiarly calculated by their union, to lull an enemy into security, who knew nothing of Hannibal's character, who was unacquainted with the honest frauds of war, and as all undisciplined soldiery are, was only for prompt efforts in himself, or in others.

Having thus thrown away the day, in a seemingly unmeaning suspense of action; at evening he pitched his tents and formed his camp, upon the very ground upon which he had been halting so long. He then ordered his men to light their fires and take their suppers, as usual. This act would naturally be the signal for the Seduni, to withdraw their troops, and retire into their villages, and town. Hannibal sent out his Gauls again, to watch their movements, and received intelligence that they were gone. He therefore left his foot, his baggage-men, his elephant drivers, and his troopers, all sitting about their respective fires and dressing their suppers. He only picked out some choice men from such a detachment of foot, as we have lately introduced into our armies, a corps of light infantry, which he had long kept up in his army, and kept, not like us in companies attached to regiments, but in one entire body by themselves. He even had the precaution, as they did not consist of men picked out singly for the service, but were composed of gross divisions that his eye had distinguished for their alertness and spirit; to order their fires to be kept up in their absence. There would thus be no appearance to any eye, that should be looking down upon the lighted camp from the mountains, of any detachments being drawn out of it. He put *himself* at the head of them, and moved briskly with them into the defile: he passed briskly along it: he actually took post upon the very hill at some distance within it, on which the Seduni had been stationed in the day-time before. This was the hill, I believe, which lies about one mile within the entrance, and in the very course of the defile. The road passes generally along the winding side of a mountain, that has been cut down with great labour for the admission of the road, has its rocks therefore rising perpendicular above, and the Drance rolling its waters white with foam below. It has thus grand masses of rock on its left, intersected in the hollows, and crowned on the heights with lines of fir-trees; and the Drance at an increasing depth, on its right; but in one place, it pushes through the heart of a high hill, that is detached from the rest of the mountain, and composed of earth, gravel, and blocks of granite. As such a hill, when secured by

by a resolute party of men, would effectually command an avenue, that runs pent up between its two parts; so may it well be distinguished by Livy, with the appellation of a citadel.'—

Hannibal having given this singular proof of the superiority of policy to power in war; he waited for the morning light, in order to make his advantage of it. When the morning came, at their usual signal, the Seduni began to move from their villages and town towards their post. They were to come in one body from their town by the great road, and so to pass under this very hill before they could ascend up to it. They had nearly reached the foot of the hill, when, to their astonishment, they suddenly see the Carthaginians in possession of the summit, and appearing almost over their heads. They therefore stop short in their advance, and draw back from the hill. In the mean time, the camp on the plain below broke up, the army there began to march, and entered the defile. The elephants and cavalry formed the vanguard. The laden horses, and the horses in the cars, came in a long train behind, and the main body moved in the rear of all; all were drawing themselves, like a serpent in a long and narrow perforation, with great difficulty and at great length through this defile.—This presented a new subject of surprise to the Seduni: they stood motionless at the sight of both, beholding them with a fixed eye and an arrested attention. They soon however observed the Carthaginians advancing with difficulty along this rough and narrow avenue; they marked the hurry of their movements in it: they saw all the army confounded and tumultuous, from its own exertions: they observed the horses in the cars and under the burdens, to be particularly troublesome; they therefore derived new courage from their observations. They thought the addition of terror, they should make by an immediate assault upon the whole, would be still sufficient for their destruction. They instantly sallied forth towards them; but precluded from taking the benefit of the road, by Hannibal and his light infantry on the hill, yet accustomed, as mountaineers, to violent exertions in ascending and descending their heights; they ran in wild disorder down their rough rocks, committing themselves headlong to the devious and impassable precipices of them. They thus went close upon the right of the party on the hill, and then threw themselves by the hollows on their left, upon the Carthaginians in the road beyond; but their efforts were directed like the efforts of all undisciplined armies, in preferring plunder to glory, and in attacking the baggage. They fell upon the long line of this, in several points at once. A great slaughter was made among the Carthaginians, yet the wretchedness of the road was more destructive, than the weapons of their enemy. From that, they were in great confusion before, but were now thrown into much greater, by the coming of the mountaineers upon them. Each struggled strongly for himself to push along the rough and narrow defile, strain up to the double hill, and get under the protection of Hannibal and his party there. They had thus a more violent contest with one another, than with the mountaineers: but the horses in the cars, and under the burdens, were particularly troublesome, and suffered in a particular manner. Frightened with the savage shouts of the rushing Seduni, and with the doubling echoes of the woods and vallies

walkies around, they were all thrown into an alarm of trepidation. When too they happened to be wounded, or even struck, with the weapons of the enemy, they were seized with such a consternation, that they beat down their cars, their burdens, their drivers, and themselves, in vast disorder and destruction to the ground. Nor was the pass merely narrow and rough : it had still greater disadvantages, being precipitous to the Drance on the right, and very deeply so.—Every movement therefore, every disturbance, flung many of the horses with their burdens and cars down the rocky declivities to the river at a very great depth below. Even when they did not precipitate themselves down the declivities, they actually occasioned more confusion in the line of march, than when they did. The burden-horses, which moved immediately after the cavalry and just before the provision cars, as they felt the smart of their wounds, either ran wildly back upon the string of cars behind them, and flung the whole into great confusion, or else pushed furiously forward upon the cavalry before, and carried an equal confusion among them : they even annoyed both so much, as to beat some of the cavalry with their riders, and many of their cars with their loads, down the precipices. Thus was the principal loss sustained by the beasts of burden, which drove themselves, drove those behind, and drove those before, in united ruin over the cliffs.

‘ Hannibal beheld all this with pain, but was afraid to move ;—his fear, however, was the fear of a Hannibal, and of prudence ;—he was apprehensive of increasing the disorder, and of augmenting the destruction, among his own people in the defile. Yet he was compelled to move at last.—He saw, that the mountaineers had actually broke in upon his line ; they were carrying off, he observed, the beasts of burden, and even the beasts of draught, in numbers by the hollows. He was thus losing his tents, losing his provisions ; and if he lost them, he knew he should conduct his army through the pass in vain :—without tents, how shall his army encamp by night on the Alps ?—without provisions, how shall his men march along them by day ? He therefore came down in haste from his hill. He attacked the enemy, who were in force upon the heights, and within the hollows, along the road. He thus did, as he had foreseen he should, increase the confusion and mischief among his own people ; the light infantry under him shouted, and charged the enemy. The Seduni returned the shout and the charge. All heightened the disorder in the defile, and much additional mischief was done in it ; yet all was soon over. The light infantry had a great advantage from the ground, the natural declivity of the mountain adding much to the weight and force of their charge ; and the Seduni were instantly routed. The greatest part of them were killed upon the spot ; the rest, unable to recover their adjoining town, because Hannibal was now betwixt it and them, took refuge in the villages near. Then the remaining train of cavalry, burden horses, and provision cars, passed along the defile, still indeed with great trouble and difficulty, but in perfect peace ; and, such a change was there within the short compass of a moment, almost in perfect silence too.’

Hannibal

Hannibal was not of a disposition to lose, by inactivity, the advantages which he had gained by foresight and valour:—he pushed up the defile to the adjoining town of the mountaineers, and entered it without opposition. This was the capital of the Seduni; and here he found great quantities of corn and other provisions.

Having rested a short time, to refresh his soldiers, he pursued his march: but for the remaining and still the most difficult and dangerous part of his course over the Alps, till the historian leaves him at Turin*, we must refer the reader to the book itself; and we shall now (begging indulgence for the abruptness of the transition,) finish our selection with part of Mr. W's very interesting account of the monks of St. Bernard,—who have fixed their habitation on one of the most elevated points of the Alps, over which Hannibal is said to have passed.

* The natural coldness of the air, so formidably heightened to Hannibal by the actual commencement of winter, and the variety of new dangers with which this pass is *then* accompanied, have produced an accommodation for travellers, which even the Romans, in all their attention to their roads, never provided. Christianity alone could have prompted and invigorated the human mind to provide this. That elevated spirit of charity, which has multiplied poor-houses, and propagated hospitals all over Christendom,—houses of benevolence, such as the Romans in their highest refinements so little knew, that they have no appropriated word in their language to signify either,—proceeding in the same career of humanity, has settled a convent at the old town, dedicated to St. Bernard, so extending its own appellation to the hill itself, and calculated for the relief of wretched travellers. This has now turned the whole town of the Gauls and Romans into an inn, a hospital, an infirmary for them. The monks of this convent assist travellers with a care and a cordiality that do infinite honour to the institution and to themselves, that sweep away at once all our protestant prejudices against monks, and exhibit *these* to us as the most beneficent beings of our race.

* In the course of this detail *in continuation* of Hannibal's perilous march, the author very ingeniously, and with indefatigable perseverance, investigates the famous disputed account of that undaunted commander's overcoming, by the joint agency of *fire* and *vinegar*, the prodigious obstacle to his farther progress, from the sudden and perpendicular termination of the rocky road, in consequence of a recent earthquake, of which his guides had no information. The story of the means by which Hannibal surmounted this truly formidable obstruction has been ridiculed, but (as Mr. W. observes) ridiculed only by Folly and Ignorance. He fully credits the account left us by the ancients, and supports it not only by arguments drawn from historical evidence, but from chemistry; and thus, with great probability, at least, he appears to have established the hitherto much controverted fact.

* There

• There are ordinarily between twenty and thirty monks belonging to the convent; eight of them are usually dispersed among the Alpine parish churches, that are under their patronage; and ten or twelve are constantly resident here, being such as, from their age and health, are able to bear the keen atmosphere of the mountain. The few others who can no longer bear it, are permitted to reside with the aged provost of the whole in a house which belongs to the convent, and is situated at Martigny below. The monks of the mountain are employed in a manner of which British protestantism, removed from the sight of such institutions, and naturally warped with its own prejudices, has no conception: in the prosecution of their private studies, in the instruction of their novices, in the education of some scholars who are sent to board and lodge with them, and in managing the temporal economy of the whole. They have a prior, the deputy of the provost, and governor of the convent in his absence; a sacristan, who takes care of their chapels, and whom we have equally among ourselves, but have degraded into a mere sexton; a cellarer, serving as purveyor, comptroller of the kitchen, and managing all the exterior concerns of the monastery; a clavandier, who keeps the keys, and dispenses the articles wanted to the monks and to the travellers; and an infirmier, who takes care of the sick in the apartment appropriated to them.—The cellarer keeps twenty horses constantly employed during the summer in fetching the magazines of flour, bread, cheese, liquors, and dried fruits, for themselves and their guests; or forage for the milch cows, and fattening cattle, during the winter; their fire-wood, of which they expend a very great quantity, is brought them on the backs of mules, from a distance of four leagues, and by a steep path that is practicable only for six months in the whole year. Then, before the winter sets in, they send down their horses for the season to a farm which they have on the northern side of the Rhone.

• But it is peculiarly pleasing to a tender mind, to note the useful solicitude of these amiable monks, on such days as the pass is most frequented, in personally receiving, warming, and recovering travellers that are exhausted by their excess of fatigue, or indisposed from the severity of the air. With equal eagerness they attend their own countrymen and a foreigner. They make no distinction of state, of sex, or of religion; and ask no questions concerning the nation or the creed of the wretched. Their wants or their sufferings are what primarily entitle them to their care. In winter, and in spring, their solicitude has a larger scope of activity, and takes a wider range of attention. From that very time, nearly, in which Hannibal carried an army over Great St. Bernard, and at which the Romans reckoned the general winter of Italy to commence, from the 1st of November through the winter, to the 1st of May, a trusty Alpine servant, who as an Alpine is denominated a Maronnier, and one or two dogs of an extraordinary size with him, are constantly engaged in going to meet travellers, a considerable way down the descent toward the Vallais.

• These dogs possess an instinct and receive a training, which fit them to be peculiarly useful in their employment. They point out the road to the guide and the travellers, through fogs, tempests, and snows; they have also the sagacity to discover travellers that have wandered

wandered out of the way, have floundered in the drifts of snow, and are lying wearied, exhausted, upon them. But what forms a wonderful addition of kindness, the monks often go themselves with the guide, in order to see assistance more promptly administered to the unfortunate, and to act occasionally as friends to the soul equally with the body. Even when the guide is not sufficient of himself to save the unhappy traveller from perishing, they run to his assistance themselves, support him with their own arms, lead him with their own hands, and sometimes carry him up to their convent upon their own shoulders. They are often obliged to use a kind of friendly violence to him, when he is benumbed by the cold or worn out by fatigue. He then insists upon being left to rest, or even to sleep for a moment upon the snow; the torpid influence of the cold is stealing upon him, renders all motion unpleasant, and is gently carrying the sleep of death from the extremities to the heart. The monks know this; and the very thing which he dislikes, they know to be the only means of saving him. They are therefore compelled to shake the traveller in his deadly doze, and to drag him by force from his fatal bed of slumber. They thus expose themselves to all the severities of the weather, in order to save others. They necessarily suffer much in the work. At times, when the quantity of snow upon the ground prevents them from walking fast, and so their bodies are not properly warmed with their own motion, their extremities would congeal with the cold before they perceived their numbness; they are therefore obliged to carry short thick staffs with them then, armed at the ends with iron, and to strike their hands and feet with them continually.

They even stretch their exertions of humanity beyond all this. About three miles below the convent, on the road of Hannibal's ascent, they have built a small vaulted room, called the hospital. This is intended for the casual refreshment of travellers benumbed and unable to reach the convent. The trusty Maronnier visits it frequently, in order to meet the traveller; but goes principally at the approach of night, and on his return leaves some bread, cheese, and wine behind. This man even sallies out extraordinarily, when a storm is just over, with his stock of wine and meat, takes his way to the building, and assists all that he finds distressed. The monks themselves also may be frequently seen on the tops of their rocks, watching to do offices of humanity. When the new snow is deep on the ground, they appear making roads through it, and preventing fatal accidents by charitable vigilance.

But notwithstanding all these glorious exertions of humanity, upon the hill which Hannibal traversed so late as the beginning of winter and the falling of the snows, scarcely a winter passes in which some traveller is not brought to the convent with his limbs frozen into absolute inactivity.

The traveller is sometimes overwhelmed at once, and plunged into the body of a mountainous snow-ball. When he is not very deep, the dogs discover him by the scent; but when any is missing, whom their sagacity cannot penetrate far enough to discover, the monks engage in a laborious office themselves. They range upon the snow, and sound it with long poles. The resistance, which they feel at the end,

end, tells them decisively, whether it is a rock or a body that they strike. If it is a body, they instantly clear away the snow over it, and bring the person to air and life again. They have been the means of rescuing many, in this way, from the very jaws of death. The amazing sweep of destruction which these globes of snow frequently carry with them, may be sufficiently estimated from one of them that fell upon a party of Swiss soldiers marching over the Alps, and buried no less than sixty of them in its vast bulk: but to be more particular, as particularity is the soul of description to a being formed like man; and to shew the dangers more strikingly to which Hannibal and his men were exposed, I will relate an anecdote of what happened lately, on the very pass over Great St. Bernard. In the year 1781, some travellers attempted to pass the mountain when the snows had fallen. They could not be induced to stay by the obliging monks, more wary than they concerning the weather, and more experienced about the road. These finding their efforts to detain them unavailing, ordered their servants to prepare for conducting them along the pass. The travellers, however, without waiting for their guides, took the road from the convent towards Italy, and went along the side of the lake about nine in the morning. In such a road, and in such a season as that, travellers should always keep themselves close to each other, to be more in a state of resistance against the snow-balls, and to be more capable of lending or receiving aid in struggling out of the snows: but this precaution was totally neglected by the travellers, in their impatience to push on; and they marched in a file, one after the other, with a considerable interval between some of them. In this disposition, and when they had but just wished each other a happy journey, a snow-ball flew with the rapidity of lightning from one of the pikes on their right, and burst in an instant destruction upon their heads. At the noise which this made, the prior of the convent opened hastily his window, threw his eye in a glance along the road, and seeing no appearance of the travellers, at once took in the whole calamity. He immediately gave an alarm to the house, the inhabitants all assembled, the long poles were taken in their hands, and they rushed out in a hurry, unchecked by the danger of being lost themselves. What an affecting spectacle does this exhibit to us; men who encounter the greatest difficulties, who fear not even death itself, in order to save the dying. With very great difficulty, these good fathers had the happiness to recover from the snows the greatest part of the travellers. These were carried to the convent, and brought back to life, by the care that was taken of them. Three alone perished, and their bodies were not found till two months afterward, when the snows melted.

In taking our leave of this curious investigation of one of the most memorable events recorded in history, it may be expected that we should say something of the style of our learned author. In this respect, his work is very peculiar; his diction frequently swelling into bombast, and sometimes sinking into vulgarism. The writer seems often to take the first word that offers itself, without paying much regard to either selection or disposition;

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at the same time it cannot be denied that his language, though defective in harmony, is forcible and vigorous, and that he has the art of fascinating the reader by that irresistible vivacity which animates all his literary productions. In his mode of composition he is extremely digressive; his mind appears to labour with an astonishing multitude of ideas acquired by reading and observation, which his imagination readily combines, but which his judgment does not always arrange with the clearness and accuracy that might be wished. He is extremely severe on the justly celebrated Folard, and on other authors who have written concerning Hannibal's march, and who are so unfortunate as to differ from him in opinion; though perhaps Mr. W. might know, by experience, how easy it is to mistake on that difficult subject. Even the great reputation of Polybius and of Livy cannot always secure them from censure; and the manner in which Mr. W. sometimes speaks of these great historians will probably be considered by many of his readers as presumptuous, if not arrogant. Mr. Hampton's translation of Polybius seems to be marked out as a particular object of his censure; and we cannot help wishing that he had expressed himself with more candour and moderation respecting a work which has been so generally applauded. Mr. W., however, somewhat extenuates his lapse into the error of invective, by the openness and honesty by which he is actuated: for we must allow that he unquestionably appears to write from the heart.

Of his learning we cannot speak too highly; and we may add that his understanding is strong and penetrating; that his imagination is bright and glowing; that on every subject he displays great knowledge, and manifests considerable dexterity in managing an argument; and that, however some people may differ from him in opinion on a few speculative points, he must be allowed by all to be a steady friend to and warm advocate for the cause of religion and virtue.

It is to be regretted that Mr. W. has not given a map of the celebrated and interesting march of Hannibal, as it could not fail of elucidating many passages in his book, which must unavoidably be obscure, at least to the generality of readers.

ART. II. *An Essay on Colonization*, particularly applied to the Western Coast of Africa, with some free Thoughts on Cultivation and Commerce; also brief Descriptions of the Colonies already formed, or attempted, in Africa, including those of Sierra Leona and Bulama. By C. B. Wadstrom. In Two Parts. Part I. Illustrated with a Nautical Map (from Lat. 5° 30' to Lat. 14° N.) and other Plates. 4to. pp. 200. 12s. Boards. Nicol, &c. 1794.

IT is not easy to estimate the political eminence to which Great Britain would probably by this time have arisen, had she

she observed towards the republic of France a conduct at once neutral and amicable; and had been contented with paying to the principles of liberty the manly homage of recognizing the representatives of the French people. She would now have been the emporium of all commerce, and at her pleasure the mediatrix of peace; Holland had been sacred territory; and, while her rival was grappling with a coalition of despots, she might safely and at leisure have flaked out, along the coast of Africa, the rudiments of a colonization dear to humanity for the purity of its object, and to ambition for its immeasurable importance. Madagascar was indirectly offered to Great Britain in a speech of Condorcet, as a premium to guarantee the revolution; and thus, for the reputation of consenting to what she cannot prevent, her own power might have taken a stride more than commensurate with those of her competitor. In that case, too, the philanthropic author of this *Essay on Colonization* would no doubt have found, under the protection of Britain, a scene of action worthy of his wishes; would have been consulted as the legislator of these nascent provinces; and would have assisted, like a new Orpheus, to draw within the pale of culture, religion, and government, the idle savages of Africa.

Our author is a native of Sweden. Having travelled through most parts of Europe, he was desirous of contemplating human nature in simpler stages of society; and, concluding that Africa presented the amplest and most interesting field of observation, he communicated the wish to his sovereign, who becomingly patronized his journey, of which Dr. Sparrman and Captain Arrhenius were the companions. On his return to Europe in 1788, he visited London, and was invited before the British Privy Council; in whose report on the subject of the slave trade his evidence stands thus recorded:—Mr. Wadstrom and Dr. Sparrman were asked whether they thought that by any, and if so by what, encouragement the natives of that country might be induced to cultivate the sugar-cane, cotton, &c. so as to make them objects of commerce: Mr. W. gave it as his opinion that the only encouragement would be by settling a colony of Europeans there; and, though they would proceed by very slow degrees, yet they would gradually reconcile the princes and natives of the country to it:—he added that he should himself gladly be one of the first to engage in such an undertaking.

In 1789 he published some observations on the slave trade, and now lays before the public that whole body of information acquired by his visit to Africa, and by his extensive reading and correspondence,

correspondence, which is likely to be useful to future settlers in this quarter of the world. His book will also be highly instructive and interesting to all persons trading thither, and particularly to the directors of such incorporated companies, or voluntary associations, as may be formed to colonize the unoccupied region.

The 1st chapter treats of the obstructions to the colonization of Africa, which are stated chiefly to arise from the continuance of the trade for slaves, and from the apprehended expence of defending these establishments.

The 2d disserts somewhat too metaphysically concerning the character of the Africans, but gives a very pleasing account of their manners, and proves them to be neither incapable of nor averse from industry. It concludes with a remark, probably but too just, concerning the noxious effect on the human intellect of the extreme subdivision of labour.

The 3d discourses of civilization in general, and again brings forwards the peculiar metaphysical system of the author; according to which, civilization is very singularly defined (p. 19): 'the establishment of the dominion of the understanding over the will as influenced by the affections, &c.' which few readers will, perhaps, at the first glance, clearly understand.

The 4th chapter describes the soil, climate, and water, and confirms the extraordinary fact mentioned by Lind, that, at Senegal, 115 inches of rain have been known to fall in four months during the wet season. On the whole, Africa, in point of soil and climate, may dispute the advantage with most of the West India islands.

The 5th chapter enumerates the productions of Africa, which include the chief articles of commerce in either Indies, and several peculiar tropical growths; besides some common objects of traffic not less wanted. The author says, 'I myself saw one hundred bullocks' hides publicly sold at Goree for about five shillings and three pence sterling; and on another occasion, four bullocks for about fifteen shillings and ninepence sterling.' He laments the neglect of breeding camels on this coast, and mentions his being witness to an exportation of African indigo from Goree, which was found superior to that of the West Indies. It were to be wished that our chemists would attend to the process of making indigo, as the purity of its colour certainly depends on the management of its fermentation; and it is said that the Orientals, either by bruising and steeping a different plant, or by precipitating the lees in a less advanced stage of the fermentation, know how to obtain a green indigo, which dyes cotton and linen by a single process.

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In the note to p. 41 mention is made of a town above Galama, famous for its mines, to which an hypothetical situation has not yet been assigned by Major Rennel.

The 6th chapter gives directions, valuable because the result of experience, concerning the means of preserving health in hot climates. It is to be lamented that the theory of disease superinduced by exposing the body to an unusual quantity of heat should be yet in so imperfect a state. These directions extend to dress, and to the construction of dwellings, and in every point of view deserve the thanks of society. The author, among other things, repeats, from the Philosophical Transactions of Stockholm, that a very small quantity of camphor, strewed on a fire coal, immediately destroys every insect within reach of its effluvia; and he recommends the use of it against musquitoes.

The 7th chapter consists of general reflections on colonies, and the means of promoting them; it reposes least on the personal experience and observation of the author, but advances, on general philosophical grounds, a great number of new and important opinions. We must be allowed to list them. The author takes a general view of modern colonization, and goes back to that of Portugal and Spain. He would have done well in going back farther, and in discussing fully the principles of Greek colonization. There is a curious work of M. de Bougainville, *Sur les devoirs reciproques des metropoles & colonies Grecques*. It is to this day doubtful whether the plan of colonization, most expedient for all parties, be not the simple migration of a knot of families, sufficiently various in their habits of industry to provide each other with all necessaries, into some unoccupied spot; there to exercise the right of making their own laws, of imposing their own taxes and duties, and preserving an unambitious neutrality during the wars of the parent-state, contented to trade with it only on the footing of the most favoured nation, without conferring or accepting any monopolous privilege. Nearly such, at least, was the Grecian policy, after having repeatedly experienced inconveniences both from allegiance and protection, wars for independence from the thriving, and exhaustions of the public treasury from the unsuccessful, colonies*. The Phœnicians likewise made every variety of experiment on colonization. They had their slave-factories up the Euxine, their fishing-booths in Thule, their mines in Britain, and store sea-ports in Spain to dispose of their manufactures among the barbarians. While in Sicily and on the northern coasts of Africa, their original object appears to have been the forming of *planta-*

* Vide Plan of a Free Community on the Coast of Africa, 4to. 1789.

tions, for the cultivation of those objects of consumption which they wanted for the supply of the over-peopled countries to the east of them. Of these several settlements, however, we scarcely know enough to draw inferences.

The author divides commerce into *commission-commerce* and *speculation-commerce*. The first denomination is ill-chosen, being technically appropriated otherwise: he means by it *barter*. He then rails against speculators, (§ 117,) calling them Jews, (a word which ought never to be used as a term of reproach,) and endeavours to shew that they are a hurtful class of merchants. What are the greater part of wholesale merchants but speculators? Their employment is to estimate the effectual demand; and, whenever a commodity sinks below its natural price, to buy it; whenever it reaches or passes this price, to sell it. They are the great engines for proportioning production to consumption, by replacing to the farmers and manufacturers their respective capitals, whenever it is fitting that they should provide new commodities. It is true that, with the progressive subdivision of employments, a class of monied men (call them speculators, monopolists, or rather by the old name of ingrossers) has arisen; who do not directly purchase of the farmer or manufacturer, nor directly sell to the retailer, but who are nevertheless productively and usefully employed in a necessary intermediate operation—the obtaining of information concerning the relative state of supply and demand, and the consequent adaptation of the price of things. To this species of monopoly, then, (which no doubt has sometimes given to an individual an undue influence on the price of necessary things, but which after all is open to every competitor, and which becomes less and less dangerous in proportion to the number of capitals employed in it,) the philosopher should not be intolerant. To legally privileged monopolies, to exclusive companies, we entertain the like objections with our author.

The writer's next extraordinary doctrine relates to the nature of money, which he imagines to be *separated from* and to have become *independent on* commodities (p. 86). He then proceeds to attribute many social evils to the possibility of circulating a stock of money independent of the production of commodities, and to deduce practical consequences from the doctrine. We shall endeavour to prove that this theory is wholly unfounded, and that money, in all its three forms, represents an extant property.

Gold and silver Mr. W. will readily allow to have a precise worth as commodities; and that, whenever a state has attempted to affix by its stamp an artificial price on them, more than equivalent to the value really added by ascertaining the weight and assay, it has always in fact occasioned a depreciation
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of the livre, peso, or other nominal coin : prices constantly accommodating themselves to the market-rate of the metals so weighed and assayed.

Bank notes we know not how to analyze better than in the words of a former article of our Review : (vol. xi. N. S. p. 336.) " For every note which a banker issues, he receives a deposit in hard cash. This cash he lends out to various traders in shares proportioned to his opinion of their responsibility : he usually founds this opinion on the amount of the fixed property which they possess, on their warehouses, machines, work-rooms, dwellings, and visible stock ; of their other property he cannot judge, and therefore does not trust to it. There always exists, then, in a solid and visible form, in the form of houses, buildings, and goods, the whole mass of property which is paid to a banker for his notes. Though not suddenly convertible, his notes, like assignats, are mortgaged on a substantial existence. In a word, they are a machine for rendering fixed property circula-ble. They enable the country to derive from its *biens fonds* not only, like other countries, a rent, an income, a yearly revenue, but to employ their capital value besides in productive industry."

Bills of exchange are a representation of circulating productions, as bankers' notes are of fixed property. The owner of corn, of raw silk, of manufactured goods, draws, when he ships them, on the buyer for the value of these commodities, payable at or after the probable period of their delivery or sale. The bill being discharged, the contract is completed. In this transaction, the bill of exchange is no less the representative of an existing production, of corn, or raw silk, or manufactured goods, than the money tendered at a shop in payment of a pair of gloves. In both cases, a real barter takes place. That the period of drawing is frequently by agreement distant from that of shipping, that subdivisions of labour intervene, which often occasion the producer of a commodity to draw on the metropolis of his own country, and a banker, or other intermediate agent of exchange, on that of the country receiving the goods, may complicate but cannot alter the nature of the operation. Bills of exchange, then, are always representatives of commodities in voyage or in warehouse ; and they appear, on an average, to be coined at the production, and discharged at the consumption, of the articles of commerce which they represent, and thus to be wholly dependent on commodities both for creation and duration. Unless the commodity existed first, the bill of exchange would not have been drawn.

We shall not, however, dismiss this part of the subject without declaring our assent to one opinion, which the author de-

duces from his theory of money: namely, that imprisonment for debt ought to be abolished.

The 8th chapter is full of merit, and decides in favour of public religious instruction, and of enforcing a strict conjugal fidelity; two points about which our modern gallicizing legislators affect a superlative indifference.

The 9th chapter contains specific propositions applied to the case of a new colony; among which occurs the advice to abolish all kinds of oaths,—a regulation devoutly to be wished.

The 10th and last chapter is partly historical and partly geographical. It presents a very good account of the various Portuguese undertakings in Africa; a sufficient summary of the Spanish progress in colonizing it; several additional particulars of Benyowski's romantic projects in Madagascar*; and some account of the Dutch colony at the Cape. We shall extract a few pages concerning the unfortunate Benyowski:

'The last papers in the Count's Memoirs are "*A Declaration*," &c. and "*Proposals*, &c." to the ministry of his Britannic Majesty, to be presented at London, Dec. 25th, 1783.' But whether or not they ever were presented, does not appear. In these papers, the Count respectfully represents, *inter alia*, That, having succeeded in forming a colony for France, in Madagascar, the French ministry sent orders to him to change the system of alliance agreed upon, into an unlimited submission of the chiefs and people of the island; a violation of treaty which induced him to renounce the service of France: (To this change of system the Count alludes in his answer to the 25th query of the commissaries.) That the chiefs and people, having conferred on him the charge of supreme judge and chief of the nation, had empowered him to form connections in Europe, for trade or friendship: That, having since been violently persecuted by the French ministry, he had entered into the service of His Imperial Majesty, in hopes of obtaining his assistance for Madagascar; but, that the Emperor not being disposed to promote his views, he had, two years before, regularly quitted his service. And, now, in the name of an amiable and worthy nation, he proposes and submits to His Britannic Majesty, to acknowledge him *Suzerain* (Lord Paramount) of Madagascar; the interior government, and all the regulations of civilization, police, cultivation, and commerce, remaining independent; the chiefs and people being only vassals to His Majesty. In this quality, they engage to furnish His Majesty with 5000 men to act in India, under their own officers, subject to the orders of His Majesty's Generalissimo, and 2000 seamen, to serve in India, on board the British men of war, which they oblige themselves to victual, &c. &c. (The Count, in his answer to the 22d query of the commissaries, states, that the islanders are accustomed to navigation.)

* For our account of the *Memoirs* of this daring adventurer, see the 3d vol. of our *New Series*, p. 169.

“ Being ignorant of the fate of the Count’s “ Declaration” and “ Proposals,” and whether they ever came before the British ministry, I must now turn to Mr. Nicholson’s well-written preface, where the Count’s remaining transactions, together with his final catastrophe, are recorded. The substance of both is as follows :

“ The Count and his family, with some associates, arrived at Baltimore in Maryland, July 8th, 1784, in the Robert and Ann, Capt. M’Dougall, from London, with a cargo, suited to the Madagascar market, worth near 4000*l.* sterling. This seems to have been subscribed in London ; for Mr. Nicholson tells us, that the late celebrated Mr. Magellan, with a spirit of enterprise worthy of his name, contributed a very considerable sum *. A respectable house in Baltimore furnished the Count with a ship of 450 tons, carrying 20 guns and 12 swivels ; the ship and stores amounting to above 4000*l.* sterl. exclusive of the goods brought from London. On the 25th of October 1784, the Count sailed for Madagascar, leaving his family in America, on account of the pregnancy of Madame de Benyowsky. Every one on board was, by agreement or oath, subject to his absolute command ; though the captain and supercargo were to assist him, and to bring back the ship. He did not put in at the C. of Good Hope, probably for the same reason which, as we shall soon see, induced Colonel Bolts also to pass by it, namely, the fear of alarming the commercial jealousy of the Dutch.

“ The Count first touched at Sofala, where he remained some time for refreshment : and, on the 7th of July 1785, anchored in Antangara Bay, 10 leagues SW. of C. St. Sebastian, in Madagascar, and the cargo having been landed there, the Count intending to go over land to Antongil Bay, whither the ship was to proceed. It appears, by letters, that the Count’s old friend, the King of the North, came to pay his respects, and the chief of the Seclaves, his former enemy, with a body of men, encamped near the Count, who proposed to him the usual oath, which the chief declined. The master’s protest states that, on the night of the first of August, a firing was heard and seen on shore at the Count’s encampment ; that at day light neither white men nor effects were to be seen ; that their own danger, and the probability that the Count and his party were cut off by the natives, compelled them to set sail for the island of Joanna ; and that at Oibo, on the opposite continent, the supercargo sold the ship.

“ A letter from a man on board states, that the writer and another person, *though not convinced that the firing was from the natives*, were forced to sign the protest. A letter from an officer, brought prisoner to the I. de France, after the destruction of the Count’s party, confirms the preceding, “ as far,” says Mr. Nicholson, “ as relates to the destruction of the Count and his party *by the French*.” The writer mentions the firing in the night ; but, contrary to the protest, affirms that the ship sailed away in sight of those on shore, who could not

* I have been told that Mr. Magellan was lineally descended from the famous Portuguese navigator, who discovered the Straits which bear his name.—The Count left with Mr. Magellan, the MSS. of which Mr. Nicholson formed the Memoirs. See Preface, p. 2.

overtake her in the country boats. From this letter, it appears, that the Count, at the head of a body of natives, commenced hostilities against the French, by seizing their store-house at Angoutzi. Here he began to build a town in the country manner; and thence detached 100 men to seize their factory at Foul Point, who desisted, on seeing a frigate at anchor there. On being informed of these transactions, the government of the Isle de France sent a ship with 60 regulars, who landed and attacked the Count, on the 23d of May 1786, in a redoubt he had constructed, mounting two cannon, and where he, with two Europeans, and 30 natives waited their approach. The blacks fled, and Benyowsky receiving a ball in his breast, fell behind the parapet, whence he was dragged by the hair, and expired in a few minutes.

‘The last mentioned letter, Mr. Nicholson observes, “in many respects, seems to want explanation;” like the protest and the other letters, relative to the Count’s unhappy end. From such materials, it was impossible even for the abilities of the editor, to extract a consistent account; nor would the Court of France have derived much credit from a fair statement of a transaction which, I have good reason to believe, could not bear the light. The total concealment of deeds, of which the witnesses are necessarily numerous, cannot be effected, even by an arbitrary ministry; and, to their machinations, the destruction of the brave Benyowsky, was universally attributed, when I was at Paris in 1787. But this did not satisfy my curiosity respecting the fate of so distinguished a friend to Africa. I made particular enquiry, and was assured that the ministry ordered out a frigate to secure the Count, alive or dead; but the particular minister who issued the order was not mentioned. This information I received from Mons. Hall, one of Europe’s first artists, a near relation of the commander of the frigate, who, of course, was obliged to execute, and, I have no doubt, *did* execute his orders. This was what I chiefly wished to know; and it would have been indelicate to trouble a gentleman, so connected, with minute questions. He said, however, that the Count aimed at the sovereignty of Madagascar, independent of the French; but he was far from impeaching him, in other respects, and candidly admitted, that he possessed consummate bravery and ability.

‘These qualities shine conspicuous in every page of the Count’s history; which also exhibits marks of other virtues, more to be regarded than the vague assertions of persons who have *obvious reasons* for wishing him to be thought the tyrant and the robber. But a very different character appeared, in his earnest and successful endeavours to induce some tribes of the natives to abandon their criminal practice of sacrificing deformed children, and those born on unlucky days—a reform, however, of which Madame de Benyowsky ought to share the praise. The detestation with which he speaks (p. 352) of the “avidity, injustice and oppression of the usurpers and tyrants,” who conducted former attempts in (or rather *on*) Madagascar, and his resigning, rather than violate a treaty, by attacking the liberties of the natives—if these circumstances account, as they partly do, for the number of his enemies, his friends may also insist on them, as marks of

of a noble, humane, and generous disposition. They may insist, still more strongly, on the attachment of his officers and men ("my poor fellows," p. 201) in the most trying conjunctures, and even when he appeared to be dying of a tedious illness (p. 283) and when nothing but an ardent affection to their leader, not to say an admiration of his virtues, could have kept them within the limits of discipline.—In short, Mr. Nicholson, who had all the letters and documents before him, declares, that he has "not yet seen any thing against the Count, which will not bear two interpretations, or which has not been written by men who contradict each other, and had an interest in traducing him."—I must add, that, for aught I ever heard to the contrary, the Count de Benyowsky deserved a better fate. Nay, I am clearly of opinion, that his conduct in Madagascar, deserves no small portion of admiration, and even of respect: and, all things duly considered, I see no reason, why a monument might not be erected to his memory, inscribed *MAGNIS TAMEN EXCIDIT AUSIS.*

We look forwards with interest to the continuation of this work; which is elegantly printed, and furnished with the requisite engravings.

ART. III. *Discourses on the Evidences of Revealed Religion.* By Joseph Priestley, LL.D. F.R.S. &c. 8vo. pp. 420. 6s. Boards. Johnson. 1794.

HOWMUCHSOEVER some Christians may disapprove of Dr. Priestley as an expositor of scripture doctrine, all must allow him to be a firm believer in, and a strenuous advocate for, the existence of divine revelation. On the establishment of this great postulate, the importance of the scriptures, as a test of truth, must rest; and therefore all who make their appeal to them, for decision in controversy, are alike concerned in its demonstration. Should we allow the idea of a divine communication to be absurd, and the doctrine itself altogether incapable of proof, those books which are supposed to contain God's revealed will must lose their value, and the creed of every sect that builds on its authority must fall to the ground. So far, therefore, Dr. P. deserves the thanks of all Christians, that he has repeatedly stepped forwards to defend the common cause against not only the open attacks, but the most artful insinuations of Deism; and, by stating the necessity, reasonableness, and evidences, of revealed religion, he has incited an inquiry that must eventually prove both honourable and advantageous to Christianity. Publications in defence of revelation were never more necessary than at the present period;—we mean, publications by able and learned advocates; and such we cannot but have great pleasure in announcing. The present volume, however, does not altogether satisfy us, as we think that the Doctor proves, or rather attempts to prove, more than

is necessary in one place, and less than he might have done in another: yet he certainly has a just conception of the extent of his subject, and has offered many remarks which highly deserve the serious consideration of infidels.

DOUBTING, as Bishop Butler observes, is a species of belief: it is faith struggling with objections; and though it may be easiest for a mind in this state to betake itself to Deism, it is not the most commendable refuge. Before revelation be renounced and its hopes relinquished, the weight of every objection, as it affects either a part or the whole of the great question, ought to be considered. This is what Dr. P. evidently wishes; and the present work, which is the last volume that he published previously to his embarking for America, is calculated to assist this examination. Having published several works on the Evidences of Revealed Religion, some of the statements and reasoning to be found in them will necessarily occur in the present:—but it is not a mere recapitulation of his former arguments. The ground which he has here taken is in some respects new, and his range is more extended.

It is usual with divines, in their views of revelation, to take little notice of the Old Testament, while they are diffuse in defending and illustrating the New. This conduct, whether arising from ignorance or timidity, is highly favourable to Deism. It seems at least to abandon a great part of scripture to the full force of its objections. Probably this is not intended by them: but they ought to consider that, by such omission, their works are unsatisfactory, and ill suited to the investigating genius of the age. Dr. P. is an exception. He considers the scriptures as containing a history, more or less detailed, of a series of divine dispensations or communications, and he examines the divine mission of Moses and the Prophets, as well as that of Jesus; meeting and discussing the principal objections which have been urged against the O.T. narrative.

As Christianity arose out of Judaism, and its evidences are blended with those of the Old Testament, its defence necessarily requires an examination of the sacred books of the Jews. It is not surprising that, as antient records, they should abound with difficulties: but the friend of truth will not be startled at them. Dr. P. advances to meet them without fear; persuaded that, as rational inquiry and scriptural knowledge proceed, they will gradually disappear. There is a pleasure in following a man who writes under such a conviction; yet his sincerity must not induce us to suspend our judgment. An honest writer ought to have an honest critic. He who is in pursuit of truth will wish to have his path enlightened by all the scintillations which issue from the collision of inquiring minds. While, therefore,

therefore, we praise the good sense and sound argument which abound in this work, we shall not hesitate to make objections to such parts as appear to be ill calculated to produce conviction.

The object of this publication Dr. P. states in the following words:

‘ It now more than ever behoves all the friends of religion to shew that they are not chargeable with a blind *implicit faith*, believing what their fathers, mothers, or nurses, believed before them, merely because they believed it; but that their faith is the offspring of reason: that Christianity is no *cunningly devised fable*, but that the evidence of the facts on which it is built is the same with that of any other facts of antient date; so that we must abandon all faith in history, and all human testimony, before we can disbelieve them.

‘ The great problem to be solved is, how to account for present appearances, and such facts in antient history as no person ever did, or can deny, viz. the actual existence of Christianity, and the state of it in the age immediately following that of Christ and the apostles. Unbelievers must think that they can account for the facts without admitting the truth of the gospel history. On the other hand, the Christian says that, if this history be not admitted, the well-known state of things in the age immediately succeeding must imply more miracles, and those without any rational object, than that history supposes. The like, he says, must be the case with respect to the history of the Jews in the Old Testament. If the Mosaic history be admitted, that of the Jews in that age, and from that time to the present, is natural; but on any other supposition most unaccountable; that whole nation thinking and acting as no human beings ever did, or possibly could, think and act. Whereas, it must be taken for granted, that Jews are, and ever have been, *men*, as well as ourselves. This is the state of the argument between believers and unbelievers in revelation, that I have frequently held out, and no person can say that it is an unfair one. Least of all it is such as a man who wishes to be governed by reason, and who would account for all appearances in the most natural manner, can object to.’

Two discourses on the *Importance of Religion to enlarge the Mind of Man*, and on *Revelation the only Remedy for Idolatry and Superstition*, precede his remarks on the history and evidences of Revealed Religion. These discourses clearly evince the tendency of its great doctrines to strengthen, expand, refine, and exalt the mind.

After having considered the nature of man, and the fund of great principles with which religion supplies him, the Doctor deduces the superiority of the Christian over the scholar: observing that, compared with the momentous truths of revelation, all other knowledge is a trifle. That fundamental position of Deism, *the sufficiency of reason to discover all useful truths*, Dr. P. not only denies, but he pronounces it the offspring of a concert of the powers of the human intellect, derived from that very revelation which they consider as unnecessary. He deems

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it 'highly improbable that mankind, if left to themselves, would ever have attained to the idea of one supreme, uncontrolled Cause, without whose appointment or permission nothing can ever come to pass, and that nothing comes to pass but what has the best tendency, being really, though not apparently, subservient to good.' As to the first of the human race, he contends that they must have been assisted and instructed by foreign means; so that what we may properly call *divine revelation* was absolutely necessary to them. What points of knowledge this revelation included, Dr. P. does not undertake to inform us; but we may presume that he does not conceive it to have extended very far, since he tells us that no more was communicated 'than was absolutely necessary to their well-being; and that where their own reason and observation were able, in any good measure, to answer the purpose, they were left to its guidance; though, in this case, much error and much inconvenience must have arisen from the false judgments that men thus left to their own experience and observation, will fall into.' It may here be asked, Does not this represent divine revelation as doing too little? What can be the reason of a partial communication, which was so soon to expose men to the evils of erroneous judgment? Dr. P. replies, that 'one reason of this may be, that knowledge acquired by experience is of much more value than that which is acquired by instruction.' He therefore conceives the human race to have been left to themselves as far as their safety would allow, and that the supernatural interposition was only to prevent some great and fatal evil, which it was impossible for them to foresee;—'and (he adds) if we consider the state of the world in very early ages, destitute of the knowledge that has since been acquired by experience and observation, and *the lights that have been derived from revelation**, we shall be convinced that some supernatural instruction was highly expedient, if not absolutely necessary, if it was the ultimate intention of our Maker to train men to virtue here, and happiness hereafter.'

Having farther evinced the expediency of revelation, by taking a view of the prevalence of idolatry and superstition, he proceeds to consider the miracles by which the mission of Moses was proved; such as the release of the Israelites from the Egyptian yoke, the delivery of the law from Mount Sinai, and the miracles in the wilderness,—in the examination of which he offers many judicious observations: but among these we do not reckon what he advances in p. 102, on the death of Moses; who, because he is said in the N. T. to have appeared in company with Elijah to the disciples on the mount of transfigura-

* Will not the Deist call this a begging of the question?

tion, (*may not this have been only a vision?*) Dr. P. conjectures to have been translated into heaven without dying, and to be now living together with him and Jesus. To Dr. P. as a materialist, some curious questions may be proposed on this subject: but we shall abstain, through fear of extending this article to an inconvenient length. We will lay before our readers his remarks on the objections which have been offered on the subject of God's hardening Pharaoh's heart, and on the divine order for the total destruction of the Canaanites:

'I would observe with respect to these objections, and also to that from the destruction of the Canaanites, and other violations of the common rules of moral conduct among men, that what we call *evil*, natural and moral, is continually employed in the course of Divine Providence as the means of producing *good*, and that there can be no just objection to this in the conduct of any being, provided all the consequences of things could be foreseen and attended to, as they are by the Supreme Being. The reason why our choice of means to gain the same good end is limited by the usual rules of morality, is the imperfection of our knowledge. On this account, the rule of our conduct is in many cases different from that of God's. We must not *do evil that good may come*, because we cannot be sure that good *will* come of it. But in this foresight, as well as in every thing else, God is infallible. He *sees the end from the beginning*, and therefore in his conduct the introduction of partial evil may have the best effect.

'We are not to expect that the author of revelation should be any other Being than the author of Nature, or that he should conduct himself by any other rules. And he who often destroys whole cities and countries by means of earthquakes, and other natural causes, might choose to effect the destruction of the Canaanites by the sword of the children of Israel. And there was this obvious reason for it, that by expressly commissioning them to effect this extirpation, he signified in the least equivocal manner his displeasure at the conduct of the inhabitants of this country, for their abominable idolatrous practices, as a warning to the Israelites, who were to be a people devoted to his sole worship, for the instruction of all mankind.'

That part of the O. T. which relates to the destruction of the Canaanites is certainly pressed with difficulties; and the position which Dr. P. lays down, to pave the way for their removal, requires elucidation, *viz.* 'that we are not to expect that the author of revelation should be any other Being than the author of nature, or that *he should conduct himself by other rules.*' Nature and revelation are different divine means directed to the same ultimate end: but in as much as they are different, may not the Deity be supposed to adopt different rules of conduct in them? In measures effected by the great operations of nature, it may not be necessary that he should endeavour to accommodate himself to the weakness of the human intellect: but when he reveals himself in the character of a moral instructor,

It seems absolutely necessary that his orders, instructions, and in short every part of his supernatural communications, should appear to our apprehension to have a moral tendency, or to display his rectitude, wisdom, and goodness, and should excite to virtue:—but does a divine command to one people to go into the territory of another, and to destroy *all that breathed*, men, women, children, and cattle, and particularly to *hamstring their horses*, appear to our apprehensions consonant to divine rectitude? or could its execution, as an order from heaven, have any tendency to beget in either people a love towards God, or a love towards the human race? Perhaps, after all Dr. P.'s ingenuity, the difficulty which occurs respecting the destruction of the Canaanites by the Israelites will be better obviated by adverting to the phraseology of the Jewish history, by considering the nature of those books, from which a great part is a professed compilation, and by applying to the whole a rational and manly comment. Dr. P.'s boldness in commenting on the N. T. induces us to wonder at his timidity here.

The remaining discourses are entitled:—Of miraculous Events in the Time of Joshua—General Observations on the Evidence of the Divine Mission of Moses—Of the miraculous Events from the Time of Joshua to the Babylonish Captivity—Of the Prophecies concerning the Dispersion and Restoration of the Jews—Of the Miracles of Jesus—Of the Miracles of the Apostles—On the Resurrection of Jesus*—*A View of Revealed Religion*.*

It will not be expected of us particularly to discuss the contents of these discourses: but we must not suffer the Doctor's explanation of the prophecies to escape our notice. He contends that many of the antient predictions of the O. T. refer to the return of the Jews to their own land, or announce it to be the intention of Providence to put the Jews hereafter in possession of Palestine. Without asserting that many of the passages, which are adduced by him for this purpose, particularly Jer. xxx. which Dr. P. quotes, relate only to the return of the Jews from the Babylonish captivity, and that the idea of their re-possession of Canaan, however flattering to them, is not sufficiently justified by their own oracles: without undertaking to prove this in opposition to Dr. P. we shall content ourselves with lamenting that he has laid down, in treating of the prophecies, no principles of prophetic interpretation. Like a divine of the lowest order, he quotes and strings prophecies together: but he omits to inform us on what authority he so connects and arranges them. The power of a name is of little moment in this age of inquiry; and Dr. P. should have

* Before published, and here re-printed to complete the plan.
explained

explained the principles on which he conducts his prophetic researches, and his reason for concluding that a passage in Ezekiel or Malachi refers to the same future event with one in Isaiah or Jeremiah. It has been too much the practice to take this for granted, and to argue in a very loose and desultory way on the prophetic writings: but we hoped, when we opened this volume, that its philosophic author would have considered himself as addressing the philosophic unbeliever as well as the Christian, and would have proceeded in a way best calculated to obviate objections.

Though, however, our approbation of this volume does not extend itself to every passage, we must not dismiss it without repeating that it contains many judicious remarks, that it is an antidote against infidelity, and that it may be considered in various places, though written previously to the publication of Paine's *Age of Reason*, as a reply to that pamphlet; particularly as to the mode in which a divine revelation should be communicated.

An Appendix contains, among other things, a short correspondence between Dr. P. and Mr. Gibbon; in which the former invites the latter to enter the field of controversy, but which the historian not very politely declines.

ART. IV. *A short Treatise on the Conic Sections*; in which the three Curves are derived from a general Description on a Plane, and the most useful Properties of each are deduced from a common Principle. By the Rev. T. Newton, M. A. Fellow of Jesus College, Cambridge. 8vo. pp. 114. 4s. 6d. sewed. Cadell. 1794.

WRITERS on conic sections may be divided into two classes; those who, beginning from the cone itself, have derived the property of the sections immediately from it; and those who have begun with a description of the curves *in plano*. Some of the latter class, who have treated the subject geometrically, have been enabled to give short and perspicuous demonstrations to some of the propositions: but to others, and indeed those on which some of the principal properties depend, the demonstrations are tedious and difficult. The demonstrations of the first class of authors are free from this objection; being, in general, elegant, plain, and concise: but these writers have been obliged to introduce so many previous propositions concerning the properties of lines touching and cutting conical surfaces, in order to arrive at the principal properties of the three sections, that to go through them, it requires more time than can well be spared from that portion which is allotted to an academical education, and more resolution than most young men possess. Those authors of the second class, who have treated the subject algebraically,

braically, have indeed reduced the whole into a narrower compass than the geometrical writers of either class have been able to do: but, in their eagerness to avoid the charge of prolixity, they have fallen into a more exceptionable fault: for the methods by which they have deduced some of the properties, particularly the relations between the ordinates and abscissæ, are not only operose and inelegant, but very obscure also; the various steps in the process being so little connected with each other as to be seen with considerable difficulty, and retained in the memory with still more labor.

Notwithstanding the neatness and perspicuity of the former method, and the inelegance and obscurity of the latter,—of which every one may readily be convinced by comparing the algebraical demonstrations of l'Hopital, Steel, and Trevigar, the geometrico-algebraical demonstrations of Emerson, or even the purely geometrical demonstrations of Simson, with those of Hamilton,—the present author informs us that the University of Cambridge, in which the mathematical and philosophical branches of science receive very particular attention, seem generally to have given the preference to the latter mode: a circumstance for which it is not easy to account; because, notwithstanding the readiness with which analytical investigations are carried on by algebra, it does not appear to have a single advantage over geometry, in a synthetical process, to counterbalance its obscurity and clumsiness.

Mr. Newton condemns the method of which we are speaking, and yet he adopts it; for he derives all his properties from a consideration of the sections *in plano*: but his genesis is different from that which has been assumed by those who preceded him; and it is vastly more convenient, inasmuch as the descriptions of all the three sections are derived from the same principle; which has enabled him to derive their properties in the same general way which those have followed who considered the sections as they exist in the cone itself. As all the advantage, which Mr. Newton's method possesses over that of preceding writers who have derived the properties of the sections from considering them *in plano*, arises from this circumstance, we shall give his own account of it.

‘I had long been persuaded, that all the known properties of the conic sections might be deduced geometrically from a principle which is common to all the sections, viz. the given ratio between the distances of every point in the curve from the focus and the directrix, in the same manner as Hamilton has deduced some of them in the second book of his *Treatise*. I therefore assumed that property, which he has demonstrated, Prop. II. b. 2. for a description of a conic section, and had made a considerable progress, before I was
fortunate

fortunate enough to meet with the *Elementa Mathematica* of Boscovich; a work which seems to have been little known, or not so much esteemed as it deserves, although the author is justly celebrated for his later productions. In his *Elements of Conic Sections*, which have all the advantages of those authors who have begun with the cone, without any of the disadvantages, I found the plan I had in view in a great measure executed. I have, therefore, adopted many of his demonstrations, with little or no variation; the arrangement of the propositions, and several of the proofs have been much altered; and of some I have been obliged to give new demonstrations, having excluded the harmonical division of right lines, upon which they depended. I have also taken from other authors, particularly from the second book of Hamilton, such propositions as were conformable to my present plan. Upon the whole, I have endeavoured to compress the subject as much as possible, and yet not to omit any of the propositions, which every one ought to be acquainted with, previous to his entering on the *Principia* of Newton, and the branches of natural philosophy; I have also taken care that the demonstrations should be strictly geometrical, such as the young student will find no difficulty in understanding, provided he be well acquainted with the *Elements* of Euclid, and plain trigonometry.

Let us add that all the authors, who have derived the properties of the conic sections from considering them *in plane*, have adopted the property of which Mr. Newton has availed himself, in their descriptions of the parabola: but, as the property degenerates, in that curve, into the ratio of equality, they have not seen, or at least have not attended to the important use which might be made of it in the other two sections: indeed, very few of them, that we recollect, besides Emerson, have demonstrated the property in the ellipse and hyperbola.

We cannot conclude without bearing our testimony to the purity and elegance of Mr. Newton's demonstrations, and expressing the pleasure which we have received from the perusal of his performance.

ART. V. *The Expediency, Prediction, and Accomplishment of the Christian Redemption illustrated*, in Eight Sermons, preached before the University of Oxford, in the Year 1794. At the Lecture founded by the late Rev. John Bampton, M. A. Canon of Salisbury. By Thomas Wintle, B. D. of Pembroke College, Rector of Brightwell, in Berkshire. 8vo. pp. 276. 5s. Boards. Cadell.

IT is a circumstance which is much to be lamented by the friends of revelation, and which furnishes an occasion of triumph to its adversaries, that the teachers of the Christian religion, after all that has been done to ascertain the true meaning of the scriptures, are not yet agreed in their opinion on a point of such fundamental importance as the primary end of the mission of Jesus Christ.—According to the system of the heretical
 class

class of theologians and commentators, who profess to have studied the sacred books with critical accuracy, and to have investigated the truths of religion on the soundest principles of reason, the ultimate purpose for which Christ was sent into the world was to confirm mankind in the belief and expectation of a future state, by delivering to them this important doctrine as a message from heaven, authenticated by supernatural attestations. According to the creed of all those churches which appropriate to themselves the appellation of orthodox, the revelation of a life to come was only a secondary object; and the first great purpose, for which Christ appeared on earth, was to redeem mankind from condemnation, by offering an atoning sacrifice to divine justice for the sins of the world.

The latter is the system adopted by the author of these sermons; and the support of that system is the immediate object of this course of the Bampton lectures. In the judgment of Mr. Wintle, the grand doctrine of the Christian scheme is the recovery of human nature from sin and death, and the re-instatement of it in grace and favour with God, by the all-powerful merit and atonement of a redeemer. In these principles of Christianity, he finds such real and vital energy, that he has no doubt that the very offering of them in their native and genuine lustre must strongly recommend them to impartial men. Accordingly, without entering into any direct contest with the opponents of this system, he undertakes, in these lectures, to state the grounds on which the doctrine of atonement rests, and to establish it as the fundamental article of the Christian faith.

The first discourse examines the condition of human nature, as involved in guilt, and consequently exposed to the fear of condemnation, and asserts its inability to discover a deliverance from the fatal consequences of sin. The belief of a future state of existence is maintained to be no ground of consolation, unless accompanied with the knowledge of the means of obtaining the favour of God. A view is next taken of the gradual intimation of a deliverer, from the early ages of the world to the termination of prophecy among the Jews. This retrospect is carried on through three distinct lectures, in the course of which the author shews himself well read in biblical learning, and possessed of a considerable degree of critical acumen. The explanation of the 110th psalm, and of Balaam's prophecy, are very ingenious. Through the whole view which Mr. W. takes of antient predictions and types, (for he adopts the Jewish idea of typical prefigurations,) he every where finds intimations of the Messiah's appearance to make atonement for the sins of the world. After having suggested several circumstances to account for the delay of our Saviour's appearance to so late a period,

a period, (a point which, by the way, is more fully and forcibly argued by Bishop Law in his *Considerations on the Theory of Religion*;) the author states the positive proofs, arising from the language of the New Testament, that the death of Christ is an expiatory sacrifice. He then points out the influence which the gospel has on the Christian life, and concludes with a discourse on the doctrine of the grace and assistance of God's spirit and the intercession of Christ.

In applying texts of scripture to the doctrine of the atoning sacrifice of Christ, it may perhaps be thought that the author's mind has been strongly prepossessed in favour of a system which the church has sanctioned: but candour will not forget that it is perhaps equally difficult for the advocates for a different system to peruse those antient records, to which all Christian sects make their appeal, without a similar bias in a contrary direction. With due allowance for systematic prejudice, if such allowance be necessary, this volume of sermons is entitled to a considerable share of commendation. They are written in a clear and unaffected style, and bear evident marks of good sense, learning, and candour.

ART. VI. *An Historical and Moral View of the Origin and Progress of the French Revolution; and the Effect it has produced in Europe.*
By Mary Wollstonecraft. Vol. I. 8vo. pp. 522. 7s. Boards.
Johnson. 1794.

A COMPLETELY accurate and impartial history of the French revolution must not at present be expected. Insurmountable obstacles lie in the way of such an undertaking. Events have risen with too much rapidity to be distinctly marked by the most attentive observer. Some important transactions have been involved in such obscurity, that it is difficult to state correctly the simple facts, and still more difficult to ascertain the causes which led to them;—and the whole proceeding has been so bold and unexampled an attack on established opinions and institutions, that, amid the astonishment which it excites, and the numerous passions which it agitates, nothing can be more arduous than the attempt to investigate its origin, to estimate its political and moral value, and to predict its probable consequences. This task, however, is undertaken in the present work; and to the honour of the female sex we add, it is undertaken, and bids fair to be well executed, by a woman.

The reader will not find in this volume a full detail of all the particulars of the revolution. The writer's object is not to relate facts indiscriminately, but to select such proceedings as may make her readers fully acquainted with the nature of the re-

volution, and impress them with a strong perception of its importance in the political system of Europe. She writes this wonderful chapter in the history of the world, not like an annalist, but like a philosopher. A long residence in Paris has furnished her with the necessary information concerning facts. A mind naturally vigorous, inured to reflection, free from vulgar prejudices, and, as appears from her former works, accustomed to comprehensive views of nature and society, has qualified her to speculate on these facts judiciously and profoundly; and a lively and prolific imagination has enabled her to clothe her speculations with the graces of eloquence. We must do her the justice to add that, though evidently a steady friend to freedom, and therefore to the cause in which the French have embarked, she by no means undertakes to justify the whole of their proceedings. She laments the obstructions which vanity, caprice, and dishonesty have thrown in their way; and, while she guards against the erroneous inferences of sensibility, she acknowledges that the violent, the base, and the nefarious associations, which have clouded the vivid prospect that began to spread a ray of joy and gladness over the gloomy horizon of oppression, cannot fail to chill the sympathizing bosom, and to palsify intellectual vigour. 'Contemplating (she remarks,) these stupendous events with the cool eye of observation, the judgment, difficult to be preserved unwarped under the pressure of the calamitous horrors produced by desperate and enraged factions, will continually perceive that it is the uncontaminated mass of the French nation, whose minds begin to grasp the sentiments of freedom, that has secured the equilibrium of the state: often tottering on the brink of annihilation; in spite of the folly, selfishness, madness, treachery, and more fatal mock patriotism, the common result of depraved manners, the concomitant of that servility and voluptuousness which for so long a space of time have embroiled the higher orders of this celebrated nation.'

In reviewing a work of this kind, we judge that we shall afford our readers more satisfaction by exhibiting some specimens of its spirit, than by minutely reporting to them its contents. In doing this, however, we find ourselves somewhat embarrassed by the vast variety of matter which offers itself for selection.—The rise of the French revolution is clearly traced in the following observations:

'After the revolution in 1688, political questions were no longer discussed in England on a broad scale; because that degree of liberty was enjoyed, which enabled thinking men to pursue without interruption their own business; or, if some men complained, they attached themselves to a party, and descanted on the unavoidable misery produced by contending passions.

' But

• But in France the bitterness of oppression was mingled in the daily cup, and the serious folly of superstition, pampered by the sweat of labour, stared every man of sense in the face. Against superstition then did the writers contending for civil liberty principally direct their force, though the tyranny of the court increased with it's viciousness.

• Voltaire leading the way, and ridiculing with that happy mixture of satire and gaiety, calculated to delight the French, the inconsistent puerilities of a puppet-show religion, had the art to attach the bells to the fool's cap, which tinkled on every side, rousing the attention and piquing the vanity of his readers. Rousseau also ranged himself on the same side; and, praising his fanciful state of nature, with that interesting eloquence, which embellishes reasoning with the charms of sentiment, forcibly depicted the evils of a priest-ridden society, and the sources of oppressive inequality, inducing the men who were charmed with his language to consider his opinions.

• The talents of these two writers were particularly formed to effect a change in the sentiments of the French, who commonly read to collect a fund for conversation; and their biting retorts, and flowing periods, were retained in each head, and continually slipped off the tongue in numerous sprightly circles.

• In France, indeed, new opinions fly from mouth to mouth, with an electrical velocity unknown in England; so that there is not such a difference between the sentiments of the various ranks in one country, as is observable in the originality of character to be found in the other. At our theatres, the boxes, pit, and galleries, relish different scenes; and some are condescendingly borne by the more polished part of the audience, to allow the rest to have their portion of amusement. In France, on the contrary, a highly wrought sentiment of morality, probably rather romantic than sublime, produces a burst of applause, when one heart seems to agitate every hand.

• But men are not content merely to laugh at oppression, when they can scarcely catch from his gripe the necessities of life; so that from writing epigrams on superstition, the galled French began to compose philippics against despotism. The enormous and iniquitous taxes, which the nobles, the clergy, and the monarch, levied on the people, turned the attention of benevolence to this main branch of government, and the profound treatise of the humane M. Quesnai produced the sect of the *economists*, the first champions for civil liberty.

• On the eve of the American war, the enlightened administration of the Comptroller General Turgot, a man formed in this school, afforded France a glimpse of freedom, which, streaking the horizon of despotism, only served to render the contrast more striking. Eager to correct abuses, equally impolitic and cruel, this most excellent man, suffering his clear judgment to be clouded by his zeal, roused the nest of wasps, that rioted on the honey of industry in the sunshine of court favour; and he was obliged to retire from the office, which he so worthily filled. Disappointed in his noble plan of freeing France from the fangs of despotism, in the course of ten years, without the miseries of anarchy, which make the present generation pay very dear for the emancipation of posterity, he has nevertheless greatly

contributed to produce that revolution in opinion, which, perhaps, alone can overturn the empire of tyranny.

‘ The idle caprices of an effeminate court had long given the tone to the awe-struck populace, who, stupidly admiring what they did not understand, lived on a *vive le roi*, whilst his blood-sucking minions drained every vein, that should have warmed their honest hearts.

‘ But the irresistible energy of the moral and political sentiments of half a century, at last kindled into a blaze the illuminating rays of truth, which, throwing new light on the mental powers of man, and giving a fresh spring to his reasoning faculties, completely undermined the strong holds of priestcraft and hypocrisy.’

The efforts of rising freedom on one side, and the struggles of dying tyranny on the other, are strongly, and, we apprehend, faithfully represented, through the period in which the assembling of the Notables prepared the way for the convocation of the States General, and the latter for the delegated representation of the people in their National Assembly. A striking picture, evidently copied from life, is drawn of the wretched state of France at that time, and the necessity of a radical alteration is proved beyond all reasonable controversy. On that memorable event, which is justly said to be the commencement of the æra of the revolution, the taking of the Bastille, the historian evidently dwells with peculiar pleasure, as the crisis at which the despotism of France was completely overturned, and twenty-five millions of human beings were loosed from the odious bands which had for centuries benumbed their faculties, and made them crouch under the most ignominious servitude. Among the author's reflections at this interesting point of the history, are the following; from which it fully appears that duplicity, in courtiers and kings, as well as in private persons, is in the end sure destruction.

‘ The effect produced by the duplicity of courts must be very great, when the vicissitudes, which happened at Versailles, could not teach every person of common sense, that the moment was arrived, when subterfuge and treachery could no longer escape detection and punishment; and that the only possibility of obtaining the durable confidence of the people was by that strict attention to justice, which produces a dignified sincerity of action. For after the unravelling of the plot, contrived to meet the expectation of the people, it was natural to suppose, that they would entertain the most wakeful suspicion of every person who had been privy to it.

‘ It would have been fortunate for France, and the unhappy Louis, if his counsellors could have profited by experience. But, still pursuing the old track, bounding over the mine, the bursting of which had for a moment disconcerted them, we shall find, that the continual dissimulation of the king, and the stratagems of his advisers, were the principal, though perhaps not the sole cause of his ruin. He appears to have sometimes mistrusted the cabal; yet, with that mixture of fa-

cility and obstinacy in his character, the concomitants of indolence of mind, he allowed himself to be governed without attempting to form any principle of action to regulate his conduct. For if he had ever really desired to be useful to his people, and to lighten their accumulated burdens, as has been continually insisted, he was astonishingly defective in judgment not to see, that he was surrounded with sycophants, who fattened on their hearts blood, using his own hand to brand his name with infamy. It may possibly be urged in reply, that this yielding temper was a proof of the king's benign desire to promote the felicity of his subjects, and to prevent the horrors of anarchy. To confute such remarks, it is only necessary to state, that the preparations which had been made to dissolve the National Assembly, and to reduce the people to entire subjection, if they were not his immediate contrivance, must have had his sanction, to give them efficiency; and that the tergiversation, which he employed on this occasion, was sufficient to make every other transaction of his reign suspected. And this will be found to be the case in all the steps he afterwards took to conciliate the people, which were little regarded after the evaporation of the lively emotions they excited; whilst the want of morals in the court, and even in the assembly, made a prevailing mistrust produce a capriciousness of conduct throughout the empire. Perhaps, it is vain to expect, that a depraved nation, whatever examples of heroism, and noble instances of disinterested conduct, it may exhibit on sudden emergencies, or at the first statement of an useful reform, will ever pursue with steadiness the great objects of public good, in the direct path of virtuous ambition.

‘ If the calamities, however, which have followed in France the taking of the Bastile, a noble effort, be attributed partly to ignorance, or only to want of morals, the evils are in no degree lessened; neither does it justify the conduct of the virulent opposers of those manly exertions inspired by the voice of reason. The removal of a thousand grinding oppressions had been demanded;—and promised, to delude the public; who finding, at last, that the hopes, which had softened their misery, were likely to be blasted by the intrigues of courtiers, can we wonder, that the worm these courtiers were trying to crush, turned on the foot prepared to stamp it to nothing.’

To the same purpose it is afterward added:

‘ It is impossible, after tracing the horrid conspiracy formed by the court against the lives and liberty of the people, not to feel the most ineffable contempt for that kind of government, which leaves the happiness of a nation at the mercy of a capricious minister of state. The awful and interesting lesson, which the developement of this treachery afforded, was such as ought to have made an indelible impression on their minds.—It was a lesson, the very thought of which stops for a moment the genial current of the heart.—It was a lesson, that should be repeated to mankind, to bring home to their very senses a conviction of the lengths to which a depraved and absolute government will go, for the sake of holding fast it's power.—It was, in short, a deduction of experience, which will teach posterity that life, and every thing dear to man, can be secured only by the preservation of liberty.’

The surrender of feudal claims and other sacrifices, which on the first view appear to have been the result of patriotic generosity, are, we apprehend, but too justly imputed to selfishness; the vile foundation on which almost every thing, however beautiful or splendid the superstructure, has hitherto been built.—Though it is admitted that there were many real patriots in the National Assembly, it is asserted that most of the leaders were guided by a vain desire of applause, or deep schemes of emolument.

‘ The despotism (proceeds the author,) of the former government of France having formed the most voluptuous, artificial characters, in the higher orders of society, makes it less extraordinary to find the leading patriots men without principles or political knowledge, excepting what they had casually gleaned from books, only read to while away an idle hour not employed in pleasure. So superficial indeed was their acquaintance with any subject that demanded thought—and so great the degeneracy of their manners, it was natural for every man of reflection to infer, that a considerable length of time must elapse before the new order of things, which they were about to create, could attain stability. But this was not a discouraging consideration, when it was obvious, that important advantages had already been gained by the people; and by the improvement of morals, which would necessarily follow, it was to be presumed, that the evils, the old system produced, would vanish before gradual amendments; whilst, by a practical knowledge of political and civil liberty, the great objects of the revolution would be ascertained; namely, just laws, and equal liberty.

‘ The depravity of the higher class, and the ignorance of the lower respecting practical political science, rendered them equally incapable of thinking for themselves; so that the measures which flattered the foibles, or gratified the weakness of either, were sure to have great influence in producing a schism in the public mind; which gave an opportunity to the enemies of the revolution to impede it's course. And the number of the lower class having it's due weight, when they became free, the most daring innovators became the greatest favourites with the public, to whose will every prudential consideration was obliged to yield.

‘ Much had been gained on the 4th of August by the nation; the old forms of feudal vassalage were completely overturned—and France then stood at the point the most advantageous in which a government was ever constructed.—She stood fair as the dawn of her liberty, having shaken off the prejudices of ages; and reason was tracing out the road, which leads to virtue, glory, and happiness—Still ambitious selfishness, melancholy drawback! governed too great a proportion of the assembly; and the nobles and clergy who had been averse to the junction of the orders now intriguing*, every debate became a bitter or violent contest, in which the popular advocates continued to gain an ascendancy.

‘ This disposition to intrigue, and want of sincerity, so generally remarked in the French character, laid the foundation of universal

* This member of the sentence is incomplete.

Mistrust; and the coalesced parties, who had not been actuated by a love of liberty, or regard for the prosperity of the kingdom, but dexterously fell in with the spirit of the day, were not aware, that a watchful, suspicious multitude, would be as likely to mistrust them in their turn, as the court, which had thriven on the ruin of their happiness. This was a blindness so gross, that it appears not a little wonderful, after considering the different characters, who succeeded each other in the ministry, or directed the helm of the state, that men should not acquire sufficient judgment to adopt the integrity of conduct, with which alone people in their senses, awake to their interest and rights, will ever be satisfied.

For a vain glorious ambition, mixing with the abortions of giddy patriotism, acts as the most fatal poison to political disquisitions, during seasons of public ferment. The solid views of deep thinkers are adapted to the spirit of the times, and the state of reason of their contemporaries. And if they find, that the current of opinion, in overturning inveterate prejudices, and the decayed walls of laws, that no longer suit the manners, threatens the destruction of principles the most sacred; they ought firmly to wait at their post, until, the fervour abating, they could, by diverting the stream, gradually restrain it within proper bounds.—But such patriotism is of slow growth: requiring both a luxuriant public soil, and to be fostered by virtuous emulation. Yet this emulation will never flourish in a country where intriguing sinesse, supplying the place of exalted merit, is the surest ladder to distinction. It was by debasing artifices, under the old government, that men obtained favour and consequence; and whilst such men, men who were educated and ossified by the ancient *regimen*, act on the political stage of France, mankind will be continually distressed and amused by their tragic and comic exhibitions.

Art applied to art, and stratagem against stratagem, may produce, for a time, alternate defeats; but ultimately the most cunning will triumph.

Vanity had made every Frenchman a theorist, though political aphorisms were never ascertained under the reign of tyranny or caprice. The sagacious part of the nation, it is true, clearly perceived, that the period was arrived, when a revolution was inevitable; but selfishness being incompatible with noble, comprehensive, or laudable views, it is not wonderful, keeping in sight the national foible, that at the meeting of the states-general every deputy had his particular plan to suggest. Few of the leaders embraced the same; and acting, without coalescing, the most violent measures were sure to be the most applauded. We shall find also, that some of the most strenuous advocates for reforming abuses, and establishing a constitution, when their favourite systems were exploded, peevishly retired in disgust: and by afterwards venting it, have hurried into action a race of monsters, the most flagitious that ever alarmed the world by the murder of innocents, and the mockery of justice; and whilst the profanation of her temple, besprinkled with blood, has branded with an indelible stigma the sanguinary brutes, the deserters cannot escape without a share of the odium.

Contemplating the progress of the revolution, a melancholy reflection is produced by observing, that almost every precipitate event

has been the consequence of a tenacity and littleness of mind in the political actors, whilst they were affecting a Roman magnanimity of conduct—to which they appear to have been as great strangers, as they were destitute of legitimate patriotism, and political science.’

These remarks are certainly very judicious, and prove that the writer has had too much good sense and cool reflection to suffer herself to be seduced, by the splendour of the great events which she contemplates, into an implicit admiration of the measures of the principal actors. Through the remainder of the present volume, in which the debates of the Assembly on the constitution of a senate, and on the degree of power to be granted to the King, and other important topics, are discussed; and in which the tumults that terminated in the removal of the King from Versailles to Paris, with other concomitant events, are related; the reader will find a great variety of interesting matter.

As a farther specimen of this intelligent writer’s philosophical speculations, we add one more extract, in which the debasing effects of some of the present institutions and customs of society are forcibly represented:

‘ Degeneracy of morals, with polished manners, produces the worst of passions, which floating through the social body, the genial current of natural feelings has been poisoned; and, committing crimes with trembling inquietude, the culprits have not only drawn on themselves the vengeance of the law, but thrown an odium on their nature, that has blackened the face of humanity. And whilst its temple has been sacrilegiously profaned by the drops of blood, which have issued from the very hearts of the sad victims of their folly; a hardness of temper, under the veil of sentiment, calling it vice, has prevented our sympathy from leading us to examine into the sources of the atrocity of our species, and obscured the true cause of disgraceful and vicious habits.

‘ Since the existence of courts, whose aggrandisement has been conspicuous in the same degree as the miseries of the debased people have accumulated, the convenience and comfort of men have been sacrificed to the ostentatious display of pomp and ridiculous pageantry. For every order of men, from the beggar to the king, has tended to introduce that extravagance into society, which equally blasts domestic virtue and happiness. The prevailing custom of living beyond their income has had the most baneful effect on the independence of individuals of every class in England, as well as in France; so that whilst they have lived in habits of idleness, they have been drawn into excesses, which, proving ruinous, produced consequences equally pernicious to the community, and degrading to the private character. Extravagance forces the peer to prostitute his talents and influence for a place, to repair his broken fortune; and the country gentleman becomes venal in the senate, to enable himself to live on a par with him, or reimburse himself for the expences of electioneering, into which he was led by sheer vanity. The professions, on the same ac-

count, become equally unprincipled. The one, whose characteristic ought to be integrity, descends to chicanery; whilst another trifles with the health, of which it knows all the importance. The merchant likewise enters into speculations so closely bordering on fraudulency, that common straight forward minds can scarcely distinguish the devious art of selling any thing for a price far beyond that necessary to ensure a just profit, from sheer dishonesty, aggravated by hard-heartedness, when it is to take advantage of the necessities of the indigent.

‘ The destructive influence of commerce, it is true, carried on by men who are eager by overgrown riches to partake of the respect paid to nobility, is felt in a variety of ways. The most pernicious, perhaps, is it’s producing an aristocracy of wealth, which degrades mankind, by making them only exchange savageness for tame servility, instead of acquiring the urbanity of improved reason. Commerce also, overstocking a country with people, obliges the majority to become manufacturers rather than husbandmen; and then the division of labour, solely to enrich the proprietor, renders the mind entirely inactive. The time which, a celebrated writer says, is fauntered away, in going from one part of an employment to another, is the very time that preserves the man from degenerating into a brute; for every one must have observed how much more intelligent are the blacksmiths, carpenters, and masons in the country, than the journeymen in great towns; and, respecting morals, there is no making a comparison. The very gait of the man, who is his own master, is so much more steady than the slouching step of the servant of a servant, that it is unnecessary to ask which proves by his actions he has the most independence of character.

‘ The acquiring of a fortune is likewise the least arduous road to pre-eminence, and the most sure: thus are whole knots of men turned into machines, to enable a keen speculator to become wealthy; and every noble principle of nature is eradicated by making a man pass his life in stretching wire, pointing a pin, heading a nail, or spreading a sheet of paper on a plain surface. Besides, it is allowed, that all associations of men render them sensual, and consequently selfish; and whilst lazy friars are driven out of their cells as stagnate bodies that corrupt society, it may admit of a doubt whether large work-shops do not contain men equally tending to impede that gradual progress of improvement, which leads to the perfection of reason, and the establishment of rational equality.

‘ The deprivation of natural, equal, civil and political rights, reduced the most cunning of the lower orders to practise fraud, and the rest to habits of stealing, audacious robberies, and murders. And why? because the rich and poor were separated into bands of tyrants and slaves, and the retaliation of slaves is always terrible. In short, every sacred feeling, moral and divine, has been obliterated, and the dignity of man sullied, by a system of policy and jurisprudence as repugnant to reason, as at variance with humanity.

‘ The only excuse that can be made for the ferocity of the Parisians is then simply to observe, that they had not any confidence in the laws, which they had always found to be merely cobwebs to catch small

small flies. Accustomed to be punished themselves for every trifle, and often for only being in the way of the rich, or their parasites; when, in fact, had the Parisians seen the execution of a noble, or priest, though convicted of crimes beyond the daring of vulgar minds?—When justice, or the law, is so partial, the day of retribution will come with the red sky of vengeance, to confound the innocent with the guilty. The mob were barbarous beyond the tiger's cruelty: for how could they trust a court that had so often deceived them, or expect to see it's agents punished, when the same measures were pursuing?

'Let us cast our eyes over the history of man, and we shall scarcely find a page that is not tarnished by some foul deed, or bloody transaction. Let us examine the catalogue of the vices of men in a savage state, and contrast them with those of men civilized; we shall find, that a barbarian, considered as a moral being, is an angel, compared with the refined villain of artificial life. Let us investigate the causes which have produced this degeneracy, and we shall discover, that they are those unjust plans of government, which have been formed by peculiar circumstances in every part of the globe.—Then let us coolly and impartially contemplate the improvements, which are gaining ground in the formation of principles of policy; and I flatter myself it will be allowed by every humane and considerate being, that a political system more simple than has hitherto existed would effectually check those aspiring follies, which, by imitation, leading to vice, have banished from governments the very shadow of justice and magnanimity.

'Thus had France grown up, and sickened on the corruption of a state diseased. But, as in medicine there is a species of complaint in the bowels which works it's own cure, and, leaving the body healthy, gives an invigorated tone to the system, so there is in politics: and whilst the agitation of it's regeneration continues, the excrementitious humours exuding from the contaminated body will excite a general dislike and contempt for the nation; and it is only the philosophical eye, which looks into the nature and weighs the consequences of human actions, that will be able to discern the cause which has produced so many dreadful effects.'

We must not close this article without remarking that this publication affords many new proofs of the writer's superior literary merit. The vigour of her imagination appears throughout the work in the metaphorical cast of her language. Sometimes, indeed, her style is too figurative to be perfectly clear; and in a few instances the figures are improperly mixed, or allegorical allusions are protracted to a tedious length: but the general effect is to give splendour and energy to the composition, and to render the performance highly interesting and impressive.

In an advertisement prefixed to this volume, the reader is informed that probably the work will be extended to two of three more volumes, a considerable part of which is already written.

ART. VII. *Xenophon's Defence of the Athenian Democracy*; translated from the Greek. With Notes and an Appendix, containing Observations on the Democratic Part of the British Government, and the existing Constitution of the House of Commons. 8vo. pp. 106. 2s. 6d. Nicol. 1794.

XENOPHON, the generally reputed author of this work, seems to have intended to say all that could be urged in favour, not of democracy in general, but of the particular democracy of Athens. In doing this, he acted like our modern counselors, who endeavour to put the best possible face on the cause which they undertake to support, whatever opinion they themselves may probably entertain of it. Thus Xenophon pleaded the cause of the democratic government established by the Athenians; though he was in his own mind and principles so determined an enemy to democracy, that he expressly declares that a wish to live under any species of it is itself a proof of an evil disposition. He therefore defends the measures adopted by the Athenians, on the sole ground of their being well calculated to preserve that form of government which they had chosen; 'a defence, (says the translator,) that may be made for the contrivances of pickpockets and robbers.' Nothing is farther from his thoughts than to assert that the Athenian form of government was calculated to promote the happiness of the people, a due administration of justice in civil and criminal matters, or to secure to individuals the full enjoyment of their property. On the contrary, he shews that the plunder of the rich, and the sacrifice of the great, were systematically adopted as the means of maintaining not merely the liberty but the power of the multitude; and that the mode of trying causes had for its object not so much a fair and impartial decision between man and man, as the enriching of the city in the first instance by the influx of suitors, (all causes originating in any part of its dependencies being determinable at Athens and no where else,) and of the citizens in the second instance, for their trouble of sitting as judges, the suitors being obliged to pay court to them, and to advance a certain fee to each judge for every cause tried before him. One might be tempted, from this view of the subject, to suspect that Xenophon was not in earnest, and that his defence was mere irony: but this is by no means the case. He is serious throughout; as serious as that man ought to be, who should undertake to prove that, waving all consideration of justice and humanity, the system in Turkey, which would not bear a brother near the throne, but sacrificed the collateral relations of the reigning sultan to the security of his children, was the best calculated to secure the descent of monarchy in a *direct* line, and to transmit the sceptre of the father to his own descendant.

So

So it undoubtedly was : but at the same time such a defence, though not ironical, ought to be considered as the severest satire ; for reason will not allow that inhumanity should usurp the place of mercy ; nor that the dissolution of the tenderest bonds of nature should be considered as a less fatal calamity to society than a collateral descent of the crown : no more will it allow that any government can be excusable which founds its judicial decisions on any other rules than those which eternal justice has laid down ; or has any other views in such cases than the adjudication of right, and the benefit of the community at large arising from precedent and example. It would be a perversion of justice to make the administration of it subservient to the interest of the judges, or of any class of the society.

With respect to the Athenian and British constitutions, they differ so widely, that one might be at a loss to conceive how it could occur to any man to bring them into the same point of view, except it were for the purpose of shewing how opposite they were to each other, how greatly the latter ought to be preferred to the former, and in how superior a degree it is suited to the insular situation of Great Britain ; a situation which Xenophon lamented that his country did not enjoy, as it would have secured it from sudden invasions, and have enabled it to acquire the dominion of the sea, and to be the general commercial carrier of the world. Much of this, indeed, is done by the author of the appendix, which we have perused with great attention, and certainly with no less pleasure : he is evidently a dispassionate reasoner, above the narrow consideration of party, and apparently animated with a desire to preserve the constitution, not through any superstitious regard for antiquity, but as the most effectual medium of happiness to the people. Almost throughout he led our feelings and our judgment captive to his powers of reasoning, to his elegance of language, and to his manliness of sentiment. We felt ourselves disposed in some instances to differ from him, but even then we were obliged to confess that he argued with ingenuity and candour. One thing struck us as very clearly made out, that no general system of government can be laid down suited to every country in the world ; and that the forms and powers of government must bend to circumstances, and be adapted to the situation of the people with respect to their neighbours : so that it may be morally necessary that it should vary with times and seasons.

That our author thoroughly understands his subject, and that he is a sincere British constitutionalist, anxious to maintain the respective rights of the crown and of the subject, and to guard, as much as he can, against the possibility of sacrificing one to the other, the following extract will serve to shew :

* In forming the theory of a mixed government, it is not difficult to lay down plans for checking the authority of a monarch, or an aristocratical senate; but how to create a democratic part of the legislature, and give it a proper share of power, without making it all-powerful, without enabling it, on the first murmur of popular discontent, to sweep away every barrier that could be opposed to its force, is a difficulty that appears unfurmountable. No theory that my reason, or even my imagination can form, will reach it. To place the sword of resistance so much in the power of the people as to be sufficiently within their reach when their rights are invaded, or even threatened seriously; and yet to place it so out of their immediate grasp, as not to be ready for murder or suicide, during the temporary paroxysms of popular fury, is a system so impossible to plan, or even to conceive, that every sober legislator reasoning *a priori*, must either abandon it as impracticable, or lament, if it could be obtained at all, the impossibility of its duration. And yet this invaluable end is attained, in the English government, by the House of Commons, as it is now constituted, imperfect as its constitution may appear.

‘ But here the theoretic objector, on the principles I have just mentioned, exclaims, ‘ if an imperfect representation does so much, what would a perfect and complete one do ? ’ certainly not what the present does. The effect must be different; the question is, whether it would be better; or whether it may not be, from the apparent inequality of the representation of the people in the British House of Commons, that this singular and desirable effect has been produced.’

With respect to the idea of universal suffrage, he thus expresses himself :

‘ An equal, and general representation of the people, can only be established on one of these two principles. Either every person, without distinction of rank or property, must have a vote in the choice of representatives; or only all persons of a certain description, or who are possessed of a certain degree of property. The first must open a wide door to venality and influence; for when the immediate furor of fancied equality, and real confusion and plunder, which must attend the sudden attainment of authority by the multitude, should subside, the indigent must be under the influence of those who employ, or those who will bribe them. The second would draw so marked a line between the electors and the non-electors, as would almost amount to that between (I will not say freemen, but) masters and slaves. Any attempt to obviate the first objection, by intermediate stages of election, like the plan in Hume's *IDEA OF A PERFECT COMMON-WEALTH*, (something resembling which was adopted in France,) would be attended with more serious ill consequences; since by taking away all immediate connection between the people at large and the legislative assembly of representatives, it would entirely destroy the responsibility of the latter.’

On the inequality of representation, which allows not the city of Westminster, for instance, nor any great commercial city, a right of sending more members to parliament than the most insignificant borough—these are his sentiments :

• In

* In regard to very large towns, such as Bristol, Liverpool, and above all, the metropolis; however defective their representation may seem, it is amply rectified by the general weight of the monied interest in the country, and by the number of opulent merchants and bankers, who though they may reside there, are returned by other smaller cities and towns, and sometimes even by counties. Whoever will examine the list of the House of Commons, with respect to this particular, will not hesitate to pronounce that the metropolis, comprising the cities of London and Westminster, has its full share of the representation of the people of Great Britain.'

Towards the conclusion of this very able defence of the British constitution, the author of the appendix enters on the subject of rotten boroughs, and the doctrine of equality. He allows that the existence of the former cannot be defended for a moment, on any theory founded on the notion of a perfect representation; yet he thinks it possible that their removal might be attended with serious evil. With respect to the latter, we refer to the book.

ART. VIII. *MR. BENTHAM'S Introduction to the Principles of Morals and Legislation.*

[Article concluded: see Review for March, p. 305.]

WE have seen, in our last Review, in what manner Mr. B. has explained his own principle of morals and legislation. He proceeds to observe that, if this be a right principle by which we may be governed, and in all cases, all other principles must necessarily be wrong; and to prove them so, there needs no more, he adds, than just to shew them to be what they are, that is, principles of which the dictates are in some point or other different from the principle of utility. Accordingly he goes on to state, (which, he says, is to confute,) the principles which are adverse to that of utility. These he divides into, 1st, the *ascetic* principle—which, he says, approves of actions as far as they tend to diminish happiness, and disapproves of them as far as they tend to augment it; which is the principle that has been adopted by the ambitious pride and vanity of stoical philosophy, eager for distinction above the vulgar,—and by the abject apprehensions of superstitious devotion, crouching under the dread of a merciless and malignant creator: 2dly, the principle of *sympathy* and *antipathy*; by which is meant that principle which approves or disapproves of certain actions, not on account of their tending to augment the happiness, nor yet because of their tendency to diminish the happiness, of the party whose interest is in question, but merely because a man finds himself disposed to approve or disapprove of them: holding up that approbation or disapprobation as a sufficient reason for itself, and disclaiming the necessity of looking out

out for any extrinsic ground: 3dly, the *theological* principle, which professes to recur for the standard of right and wrong to the will of God: though this last, says Mr. Bentham, is not in fact a distinct principle, but is nothing more nor less than one or other of the two former principles, or the principle of utility, presenting itself under another shape.

From the principle of sympathy and antipathy, says Mr. Bentham, have flowed the various systems that have been formed concerning the standard of right and wrong. 'One account,' he adds, 'may serve for all of them. They consist all of them in so many contrivances for avoiding the obligation of appealing to any external standard, and for prevailing upon the reader to accept of the author's sentiment or opinion as a reason for itself.' Of these different systems Mr. B. thus speaks:

'It is curious enough to observe the variety of inventions men have hit upon, and the variety of phrases they have brought forward, in order to conceal from the world, and, if possible, from themselves, this very general and therefore very pardonable self-sufficiency.

'1. One man says, he has a thing made on purpose to tell him what is right and what is wrong; and that it is called a *moral sense*: and then he goes to work at his ease, and says, such a thing is right, and such a thing is wrong—why? "because my moral-sense tells me it is."

'2. Another man comes and alters the phrase: leaving out *moral*, and putting in *common*, in the room of it. He then tells you, that his common sense teaches him what is right and wrong, as surely as the other's moral sense did: meaning by common sense, a sense of some kind or other, which, he says, is possessed by all mankind; the sense of those, whose sense is not the same as the author's, being struck out of the account as not worth taking. This contrivance does better than the other; for a moral sense, being a new thing, a man may feel about him a good while without being able to find it out: but common sense is as old as the creation; and there is no man but would be ashamed to be thought not to have as much of it as his neighbours. It has another great advantage: by appealing to share power, it lessens envy: for when a man gets up upon this ground, in order to anathematize those who differ from him, it is not by a *sic volo sic jubeo*, but by a *velitis jubeatis*.

'3. Another man comes, and says, that as to a moral sense indeed, he cannot find that he has any such thing: that however he has an *understanding*, which will do quite as well. This understanding, he says, is the standard of right and wrong: it tells him so and so. All good and wise men understand as he does: if other men's understandings differ in any point from his, so much the worse for them: it is a sure sign they are either defective or corrupt.

'4. Another man says, that there is an eternal and immutable Rule of right: that that rule of right dictates so and so: and then he begins giving you his sentiments upon any thing that comes uppermost:

and these sentiments (you are to take for granted) are so many branches of the eternal rule of right.

‘ 5. Another man, or perhaps the same man (it’s no matter) says, that there are certain practices conformable, and others repugnant, to the Fitness of Things; and then he tells you, at his leisure, what practices are conformable and what repugnant: just as he happens to like a practice or dislike it.

‘ 6. A great multitude of people are continually talking of the Law of Nature; and then they go on giving you their sentiments about what is right and what is wrong: and these sentiments, you are to understand, are so many chapters and sections of the Law of Nature.

‘ 7. Instead of the phrase, Law of Nature, you have sometimes, Law of Reason, Right Reason, Natural Justice, Natural Equity, Good Order. Any of them will do equally well. This latter is most used in politics. The three last are much more tolerable than the others, because they do not very explicitly claim to be any thing more than phrases: they insist but feebly upon the being looked upon as so many positive standards of themselves, and seem content to be taken, upon occasion, for phrases expressive of the conformity of the thing in question to the proper standard, whatever that may be. On most occasions, however, it will be better to say *utility*: *utility* is clearer, as referring more explicitly to pain and pleasure.

‘ 8. We have one philosopher, who says, there is no harm in any thing in the world but in telling a lie: and that if, for example, you were to murder your own father, this would only be a particular way of saying, he was not your father. Of course, when this philosopher sees any thing that he does not like, he says, it is a particular way of telling a lie. It is saying, that the act ought to be done, or may be done, when, *in truth*, it ought not to be done.

‘ 9. The fairest and openest of them all is that sort of man who speaks out, and says, I am of the number of the Elect; now God himself takes care to inform the Elect what is right: and that with so good effect, that let them strive ever so, they cannot help not only knowing it but practising it. If therefore a man wants to know what is right and what is wrong, he has nothing to do but to come to me.

‘ It is upon the principle of antipathy that such and such acts are often reprobated on the score of their being *unnatural*: the practice of exposing children, established among the Greeks and Romans, was an unnatural practice. Unnatural, when it means any thing, means unfrequent: and there it means something; although nothing to the present purpose. But here it means no such thing: for the frequency of such acts is perhaps the great complaint. It therefore means nothing; nothing, I mean, which there is in the act itself. All it can serve to express is, the disposition of the person who is talking of it: the disposition he is in to be angry at the thoughts of it. Does it merit his anger? Very likely it may: but whether it does or no is a question, which, to be answered rightly, can only be answered upon the principle of utility.

“ Unnatural, is as good a word as moral sense, or common sense; and would be as good a foundation for a system. Such an act is unnatural; that is, repugnant to nature: for I do not like to practise it; and,

and, consequently, do not practise it. It is therefore repugnant to what ought to be the nature of every body else.

* The mischief common to all these ways of thinking and arguing (which, in truth, as we have seen, are but one and the same method, couched in different forms of words) is their serving as a cloak, and pretence, and aliment, to despotism; if not a despotism in practice, a despotism however in disposition: which is but too apt, when pretence and power offer, to shew itself in practice. The consequence is, that with intentions very commonly of the purest kind, a man becomes a torment either to himself or his fellow-creatures. If he be of the melancholy cast, he sits in silent grief, bewailing their blindness and depravity: if of the irascible, he declaims with fury and virulence against all who differ from him; blowing up the coals of fanaticism, and branding with the charge of corruption and insincerity, every man who does not think, or profess to think, as he does.

* If such a man happens to possess the advantages of stile, his book may do a considerable deal of mischief before the nothingness of it is understood.

* These principles, if such they can be called, it is more frequent to see applied to morals than to politics: but their influence extends itself to both. In politics, as well as morals, a man will be at least equally glad of a pretence for deciding any question in the manner that best pleases him, without the trouble of enquiry. If a man is an infallible judge of what is right and wrong in the actions of private individuals, why not in the measures to be observed by public men in the direction of such actions of those individuals? accordingly (not to mention other chimeras) I have more than once known the pretended law of nature set up in legislative debates, in opposition to arguments derived from the principle of utility.

“ But is it never, then, from any other considerations than those of utility, that we derive our notions of right and wrong?” I do not know: I do not care. Whether a moral sentiment can be originally conceived from any other source than a view of utility, is one question: whether upon examination and reflection it can, in point of fact, be actually persisted in and justified on any other ground, by a person reflecting within himself, is another: whether in point of right it can properly be justified on any other ground, by a person addressing himself to the community, is a third. The two first are questions of speculation: it matters not, comparatively speaking, how they are decided. The last is a question of practice: the decision of it is of as much importance as that of any can be.

“ I feel in myself,” say you, “ a disposition to approve of such or such an action in a moral view: but this is not owing to any notions I have of its being a useful one to the community. I don’t pretend to know whether it be an useful one or not: it may be, for aught I know, a mischievous one.” “ But is it then,” say I, “ a mischievous one? examine; and if you can make yourself sensible that it is so, then, if duty means any thing, that is, moral duty, it is your duty at least to abstain from it: and more than that, if it is what lies in your power, and can be done without too great a sacrifice, to endeavour to prevent it. It is not your cherishing the notion of it in your bosom, and giving it the name of virtue, that will excuse you.”

"I feel in myself," say you again, "a disposition to detest such ~~of~~ such an action in a moral view; but this is not owing to any notions I have of its being a mischievous one to the community. I do not pretend to know whether it be a mischievous one or not: it may be not a mischievous one: it may be, for aught I know, an useful one."—"May it indeed," say I, "an useful one? but let me tell you then, that unless duty, and right and wrong, be just what you please to make them, if it really be not a mischievous one, and any body has a mind to do it, it is no duty of your's, but, on the contrary, it would be very wrong in you, to take upon you to prevent him: detest it within yourself as much as you please; that may be a very good reason (unless it be also a useful one) for your not doing it yourself: but if you go about, by word or deed, to do any thing to hinder him, or make him suffer for it, it is you, and not he, that have done wrong: it is not your setting yourself to blame his conduct, or branding it with the name of vice, that will make him culpable, or you blameless. Therefore, if you can make yourself content that he shall be of one mind, and you of another, about that matter, and so continue, it is well: but if nothing will serve you, but that you and he must needs be of the same mind, I'll tell you what you have to do: it is for you to get the better of your antipathy, not for him to truckle to it."

As, on the principle of utility, happiness is the sole end and object both of morals and of legislation, and as pleasure and pain are the means of producing that happiness, Mr. Bentham takes a view of these as efficient causes, and inquires into their several sanctions or sources, the method of estimating the value of a lot of pleasure or pain, the various kinds of pleasure and pain, and the circumstances influencing sensibility.

Mr. Bentham next considers the nature of human actions in general, and several circumstances attending them, particularly those of intention and consciousness, and points out with much precision the various ways in which an act may be intentional. The words good and bad intention, he adds, are commonly used with great laxity and inaccuracy.

"It is frequent to hear men speak of a good intention, of a bad intention; of the goodness and badness of a man's intention: a circumstance on which great stress is generally laid. It is indeed of no small importance, when properly understood: but the import of it is to the last degree ambiguous and obscure. Strictly speaking, nothing can be said to be good or bad, but either in itself; which is the case only with pain or pleasure: or on account of its effects; which is the case only with things that are the causes or preventives of pain and pleasure. But in a figurative and less proper way of speech, a thing may also be stiled good or bad, in consideration of its cause. Now the effects of an intention to do such or such an act, are the same objects which we have been speaking of under the appellation of its *consequences*: and the causes of intention are called *motives*. A man's intention then on any occasion may be stiled good or bad, with reference either to the consequences of the act, or with reference to his motives. If it be deemed good or bad in any sense, it must be either because it is deemed to be productive of good or of bad consequences, or because it is deemed

deemed to originate from a good or from a bad motive. But the goodness or badness of the consequences depend upon the circumstances. Now the circumstances are no objects of the intention. A man intends the act: and by his intention produces the act: but as to the circumstances he does not intend *them*: he does not, inasmuch as they are circumstances of it, produce them. If by accident there be a few which he has been instrumental in producing, it has been by former intentions, directed to former acts, productive of those circumstances as the consequences: at the time in question he takes them as he finds them. Acts, with their consequences, are objects of the will as well as of the understanding: circumstances, as such, are objects of the understanding only. All he can do with these, as such, is to know or not to know them: in other words, to be conscious of them, or not conscious. To the title of Consciousness belongs what is to be said of the goodness or badness of a man's intention, as resulting from the consequences of the act: and to the head of Motives, what is to be said of his intention, as resulting from the motive.'

Of motives, too, he observes that none are either constantly good or constantly bad. After having pointed out several kinds of motives and the connection between them, he says:

'In all this chain of motives, the principal or original link seems to be the last internal motive in prospect: it is to this that all the other motives in prospect owe their materiality: and the immediately acting motive its existence. This motive in prospect, we see, is always some pleasure, or some pain: some pleasure, which the act in question is expected to be a means of continuing or producing: some pain, which it is expected to be a means of discontinuing or preventing. A motive is substantially nothing more than pleasure or pain, operating in a certain manner.

'Now pleasure is *in itself* a good: nay, even setting aside immunity from pain, the only good: pain is in itself an evil; and indeed, without exception, the only evil: or else the words good and evil have no meaning. And this is alike true of every sort of pain, and of every sort of pleasure. It follows, therefore, immediately and incontestably, that *there is no such thing as any sort of motive that is in itself a bad one*.*

'It is common, however, to speak of actions as proceeding from good or from bad motives: in which case the motives meant are such as are internal. The expression is far from being an accurate one: and as it is apt to occur in the consideration of almost every kind of offence, it will be requisite to settle the precise meaning of it, and observe how far it quadrates with the truth of things.

* * Let a man's motive be ill-will; call it even malice, envy, cruelty: it is still a kind of pleasure that is his motive: the pleasure he takes at the thoughts of the pain which he sees, or expects to see, his adversary undergo. Now even this wretched pleasure, taken by itself, is good: it may be faint; it may be short: it must at any rate be impure: yet while it lasts, and before any bad consequences arrive, it is as good as any other that is not more intense. See ch. iv. [Value.]'

' With respect to goodness and badness, as it is with every thing else that is not itself either pain or pleasure, so is it with motives. If they are good or bad, it is only on account of their effects: good, on account of their tendency to produce pleasure, or avert pain: bad, on account of their tendency to produce pain, or avert pleasure. Now the case is, that from one and the same motive, and from every kind of motive, may proceed actions that are good, others that are bad, and others that are indifferent.'

This Mr. B. proceeds to shew with respect to the different kinds of motives, as they correspond to the several kinds of pleasure and pain which he had enumerated in a preceding chapter of this introduction. We will select a few of his examples:

' To the pleasures of the taste or palate corresponds a motive, which in a neutral sense having received no name that can serve to express it in all cases, can only be termed, by circumlocution, the love of the pleasures of the palate. In particular cases it is stiled hunger: in others, thirst*. The love of good cheer expresses this motive, but seems to go beyond: intimating, that the pleasure is to be partaken of in company, and involving a kind of sympathy. In a bad sense, it is stiled in some cases greediness, voraciousness, gluttony: in others, principally when applied to children, liquorishness. It may in some cases also be represented by the word daintiness. Name used in a good sense, it has none.

' 1. A boy, who does not want for victuals, steals a cake out of a pastry-cook's shop, and eats it. In this case his motive will be universally deemed a bad one: and if it be asked what it is, it may be answered, perhaps, liquorishness. 2. A boy buys a cake out of a pastry-cook's shop, and eats it. In this case his motive can scarcely be looked upon as either good or bad, unless his master should be out of humour with him; and then, perhaps, he may call it liquorishness, as before. In both cases, however, his motive is the same. It is neither more nor less than the motive corresponding to the pleasures of the palate †.—

' To the pleasures of curiosity corresponds the motive known by the same name: and which may be otherwise called the love of novelty, or the love of experiment; and, on particular occasions, sport, and sometimes play.

' 1. A boy, in order to divert himself, reads an improving book: the motive is accounted, perhaps, a good one; at any rate not a bad

' * Hunger and thirst, considered in the light of motives, import not so much the desire of a particular kind of pleasure, as the desire of removing a positive kind of pain. They do not extend to the desire of that kind of pleasure which depends on the choice of foods and liquors.'

' † It will not be worth while, in every case, to give an instance in which the action may be indifferent: if good as well as bad actions may result from the same motive, it is easy to conceive, that so also may indifferent.'

see. 2. He sets his top a spinning: the motive is deemed, at any rate, not a bad one. 3. He lets loose a mad ox among a crowd: his motive is now, perhaps, termed an abominable one. Yet in all three cases the motive may be the very same: it may be neither more nor less than curiosity.—

‘ To the pleasures of the moral sanction, or, as they may otherwise be called, the pleasures of a good name, corresponds a motive which, in a neutral sense, has scarcely yet obtained any adequate appellative. It may be styled, the love of reputation. It is nearly related to the motive last preceding: being neither more nor less than the desire of ingratiating one's self with, or, as in this case we should rather say, of recommending one's self to, the world at large. In a good sense, it is termed honour, or the sense of honour: or rather, the word honour is introduced somehow or other upon the occasion of its being brought to view: for in strictness the word honour is put rather to signify that imaginary object, which a man is spoken of as possessing upon the occasion of his obtaining a conspicuous share of the pleasures that are in question. In particular cases, it is styled the love of glory. In a bad sense, it is styled, in some cases, false honour; in others, pride; in others, vanity. In a sense not decidedly bad, but rather bad than otherwise, ambition. In an indifferent sense, in some cases, the love of fame: in others, the sense of shame. And, as the pleasures belonging to the moral sanction run undistinguishably into the pains derived from the same source, it may also be styled, in some cases, the fear of dishonour, the fear of disgrace, the fear of infamy, the fear of ignominy, or the fear of shame.

‘ 1. You have received an affront from a man: according to the custom of the country, in order, on the one hand, to save yourself from the shame of being thought to bear it patiently; on the other hand, to obtain the reputation of courage; you challenge him to fight with mortal weapons. In this case your motive will by some people be accounted laudable, and styled honour: by others it will be accounted blameable, and these, if they call it honour, will prefix an epithet of improbation to it, and call it false honour. 2. In order to obtain a post of rank and dignity, and thereby to encrease the respects paid you by the public, you bribe the electors who are to confer it, or the judge before whom the title to it is in dispute. In this case your motive is commonly accounted corrupt and abominable, and is styled, perhaps, by some such name as dishonest or corrupt ambition, as there is no single name for it. 3. In order to obtain the good-will of the public, you bestow a large sum in works of private charity or public utility. In this case people will be apt not to agree about your motive. Your enemies will put a bad colour upon it, and call it ostentation: your friends, to save you from this reproach, will choose to impute your conduct not to this motive but to some other: such as that of charity (the denomination in this case given to private sympathy) or that of public spirit. 4. A king, for the sake of gaining the admiration annexed to the name of conqueror (we will suppose power and resentment out of the question) engages his kingdom in a bloody war. His motive, by the multitude (whose sympathy for millions is easily overborn by the pleasure which their imagination finds in gazing at any novelty they

observe in the conduct of a single person) is deemed an admirable one. Men of feeling and reflection, who disapprove of the dominion exercised by this motive on this occasion, without always perceiving that it is the same motive which in other instances meets with their approbation, deem it an abominable one; and because the multitude, who are the manufacturers of language, have not given them a simple name to call it by, they will call it by some such compound name as the love of false glory or false ambition. Yet in all four cases the motive is the same: it is neither more nor less than the love of reputation.'

After many more instances of a similar kind, Mr. B. proceeds to the consideration of human dispositions and of the consequences of mischievous actions; and this leads him gradually from the theory of morals to the discussion of some topics which more immediately concern the subject of legislation, and especially that branch of it which relates to the business of penal jurisprudence. Here he takes a general view of the cases unmeet for punishment; adjusts the proportion between punishments and offences; investigates what are the properties that ought to be found in a lot of punishment; and in a very long and elaborate chapter attempts a methodical arrangement and distribution of the various kinds of offences into their several classes and subdivisions. The introduction concludes with an inquiry into a topic which caused the original suspension, the subsequent alteration, and at last the unfinished complexion of the present work, viz. the limits of the penal branch of jurisprudence, and its distinction and separation from the other branches of the law.

Greatly to our own satisfaction, and to the author's credit, could we multiply our extracts from almost every chapter of this introduction: but, confined as we are to stated limits, the selections which we have already made must suffice;—and indeed they cannot fail to give the reader decisive proofs of that deep thought, acute distinction, and extensive inquiry, which he will find more amply displayed in the work at large. Highly, however, as we rate the author's powers, and valuable as we deem his labours, we are not blind to the imperfections of his work. Indeed he is not blind to them himself, but justly remarks that, as an introduction to the principles of morals, it ought to have treated of many other topics which belong to all the branches, or at least to several of the branches, of moral science, in common with those which he has here considered; and as an introduction to the principles of legislation, it ought to have been more general, and to have treated rather of matters belonging to civil jurisprudence, which is the genus, than of penal jurisprudence, which is but the species. These and some other imperfections, which the

The author acknowledges, are, we think, the consequence of his not sufficiently confining his researches within narrower limits, and suffering himself to take too wide a range into the fields of science. Should he prosecute his inquiries on the uncommonly extensive scale which he has marked out in his preface, we fear that the same cause will to a greater degree produce the same effect: but notwithstanding that want of well-defined method and accurate precision which at once supply all that is necessary and retrench whatever is superfluous—a want which is unavoidable, and to be expected, in plans of such unbounded extent—we are satisfied that Mr. Bentham's designs, should they be executed, will contain, like the present work, much that will be highly deserving of the serious and deliberate attention of all who would wish to make a thorough and profound inquiry into those branches of knowledge, on which Mr. B. has chosen to exert his abilities.

ART. IX. *Curiosities of Literature*. Vol. II. A new Edition; with large Additions and Improvements. 8vo. pp. 583. 7s. 6d. Boards. Murray. 1794.

WHEN we examined the first edition of this work, though we manifested no partiality by *general* and *indiscriminate* approbation, yet the length of our article, in which the acid of censure was softened by the saccharum of praise, may convince the author that neither contempt nor denunciation was in our thoughts. The public must be the ultimate judge of the merit of a book, after all that critics can say, or that the author may feel. We have been too long acquainted with human nature, and with the partiality of literary parents for their offspring, to expect that any thing short of admiration will satisfy them.

Strabonem
Appellat pærum pater; et pullum, malè parvum
Si cui filius est.

After having commended the author's diligence, therefore, we shall proceed, without a *revision* of our sentence, to mention the additions which this work has received in its *regeneration*.

Under the head of *literary follies*, we have several ridiculous *addenda*; and though there be no lack of them at present, yet those of our forefathers, being of a different kind from the follies in vogue, will amuse without involving us in the disgrace.

At p. 11, where the following line from the Duke of Buckingham's "Essay on Poetry" is quoted,

"Nature's chief master-piece is writing well,"

we could not help reflecting that, if the noble author had published this poem since we assumed the privilege of analyzing the productions

productions of the pen, we should have begged of his Grace to inform us when *nature* produced a book? and whether forming letters, and composing verses, be not equally *works of art*?

In p. 51, in the article relative to *literary blunders*, we were a little surprised in perusing the following passage:

‘Furetière, in his Dictionary, has these verses at the word *mariage*:

“*Boire et manger, coucher ensemble,
C’est mariage, ce me semble.*”

‘which somebody translates *very well*:

“*Meat, drink, and bed, in concert taken,
Is marriage, or I’m much mistaken.*”

Though the French allow *ensemble* and *me semble* to be rhymes, we can hardly agree with Mr. d’Israeli (unless *mistaken* were made to rhyme with *taken* in sport,) that Mr. Somebody translates *very well*. It has long since been remarked that “the healer is as bad as the stealer;”—and it may with equal truth be said that to approve bad writing is as blameable as to produce it:—but a more indisputable axiom says that “notes upon nonsense are worse than the text:”—we therefore proceed to p. 131, where *Dr. Warton* should have been *T. Warton*, the late laureat.

In addition to the article *Ariosto* and *Tasso*, we have the following definitive sentence of the great French critic:

‘Boileau, some time before his death, was asked by a critic, if he had repented of his celebrated decision concerning the merits of Tasso, whom some Italians had compared with those of Virgil? This had awakened the vengeance of Boileau, who hurled his bolts at the violators of classical majesty. It is supposed that he was ignorant of the Italian language; no positive marks of his knowledge can be traced in his works; I find one or two quotations, but when an author quotes from another language, it does not prove his knowledge of that language. By some expressions used by Boileau in the following answer, which he made to the critic, one may be led to think he was not ignorant of the Italian.

“I have” (he answered) “so little changed my opinion, that in a *re-perusal* lately of Tasso, I was sorry that I had not more amply explained myself on this subject in some of my reflections on Longinus. I should have begun by acknowledging that Tasso had a sublime genius, of great compass, with happy dispositions for the higher poetry. But when I came to the use he made of his talents, I should have shewn that judicious discernment rarely prevailed in his works. That in the greater part of his narrations, he attached himself to the agreeable oftener than to the just. That his descriptions are almost always overcharged with superfluous ornaments. That in painting the strongest passions, and in the midst of the agitation they excite, frequently he degenerates into witticisms, which suddenly destroy the pathetic. That he abounds with images of too florid a kind; affected turns; conceits

ceits and frivolous thoughts, which, far from being adapted to his Jerusalem, could hardly be supportable in his *Aminta*. So that all this, opposed to the gravity, the sobriety, the majesty of Virgil, what is it, but tinsel compared with gold?"

'It must be acknowledged, that this passage, which is to be found in the *Histoire de l'Academie*, t. ii. p. 276, may serve as an excellent commentary on our poet's well-known censure. The merits of Tasso are exactly discriminated; and this particular criticism must be valuable to the lovers of poetry.'

The Italians, who probably understand Virgil as well as the natives of France, still think differently. Metastasio, whose classical taste was exquisite, in his riper years preferred Tasso to Ariosto. He does not indeed compare him with Virgil; yet, though he saw in him some slight marks of human imperfection,—a few mean conceits, below the dignity of his own mind,—he thought that it would be a malignant and pedantic vanity to point out with severity the little spots in so bright a luminary. National partiality may incline the Italians to overrate the merit of their epic poets: but the French, who have never produced a tolerable epic poem, except the *Henriade*, have always envied and depreciated the productions of Ariosto and Tasso.—We shall, however, leave to the Italians the defence of their own bards. We scarcely think that the decision of any Englishman will terminate this dispute; or even that concerning the merits of Bayle, which occasioned an interminable controversy between the Marquis d'Argens and Voltaire.

The addition to the article *Grammarians* contains information:

'Grammarians was a mere title of honour, bestowed on excellent writers, as late as the sixteenth century; for as Baillet observes, *Saxo Grammaticus* was thus called merely for the beauty of his style; and Thomas d'Averge, a Neapolitan lawyer, who lived in 1580, although he composed on no subject but what related to his profession, is distinguished by the title of *Grammarians*.'

In addition to the article *Bayle*, we find a reflection which we shall extract for the information of our readers, as we apprehend that the author wishes it to be well considered:

'Abridgers, compilers, and even translators, in the present fastidious age, are alike regarded with contempt; yet to form their works with skill requires an exertion of judgment, and frequently of taste, of which their contemners appear to have no conception. It is the great misfortune of such literary labours, that even when performed with ability, the learned will not be found to want them, and the unlearned want the discernment, which is necessary to give them a just value.'

This subject is again well touched in some interesting additions to the article *on the censure of authors*:

'Criticism is certainly a great evil in the republic of letters, when a writer will not restrain the wantonness of wit, and the acrimony of malice;

malice. The decrees of criticism receive force from mildness, and grace from modesty. A just opinion of a work may be conveyed to the public, without being accompanied by a bitter invective. When we perceive a critic censuring while he appears loath to censure, the poison he distils on the heart of the author is softened by the balm with which it is mingled.'

To the article *poetical and grammatical deaths*, we have a very interesting addition, in the pious and poetical exclamation of the admirable poet Metastasio, 'a very short time before his last moments.'

Some amusing additions are made to the accounts of *Scarron*, *Corneille*, *Malherbe*, and *Longueus*.

Thus far we have only pointed out some of the additions to that section of the work before us which relates to *Literature and Criticism*. We now proceed to *Historical Anecdotes*; and of these articles, the first considerable augmentation concerns James the First, (p. 316) and is extracted from the present Lord Orford's Catalogue of Royal and Noble Authors; in which the frivolity of that prince's character, his pedantry, and his pursuits, have not been spared.

The next addition, which is very considerable, furnishes particulars concerning the trial and execution of King *Charles the First*. After this we have extracts from Sir Henry Wotton's life of the Duke of Buckingham;—and *piquant addenda* to the following articles:—*magical superstitions*—*fire-works*—*writing*—*relics*—*English history*—and *European manners*.

The third section, entitled *Miscellanea*, is enlarged by additions to almost every article. On *painting*, we have some intelligent reflections, by Mr. Jackson of Exeter; and an extract from a Tour on the Continent by Dr. Smith, which seems tinged with severity, on the colouring of our great painter, Sir Joshua Reynolds. That the colours of some of his early pictures have faded, he did not himself deny: but, respecting his later works, this effect, we believe, has been taken for granted, and retailed, without proof. Sir Joshua, ambitious of the brilliancy of colouring which he so much admired in the works of Rubens, was perpetually trying experiments, (without the least knowledge in chemistry,) which sometimes succeeded, but more frequently failed. Chemical knowledge seems as necessary in painting, for the mixture and permanence of colours, as in medicine, for ascertaining the goodness and effects of drugs.

Considerable addition is made to the article *Entertaining Preachers*, from old French sermons, which seem to have afforded the editor entertainment from the coarse manner in which admonitions are given on subjects hardly decent at any time,

time, but which decorum, as well as good taste, now require to be mentioned with the utmost delicacy.

After all the additions to this amusing volume which we have already mentioned, we have still ten or a dozen pages of *addenda*; and from these we shall select the account of the manner in which the *Gondolieri* of Venice sing the stanzas of Tasso, which we deem the best that has come to our knowledge:

‘ It is well known that in Venice the gondoliers know by heart long passages from Ariosto and Tasso, and are wont to sing them in their own melody. But this talent seems at present on the decline; at least, after taking some pains, I could find no more than two persons who delivered to me in this way a passage from Tasso.

‘ There are always two concerned, who alternately sing the strophes. We know the melody eventually by Rousseau, to whose songs it is printed; it has properly no melodious movement, and is a sort of medium between the *canto fermo* and the *canto figurato*; it approaches to the former by recitativical declamation, and to the latter by passages and course, by which one syllable is detained and embellished.

‘ I entered a gondola by moonlight; one singer placed himself forwards and the other aft, and thus proceeded to St. Georgio. One began the song; when he had ended his strophe, the other took up the lay, and so continued the song alternately. Throughout the whole of it, the same notes invariably returned, but according to the subject matter of the strophe, they laid a greater or a smaller stress, sometimes on one and sometimes on another note, and indeed changed the enunciation of the whole strophe, as the object of the poem altered.

‘ On the whole, however, their sounds were hoarse and screaming, they seemed, in the manner of all rude uncivilized men, to make the excellency of their singing in force of voice; one seemed desirous of conquering the other by the strength of his lungs, and so far from receiving delight, shut up as I was in the box of the gondola, from this scene, that I found myself in a very unpleasant situation.

‘ My companion, to whom I communicated this circumstance, being very desirous to keep up the credit of his countrymen, assured me, that this singing was very delightful when heard at a distance. Accordingly we got out upon the shore, leaving one of the singers in the gondola, while the other went to the distance of some hundred paces. They now began to sing against one another, and I kept walking up and down between them both, so as always to leave him who was to begin his part. I frequently stood still and hearkened to the one and to the other.

‘ Here the scene was properly introduced. The strong declamatory and as it were shrieking sound met the ear from far, and called forth the attention; the quickly succeeding transitions, which necessarily required to be sung in a lower tone, seemed like plaintive strains succeeding the vociferations of emotion or of pain. The other, who listened attentively, immediately began where the former left off,
answering

answering him in milder or more vehement notes, according as the purport of the strophe required. The sleepy canals, the lofty buildings, the splendor of the moon, the deep shadows of the few gondolas that moved like spirits hither and thither, increased the striking peculiarity of the scene, and amidst all these circumstances, it was easy to confess the character of this wonderful harmony.

It suits perfectly well with an idle solitary mariner, lying at length in his vessel at rest on one of these canals, waiting for his companions or for a fare, the tiresomeness of which situation is somewhat alleviated by the songs and poetical stories he has in memory. He often raises his voice as loud as he can, which extends itself to a vast distance over the tranquil mirror, and as all is still around, he is as it were in a solitude in the midst of a large and populous town. Here is no rattling of carriages, no noise of foot passengers, a silent gondola glides now and then by him, of which the splashings of the oars are scarcely to be heard.

At a distance he hears another, perhaps utterly unknown to him. Melody and verse immediately attach the two strangers; he becomes the responsive echo to the former, and exerts himself to be heard as he had heard the other. By a tacit convention they alternate verse for verse; though the song should last the whole night through, they entertain themselves without fatigue; the hearers, who are passing between the two, take part in the amusement.

This vocal performance sounds best at a great distance, and is then inexpressibly charming, as it only fulfils its design in the sentiment of remoteness. It is plaintive, but not dismal in its sound, and at times it is scarcely possible to refrain from tears. My companion, who otherwise was not a very delicately organized person, said quite unexpectedly: *e singolare come quel canto intenerisce, e molto più quando lo cantano meglio.*

I was told that the women of Libo, the long row of islands that divides the Adriatic from the Lagouns, particularly the women of the extreme districts of Malamocca and Palestrina, sing in like manner the works of Tasso to these and similar tunes.

They have the custom, when their husbands are fishing out at sea, to sit along the shore in the evenings and vociferate these songs, and continue to do so with great violence, till each of them can distinguish the responses of her own husband at a distance.

How much more delightful and more appropriate does this song shew itself here, than the call of a solitary person uttered far and wide, till another equally disposed shall hear and answer him! It is the expression of a vehement and hearty longing, which yet is every moment nearer to the happiness of satisfaction.

The above relation was presented to Mr. d'Israeli by an ingenious gentleman, who extracted it from his travelling pocket-book.

Mr. D'Israeli has lately published an *Essay on the Literary Character*, which will be farther noticed in due time.

ART. X. *Observations on the Disease of the Hip-Joint*; to which are added, some Remarks on White Swellings of the Knee, the Caries of the Joint of the Wrist, and other similar Complaints; the whole illustrated by Cases, and Engravings taken from the diseased Parts. By Edward Ford, F. S. A. Surgeon to the Westminster General Dispensary. 8vo. pp. 258. 10s. 6d. Boards. Dilly. 1794.

By the disease of the hip-joint, peculiarly, though unscientifically, so called, is meant an inflammatory affection, producing caries and suppuration, which is a frequent cause of incurable lameness, and sometimes of a lingering death. It has generally been mentioned by authors in connexion with scrophulous diseases, and has been considered as a particular instance of the effects of that constitutional malady. De Haen in his treatise *De Morbo Coxario*, and Petit in his work on diseased bones, have alone expressly treated of it.

Mr. Ford properly begins with an exact description of this disease, from its first gradual and scarcely marked approaches, to its most confirmed and final state. Its first pathognomonic marks, he acquaints us, are a sort of limping lameness scarcely discernible, and a weakness of the leg and thigh just beginning to be apparent:

‘ About this time, the limb, on strict examination, will be found, both in the thigh, and on the calf of the leg, to be really lessened in its circumference. A striking alteration likewise, takes place with regard to its length. It is more, or less elongated; the elongation is visible, and the degree of it ascertainable. Let the patient be placed in a horizontal position, with both his legs extended properly for a comparison with each other; the patella, with the condyles of the thigh bone, will appear in the diseased limb, manifestly lower than the same bones on the sound side. It may be still farther ascertained by an inspection, and comparison of the relative situations of the great trochanter, or the internal malleolar process of the tibia, with the corresponding parts of the sound limb. On viewing attentively the patient in an erect posture, it is clearly discernible, that there is, on the diseased side, an alteration with respect to the natural fulness and convexity of the nates, that part appearing flattened, which is usually most prominent*; and a little below, towards the thigh, there is a degree of swelling, different from, and strongly contrasted to, the natural appearance of the sound limb.

‘ A pain in the knee, is another remarkable symptom, not unusual in the course of this disease, and so violent is it at times, as to disturb the repose of the patient at night, and to occasion the most agonizing screams. The knee, nevertheless, after the most minute examination, will be found in a perfect sound state, although it has often been subjected to the fruitless trouble of fomentations, plasters, and embroca-

* Many of these characteristic marks of the disease are shewn in plate I.

tions, whilst the real seat of the disease has been neglected, and the process to caries, permitted to go on with its natural rapidity, accelerated occasionally by adventitious circumstances.

‘ It may be still farther observable, that the patient, in standing, does not support the weight of his body equally on both legs. The sound limb will appear strongly extended, bearing upon it more than its due proportion of the weight of the trunk, whilst the other projects outwards from the body, with its knee bent, and the patient discovers an inclination to rest rather on his toes, than to support the weight of that side of his body, fairly on the whole surface of the foot.

‘ He not only becomes more unable to move the diseased limb, with the same facility as the sound one, but the lameness increases on him so much, that he is under the necessity of grasping the affected thigh with his hand, in order to give it a greater progressive power.’

Farther symptoms are then enumerated, which are chiefly consequent on the state of the joint as manifested by the foregoing description. At length, the limb, which was before elongated, shortens; a circumstance which announces the probability of ensuing external suppuration. The farther progress of the disease is thus related :

‘ The rapid approach to suppuration is marked by an aggravation of all the local symptoms; a greater degree of tenderness and irritability in the parts round the joint, are now manifest to the touch; the enlargement of the external parts becomes more visible, particularly, on the upper and exterior parts of the thigh, over the vastus externus muscle, where the matter usually gathers, and projects. During this period, the thigh becomes more shortened, contracts in a bent position, upward to the groin, and is less capable of motion, the leg wastes more apparently, the foot can scarcely be put to the ground, and finally, the patient no longer able to depend on the limb affected, supports his body on crutches, and on his sound leg, whilst the diseased one hangs a burthensome, and painful appendage to the trunk, with its foot extended, and perhaps œdematous. This miserable state of the disease continues for a longer or shorter space of time, till the abscess bursting, discharges either a thick matter, or else a thin, serous fluid, intermixed with substances, resembling curds and whey.

‘ At this time, another alteration often takes place, which generally marks the most distressing period of this formidable complaint. The patient grows languid, and hectic, loses his appetite, becomes subject to colliquative purgings, sweats profusely at nights, and sinks apparently, under the pressure of his complicated maladies.

‘ If the disease does not now terminate fatally, as it often does at this critical period, these distressful symptoms continue for a long time: If the patient happily struggles through them all, and at length recovers, it is after a tedious confinement to his bed, with a distorted hip, and an emaciated limb, which has either formed an insecure connection with the os innominatum, or become ankylosed in the hip-joint.

* It deserves however, a particular observation, that an external suppuration is not always a necessary, and unavoidable consequence of the shortening of the thigh bone, and of the caries of the hip-joint. Instances occur, not unfrequently, in which patients undergo the whole process of the early symptoms of this disease, to the elongation, and shortening of the limb, and even an anchylosis in the joint, without any external suppuration.

† At times too, it happens, that a suppuration is formed, that the abscess bursts, and that a shortening of the limb takes place, when yet no fever ensues, nor any very dangerous symptoms supervene. These very fortunate circumstances are however, rare, compared with the great frequency of cases, in which numerous evils usually result from the caries of the joint, and its external suppuration.

From a consideration of the nature and progress of this complaint, together with occasional examinations of the parts by dissection in its early period, Mr. Ford concludes that a morbid state of the cartilages and bones which form the hip-joint is the real origin and efficient cause of the whole train of symptoms, and that the formation of matter is only a consequence of the preceding caries. He illustrates this idea of the disease by an analogy with the incurved spine described by Mr. Pott, in which a disposition to caries must have existed prior to the incurvation and loss of motion.

Proceeding next to the modes of treatment usually employed in this disease, he observes that the remedies both internal and external, which are prescribed in scrophulous cases, are commonly quite ineffectual in this complaint; and particularly that the cold bath, either fresh or salt, is always hurtful when there exists a manifest tendency to suppuration in the joint. Warm bathing is not liable to the same objection, and Dr. Charlton's account of the success obtained by bathing and pumping at Bath is flattering; yet this ought not to interfere with more powerful applications. Topical bleedings, blisters, stimulant plasters, and issues, are next discussed; all of which seem adapted to the intention of counteracting the disposition to inflammation and morbid action in the joint. The author principally confides, however, in the application of caustic or cautery near the joint, so as to form a large ulcer, to be kept open as an issue. The proper place for this is the outside of the thigh, in the hollow parallel with and a little behind the great trochanter. The easiest mode of using the caustic is to rub or pencil the part with the septic stone, till the skin begins to assume a brownish hue. The eschar thus produced separates in twelve or fourteen days, leaving an ulcer quite sufficient for a pea-issue.

The next section treats of abscesses in general. Its purpose is to correct some wrong notions concerning the erosive quality of the matter of abscesses, and to manifest the evils that frequently

frequently arise from admitting the air into suppurating cavities, by free openings with the knife or caustic. These observations are chiefly intended as an introduction to the particular method of treating the abscess of the hip-joint: the substance of which is, that, as the discharge from the abscess has no tendency to cure the caries of the bone, but, on the contrary, to make it worse and to weaken the constitution, the abscess should never be opened by art, but be suffered to burst spontaneously. At the same time, every thing externally irritating either in motion or dressing should be avoided; and the efforts of nature should be promoted by the use of opiates, Peruvian bark, nutritious diet, and pure air. It is observed that patients wasted by these discharges usually long for meat, strong soups, porter, and wine, and that it is always of advantage to comply with such cravings. Sometimes, the matter is re-absorbed without making way externally, which almost certainly secures the patient's life, though years may elapse before an ankylosis be formed sufficiently firm to admit of bearing on the limb. In such cases, it is very hazardous to lay aside crutches too soon, or to endeavour at forcible elongation of the limb.

A number of cases, illustrative of the several states of the disease as above described, and of the treatment recommended, are given in the next section. The application of the caustic to make an issue near the part was the principal remedy used in the successful cases. The same application in white swellings of the knee is the subject of some additional observations, confirmed by cases. The place of application was above and below the internal condyle of the thigh-bone; and the use of caustics was preceded by or accompanied with the very liberal application of leeches to the knee. Several formidable attacks of this complaint terminated favourably under this treatment.

Some remarks on the caries of the joint of the wrist, with cases, exhibit the success with which nature forms ankyloses in that part, provided that due means be used to obviate inflammation, and that the limb be kept perfectly quiet.

A case of incurvated and carious spine, in which ten vertebrae were diseased, gives rise to a few observations on that morbid affection.

The appendix contains a letter from a literary friend, relative to a new translation of two aphorisms of Hippocrates, which mention affections of the hip-joint. Whether the very concise and ambiguous language of this author conveys a doctrine similar to that of the present book, or not, is a matter in our opinion of no sort of consequence.

We must not omit to add to what we have thus said concerning Mr. F.'s publication, that it contains various incidental observations

observations on diseases connected with those which were expressly treated; and that the whole may be recommended to the surgical reader as the work of an enlightened practitioner and able writer.

We cannot greatly commend the plates. They are in *Acqua Tinta*, which is far inferior to the graver where clearness and precision are required.

ART. XI. *The Works of William Hay, Esq.* 2 Vols. 4to. 11. 16s. Boards. Doddsley, White, &c. 1794.

PERSONS in the different walks of literature are continually arising, who, from particular advantages of character, situation of life, or other circumstances, or from the accidental popularity of a fortunate performance, attain a rank in the eyes of their contemporaries, higher than their relative merit can well claim. In such cases, the distinction must not be expected to be transmitted unimpaired to another age; and all attempts, by partial friends and admirers, to perpetuate this artificial consequence, prove ineffectual in resisting the tendency of all comparative excellence to *find its level*.

We hope that we shall not be deemed uncandid in reckoning the late Mr. Hay among the number of writers above described. A very respectable private character, an advanced station in society, connexions with persons of rank, and, perhaps, compassion for the bodily infirmities under which he laboured, and which he supported with so much good sense and good humour, — all contributed to secure a favourable reception to his literary effusions. One of these, too, the *Essay on Deformity*, had both the merit of novelty in the subject, and of a peculiar happiness in the mode of treating it, principally arising from the amiable *naiveté* with which the writer continually alludes to his own case. It was an elegant trifle, and probably gave relief to some graver pieces, which have little more than good intention and plain sense to recommend them. We doubt not, however, that many of the collectors of English literature will give a place in their libraries to this elegant edition of all Mr. Hay's works, which before lay dispersed in detached publications. The following is a chronological list of them:

• In 1728 Mr. Hay published his *Essay on Civil Government*; 1730, the Poem intitled, *Mount Caburn*; 1735, his *Remarks on the Laws relating to the Poor*, with Proposals for their better Relief and Employment; in 1751, a second edition of his *Remarks on the Laws relating to the Poor*, with a Preface and Appendix, containing the Resolutions of the House of Commons on the same Subject in 1735, and the Substance of two Bills since brought into Parliament; 1753, *Religio Philosophi*; 1754, his *Essay on Deformity*; and, in
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the same year, his translation of Mr. Hawkins Browne's Poem, *De Animi Immortalitate*; 1755, his Translations and Imitations of Select Epigrams of Martial.

These are all printed in the present collection, but not in the same order: the first volume contains all the prose; the second, all the verse. To the latter are added, in an appendix, a few pieces not before published. They are mere trifles, and will scarcely add to the author's poetical reputation.

An anonymous preface gives a short biographical account of Mr. Hay and his family. From this it appears that he was born at Glynbourn in Suffex in 1695; married, in 1731, Elizabeth the daughter of Thomas Pelham, Esq. of Catsfield, by whom he had several children; was chosen M. P. for Seaford in 1734, which place he represented during the remainder of his life; was appointed a Commissioner of the Victualling-office in 1738, and Keeper of the Records in the Tower in 1753; and died, June 22, 1755, in the 60th year of his age. The following sketch will give a pleasing idea of his character:

But it is not merely as a man of letters that Mr. Hay should be remembered; as an English gentleman, the master of a family, a magistrate, a member of the British Parliament, and in the domestic relations of a husband and a father, he ought not to be forgotten. Many years are elapsed since he was removed from this scene of things, yet some persons are still living, who remember him in each of these characters; and it is wished that they would recollect all they knew of him; for his mind was liberal, and his views were extended to the publick, with qualifications and a desire to serve it, without low or selfish designs; and his private and domestic life was beneficial to the circle within its influence. From the time he began to reside in the country, he turned his thoughts to the improvement of that small part of the estates, which had descended to him from his ancestors. He was kind to his tenants, encouraged agriculture, cultivated gardening in almost all its branches, and was perhaps the first who began to ornament corn fields with walks and plantations.

He endeavoured to make useful experiments a part of the amusements of his family; about the year 1743, a small quantity of silk was manufactured in Spital-fields, from silk-worms bred at his house, sufficient to answer the purpose of proving that good silk can be produced in England, though at an expence too great perhaps ever to make it an article of trade. Had his fortune been larger, it is probable he might have followed his inclinations in these ways to a greater extent. But Mr. Hay's income was always small for the place which his birth had assigned him in society. Yet none became sensible of this on being received at his house, such was the effect of a judicious economy joined to a power of resisting personal indulgences. His temper was not austere; he willingly mixed in company and conversation, and sometimes made himself agreeable to his young friends by little pieces of poetry; and his hospitality and cheerful civility would alone have pleased, without his other talents.

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With regard to his servants, he was moderate in his expectations from them; clear and decisive in his orders; kept up a just and steady authority; and was remarkably generous to them in cases of sickness or unavoidable misfortunes.

His diligent study of the law in the early part of his life fitted him to act as a magistrate. He thought it of importance to the country, that gentlemen of fortune and knowledge should take the trouble to act in the commission of the peace, and often spoke this opinion. For near thirty years he acted in it himself; and constantly attended all its meetings in the district to which he belonged. He never refused to see those persons who applied to him as a magistrate, though their numbers often made this fatiguing to him; his meals, or his company, were left by him, that he might not keep those waiting who came from a distance; nor did he suffer any, even the smallest, fee to be taken in his house. His activity did not stop here, for he was many years chairman of the quarter-sessions for the eastern division of his county.

He never neglected his duty in parliament; if any yet remain of those who sat with him there, they may remember that he was one of "the first in, and the last out of, the House of Commons;" where he was not an idle spectator, but an impartial and accurate observer; and took a considerable share in the business of it, upon which he sometimes spoke. His unwearied endeavours to obtain amendment in the laws relating to the poor prove that his heart, as well as head, was engaged in that business: every thing that bore relation to it was closely investigated by him.

Mr. Hay has been mentioned in a late publication* as a supporter of the measures of Sir Robert Walpole. He certainly was attached to what was called the Whig party; and thought the reign of George the Second propitious to this nation; but Mr. Hay was discriminative, and on all occasions thought for himself. When he has been clearly of an opinion contrary to those with whom he usually acted, he has not been content with giving a silent vote against what they proposed, but has publicly declared the reasons for his dissent. It has been long since remarked, that such men are not often the favourites of any party.

Two sons of Mr. Hay survived him. The eldest, Thomas, went into the army, and rose to be Lieutenant-colonel of the Queen's Dragoons. He was afterward in the same command in the Sussex militia, represented the borough of Lewes in two parliaments, and died in 1786. The second son, William, went into the service of the East India Company in a civil character, and enjoyed a high reputation, when, remaining a hostage with Meer Cossim, he was cruelly put to death in 1763. Elegant portraits of Mr. Hay and of two of his sons are prefixed.

* See Biographical Dictionary, vol. VI.

ART. XII. *A Letter to H. Repton, Esq.* on the Application of the Practice as well as the Principles of Landscape-Painting to Landscape-Gardening*: intended as a Supplement to the *Essay on the Pictureque*. By Uvedale Price, Esq. To which is prefixed Mr. Repton's Letter to Mr. Price. 8vo. pp.163. 3s. sewed. Robson. 1795.

It has ever been considered as a mark of good sense, and of a generous disposition, to be open to conviction; and not only to acknowledge errors, but to endeavour to correct them. We wish to be understood, however, that we do not mean that the author of the publication now before us has been convinced by the short letter to which it is an answer, so much as by the voice of the public: that part of it, particularly, which is interested in the subject of these productions concerning *landscape*, &c. viz. men who are *masters of places*, and who have experienced the comforts and conveniencies of the modern style of laying out grounds. Men of this description, if we may venture to judge from the evidence of our own numerous connexions, are decidedly in its favour.

Those who read this letter with attention will find in it much *concession*. It is true that a sort of augmentative tartness is discernible in this book as well as in the *Essay* to which it is a supplement: but it appears to have been introduced by way of keeping up appearances; and to *shade off*, and soften by degrees, the greater sharpness of the essay.

Controversy is of a brittle texture, and is not proper to be handled much, by any except its supporters: all, therefore, that we shall attempt, in this case, will be to catch a glance at a part or two, which may be considered as fair specimens, and which tend to establish the general idea that we have formed of the work before us:

Can any one doubt that there are in wild, that is, unimproved nature, scenes more soft, more beautiful, than any thing which modern gardening has produced? May, that the peculiar beauties of such scenes have been imitated, and the true principles of those beauties ill understood? In the same proportion that those natural groups and thickets are intricate yet beautiful, clumps are abrupt, without being picturesque; the line of digging is hard, and renders the round, the oval, or whatever be the shape, distinct and formal. All these appear to me clearly to be defects, and they may be avoided, in a great degree, by endeavouring to follow, not to improve by counteracting, the happy accidents of nature; and the stiff manner of levelling the ground, (though perhaps an object of greater difficulty,) might be corrected from the same model. I wish, however, not to be misunderstood, as if I condemned levelling, digging, mowing, and gravel

* See the last Review, p. 315—321.

walks : where, in a part meant to be pleasure-ground, the surface is rough and uneven, it must of course be levelled and made smooth ; where plants will not otherwise grow luxuriantly, the ground (for some time at least) must be dug, and where sheep are not admitted, it must be mowed ; and a gravel walk, besides the great comfort and convenience, has a look of neatness and high keeping that is extremely pleasing, though upon a different principle from the natural path.

This shews, plainly enough, that Mr. P. has come down to the true point of improvement, *about the house* ; and the following extract sufficiently proves that he has a full idea of what ought to appear at *some distance* from it. It is finely descriptive of the improved scenery which we have observed in different parts of this country : so much alike, indeed, that we conceived ourselves, while reading the description, to be in the *Elysian Fields* which we have so often trodden with delight.

Having described a wild romantic scene, the author continues :

‘ But suppose that at the extremity of such a scene he was to enter a glade, or a small valley of the softest turf and finest verdure ; the ground on each side swelling gently into knolls, with other glades and recesses stealing in between them ; the whole adorned with trees of the smoothest and tenderest bark, and most elegant forms, mixed with tufts of various evergreens and flowering shrubs : all these growing as luxuriantly as in garden mould, yet disposed in as loose and artless groups as those in forests, whilst a natural path-way led the eye amidst these intricacies, and towards the other glades and recesses. Suppose a clear and gentle stream to flow through this retirement on a bed of the purest gravel pebbles ; its bank sometimes smooth and level, sometimes indented and varied in height and form, and in parts even abrupt and the soil appearing ; but all rudeness concealed by tufts of flowers, trailing plants, and others of low growth, hanging over the clear water ; the broken tints of the soil seen only through their boughs as through a veil, and just giving a warmth and variety to the reflexions.’

Who would wish to crush or even to touch the finger of an art, which is capable of producing scenery like this ? We claim to ourselves some merit, in having stood forth its friend in the hour of need. We consider it as the richest plume in the crest of taste, and moreover as one which owes its goodly existence to this country.

ART. XIII. *A Letter on the present Situation of Public Affairs.* By Sir Richard Musgrave, Bart. Member of the Irish Parliament. 8vo. pp. 61. 1s. 6d. Stockdale. 1794.

THIS letter, and the dedication of it to the Duke of Portland, exhibit the author in very opposite points of view : the former is a proof of his sound judgment, the latter is an instance of that *facility* of mind, which often makes a man mar-

his own object, by overdoing what he undertakes, and exciting ridicule where he intended to call forth admiration.

Sir R. Musgrave, in praising the Duke of Portland, gives into the very *extravaganza* of panegyric, and lamentably shews how fatal private friendship or political gratitude may be to sound judgment. He thus addresses the noble personage in question: 'Your Grace's public and private virtues are so universally acknowledged, that no person can accuse me of flattery when I say that there is a striking resemblance between your character and that of Aristides; for as he was reputed the most upright person in Greece, your Grace is confessedly such in England.' The private virtues of the Duke of Portland we hold in great respect; but we confess that we are not able to discover the resemblance, which our author pronounces to be striking, between his Grace and Aristides, in the public estimation. With regard to the latter, there was but one opinion at Athens, his enemies as well as his friends concurring in the recognition of his merit; and the very sentence that doomed him to banishment was avowedly dictated by the dread which his fellow-citizens entertained, of the consequences to their liberty which might proceed from the public veneration of his virtues. Is this precisely the case with the Duke of Portland? Is there but one opinion in the nation respecting his conduct in withdrawing his support from his old political friends, and giving it to his and their political enemies; to persons who, he had often declared, had arrived at power by trampling on the constitution, and with whom he had repeatedly refused to act, unless they should begin by making the *amende honorable* to that very constitution, by resigning offices acquired through means which he must ever condemn? The motives of the noble Duke's coalition with Mr. Pitt, not preceded by the resignation of the latter, but on which resignation a man acting from principle, and wishing to be consistent, ought to have insisted as a preliminary, we mean neither to impeach nor to question: but we think we may roundly assert that there are *two* opinions in the country about the Duke's public virtues, and respecting the conduct said to have been founded on them. We pretend not to ascertain which of the two is really the just one: but certain it is that the resemblance between the antient and the modern heroes of Sir Richard Musgrave's panegyric is not only not universally admitted, but that its existence is denied by men of great weight, talents, and character, in this island.

In the letter itself we find many passages which do the author credit both as a politician and a writer: this praise we cannot withhold from him, though he advances doctrines to which it is not possible for us to assent: but the manner in which he supports them

them proves him to be possessed of superior abilities. His object is to shew that the present war is, on our part, a war of self defence, forced on us by an irresistible necessity, which left us no alternative but that of drawing the sword, or standing the unconcerned spectators of the downfall of our own constitution, and of every government in Europe, before the all-conquering arms and all-grasping ambition of France. The author does not rest the vindication of our ministers in going to war on this or that particular measure, or this or that treaty, or the opening or shutting of the Scheld, which, however important when taken separately, he considers as insignificant when compared with the general plans and views of the French republic. He takes much higher ground; and, without waiting to bestow a thought on what form of government may or may not be established in France, he gives his whole attention to the relation in which Great Britain must always stand towards that country. She must be either its rival, or its vassal: a counterpoise or a province to France. This was the light in which, he says, our ancestors constantly viewed the relative situations of the two countries; and therefore they made it an invariable rule never to view with indifference any armaments in the French ports, even though the French cabinet should disclaim all hostile intentions towards England: it was sufficient that it was arming, to make our government prepare not merely for the probable, but for the possible consequences. On this ground Sir Richard thus reasons:

‘ If France, when even under a fixed government, had made any preparations for war, an English Minister who would not immediately have put Great Britain in a state of defence, would deserve to be impeached; now the French not only prepared a formidable armament by sea and land, but they avowed, in their National Convention, a resolution to overturn all the governments in Europe, and to establish their own system of anarchy in their stead. Many of their writers, particularly Brissot, Camille Desmoulins, and Tom Paine, declared this in their publications; and the latter asserted, in the most unequivocal terms, that it was essential to the permanence of the Republic.’

This reasoning is farther strengthened by an allusion to a measure which, though not carried into effect, nor even beyond a bare proposition, clearly manifested the intentions of the leaders in the Convention, with respect to our constitution: viz. the motion made by Jean de Brie, to raise a body of 1200 assassins, who should be sent forth to murder all the kings in Europe. The motion, it is true, was not carried: but the man who made it, so far from having become an object of horror, is at this moment in high favour, and is employed in

offices of the highest trust and importance. Sir Richard appears to be of opinion that, even if France had not avowed any ill-will to England, if she had not declared war against us, it would, under all the circumstances of the case, have been the duty of our ministers to advise the king to declare war against her; and, to do him justice, he supports his opinion with very specious if not very solid arguments; slight they certainly will not be called by a politician, whatever a philosopher may think of them.

Peace with France under the present circumstances he seems to think nearly impossible. That country he compares to a man in a raging fever, incapable of listening to reason, or of acting on any fixed principle, 'whose strength, exalted by his disease, renders him formidable to all those who approach him. Purulent eruptions, the result of his malady, rise on his body, and continue a short time prominent; but dying, they are succeeded by others: at length, weakened by a constant succession of them, and by frenetic exertions, he will sink into a state of languor and debility.' This may possibly be the case with France: but, before she sinks, she may so far exhaust our strength that we may fall with her; and thus we may destroy ourselves *lest we be destroyed*. A very sensible mode of proceeding! The destruction of religion in France he considers as a bar to any treaty with her. Here the Hon. Baronet will find his political opinions combated by religious maxims which have the sanction at least of great names, if not of truth. It used to be asserted in England,—and the assertion was credited, for many very severe penal statutes were founded on it,—that it was an article of the Catholic religion that faith was not to be kept with heretics. Either this assertion was true or it was false; if true, the downfall of a religion which professed a doctrine so destructive of all intercourse between man and man ought to be considered as a great advantage, not as a loss to society, and as an auspicious opening to a treaty of amity with the regenerated French nation; and if false, this one good at least has arisen out of the present war, that a calumny, which had produced a baneful system of persecution, under which millions of British subjects had long groaned, has been destroyed:—thus, though we may have lost power by the war, the cause of truth, justice, and liberality has been a gainer.

Our author maintains, and with him are the sentiments of all antiquity, as well as of modern times, that the influence of religion is necessary to society; and consequently that no intercourse can, with safety, be holden with any country that has cast off such influence. He strengthens himself on this head with a quotation from Cicero, who says (*Lib. i. de Legibus*) 'that the subversion of religion must be attended with great confusion

confusion and disorders ; and that if piety towards the gods be cast off, mutual good faith, the bonds of society and justice, that most excellent of all virtues, will perish." This destruction of religion he deems the more fatal, as it was not the result of popular phrenzy or precipitation, but the consequence of a system laid down and pursued by men of the greatest talents in France, by men priding themselves in the name of philosophers, and in a philosophic contempt or rather execration of all religion and all religious worship in general.

Sir R. Musgrave combats, with great powers of reasoning, the opinion entertained by many able men of the present day, ' that we should not interfere in the politics of the Continent, but depend on the security of our insular situation.' This opinion was first broached by the famous Sir Robert Cotton, who certainly was a much greater antiquary than politician ; he wrote a treatise in the reign of James I. to prove that England should not pay any regard to foreign wars, as they tended to exhaust the kingdom, without producing any solid advantage in return. The system which he thus recommended was adopted by that monarch, who suffered a dangerous league to be formed by the house of Austria, and all the Catholic princes of Germany, by Spain, Poland, and even Saxony, which threatened the existence of Holland, deprived the Elector Palatine, James's son-in-law, of his dominions, destroyed for the time the balance of Europe, and brought the Protestant religion to the very brink of extinction : The policy pursued in the preceding reign, our author remarks, was very different : Queen Elizabeth never lost sight for a moment of foreign affairs ; and, by a judicious expenditure of money abroad, she produced such diversions on the Continent, as preserved England from becoming the theatre of war. She effectually opposed barriers to the ambition of Philip II. ; she prevented France from becoming a province to Spain, who, with such an increase of power, would have been able to overturn the liberties of Europe ; and she helped to dismember the Seven United Provinces from the Spanish monarchy, and thus weakened the strength of that once formidable Colossus.

Speaking of the practice of paying subsidies to foreign princes, Sir Richard defends it on the principles of self-interest and self-preservation ; contending that it is even an economical way of attaining the great end of most wars, viz. such an adjustment of the balance of power as may render it impossible for one nation to overrun and subdue others. His arguments will not be relished by those who see nothing in continental connections except the expence : but to those who consider the
matter

matter dispassionately, and as politicians, they will appear very forcible.

From the subject of the war and of foreign subsidies, Sir Richard passes to that of parliamentary reform. 'Those, (he says,) who wish to enlarge the constituent body seem to think it too corrupt, and they expect to dilute and purify it, by conferring the elective franchise on a greater number of the community than enjoy it at present: but, unless the people on whom they would thus bestow it are of purer principles, than those who possess it already, their theory falls to the ground.' Here, we think, our author is too precipitate in his conclusion. The advocates for an extension of the elective franchise claim it as an abstract right, independent of the vices or virtues of the electors, and which cannot be affected either by the purity or corruption of those who are to exercise it:—but, supposing it rested solely on the ground of expediency, and that it was to be considered merely as an antidote to corruption, they maintain that the extension for which they plead would answer that end, even though the new electors should be as corruptible as the old; for it would render the elective body so numerous, that no fortune could be found sufficient to bribe a majority of it. As this extension of the franchise is by its advocates called the *restoration* of a right, and a *renovation* of the constitution, not an *innovation*, our author undertakes to prove that those who so term it are mistaken; and that the constitution, as it now stands, is more favourable to the liberty of the subject, than it ever was at any former period since its formation; that the number of electors is infinitely more considerable than ever it was in any former age; and that many descriptions of men now enjoy the elective franchise, which the legislature intended centuries ago to deprive of it. In proving these propositions, he gives a concise history of the origin of the House of Commons, which the reader will find by turning to p. 31, and going on to the end of p. 35*.

To shew the immense difference between the House of Commons in former days, and the House of Commons as it is now constituted, Sir Richard observes that Peter de la Mare, Speaker of the House of Commons, was *imprisoned* by Edward III. for using liberty of speech. The power of the Crown, and the unprotected state of the people, in the reign of that *favourite* King, may be collected from the following extract:

* In the abovementioned pages, the monarch who obtained the crown by the murder of Richard II. is called Henry I., instead of Henry IV.: but this is evidently an error of the press; for in a note the author calls the dethroner of Richard II. the *fourth* Henry.

• When this monarch was, building Windsor castle, he issued writs to the sheriffs of many counties, ordering them, under the penalty of 100*l.* each, to send to Windsor the best diggers and hewers of stones within their bailiwicks, and to oblige them to give sufficient security not to depart thence without the licence of William of Wyckham; and writs were issued to the sheriffs of London, commanding them to make proclamation to inhibit any person, whether clerk or layman, under forfeiture of all they had forfeitable, from employing and retaining any such tradesman, and to arrest such of them as had run away, and commit them to Newgate. Writs were issued in the 36th year of his reign to the sheriffs of several counties, commanding them, under the penalty of 100*l.* to send to Windsor on a particular day, skilful masons and diggers of stone. Edward III. made such a common practice of violating the great charter, that he was required to grant no less than twenty confirmations of it. In his reign, robbers, thieves, and murderers, were very common in England, and were protected and encouraged by the Barons, who employed them against their enemies. The King obtained a solemn promise from the Barons in Parliament, that they would break off all connection with them. He exercised a dispensing power, erected monopolies, exacted loans, stopped the progress of criminal and civil justice by particular warrants, pressed both men and ships into his service, levied arbitrary and exorbitant fines. He extended the authority of the Privy Council and Star Chamber to the decision of private causes, enlarged the power of the Marshals and other arbitrary courts, imprisoned members of Parliament for freedom of speech. He constantly levied taxes arbitrarily, and without consent of Parliament. One time they remonstrated against it; but he answered, that he would advise with his council; and he positively refused to pass a law for punishing those who raised such arbitrary impositions. Most of the Plantagenet princes maintained and exercised these extraordinary powers; but those of the House of Lancaster were more moderate in the practice of them, as the doubtfulness of their title kept them in awe.

In the reign of another *favourite* sovereign, Queen Elizabeth, Sir Richard shews that the prerogative of the Crown was *every thing*, the liberty of the subject *nothing*. Her conduct towards the representatives of the people was in the highest degree dictatorial, as the following specimens will shew:

• The House of Commons has ever been considered as the guardian of the rights of the people; and we should expect that it would have relieved the subjects from such accumulated oppression. Let us examine how Elizabeth treated that august body. It was a fundamental maxim with her, that Parliament should not discuss any matters of state, or any ecclesiastical concern. Sir Edward Coke, the Speaker in 1593, used these words: *I am commanded, on my allegiance, if any bill should be exhibited touching matters of state, or causes ecclesiastical, not to read it.* The former of these inhibitions was never infringed; and if it ever was attempted, punishment was sure to follow. When a bill was introduced, in the year 1593, for regulating the succession to the Crown, four eminent members were imprisoned

for

for their presumption; and afterwards, when a member made a motion to address her Majesty to release them, those members who were of her privy-council opposed the motion, declaring that their intervention would make the case the worse. When William Morris brought in a bill for correcting abuses in the bishops' courts, he was removed from his place as chancellor of the duchy, disabled from practising as a lawyer, and imprisoned for several years in Tilbury castle.

She absolutely proceeded so far, as to restrain them from all acts of legislation. The following words are to be found in the Lord Keeper's speech in 1593: *Her Majesty has willed me to signify unto you, that this Parliament is not called to make any new laws; for there are a sufficient number; wherefore it is her pleasure that your time be not spent therein.*—

In the instructions composed by Burleigh for the Speaker's speech in 1592, he is instructed to display, as a proof of her Majesty's benignity to her people, her unwillingness to call Parliaments. In this paper we are informed that the court directed the Speaker what he should speak, and that he was the mouth-piece of the minister as much as of the House. We may form some idea of the extent of senatorial eloquence in her days, by the words of the Lord Keeper, Sir Edward Puckering. When Sir Edward Coke, the Speaker, requested that the House might be indulged in freedom of speech, "*privilege of speech is granted; but you must know what privilege you have; not to speak what every one listeth, or what cometh into his brain to utter, but your privilege is Aye or No.*" The judges, in 1591, solemnly determined that England was an absolute empire. It may perhaps be thought, that they annexed to the word absolute some meaning different from the common acceptation; but the words which follow them will ascertain it; which words assert, that England is an absolute empire, and that the Queen, by her own authority, might have erected the high commission court, without being impowered by any act of parliament.

From all this our author infers that our constitution never was so friendly to liberty as it is at present; and that the farther we go back, the less we shall find of the exercise of those rights which the people now enjoy. He is aware that it may be urged against him, that what the Crown lost in prerogative it has gained in influence; and that, if the liberty of the subject be curtailed, it is of little consequence whether it be by the former or the latter. He fairly meets the objection, and not only admits the existence of the influence of the Crown, but contends that, so far from being injurious to the liberty of the people, it constitutes the chief excellence of our constitution. His arguments on this head are certainly ingenious.

Our readers will perceive that Sir Richard Mulgrave possesses a considerable fund of historical knowledge, that he applies it with ability to his subject, and that he reasons powerfully. If Lismore really had a choice in the election of a member, the choice of such an one as the present would have done credit to the

the judgment of the borough. As it is, the nominal electors have this consolation, that their noble patron has not disgraced them by his nomination of a representative.

ACT. XIV. *The Wheel of Fortune: A Comedy.* Performed at the Theatre Royal, Drury-lane. By Richard Cumberland, Esquire. 8vo. pp. 79. 2s. Dilly. 1795.

WITH authors, as with other people, it appears that the tide of success is liable to ebb and flow. The dramatic reputation of Mr. Cumberland, after having attained no mean elevation, had suffered a marked decline, and has again risen to a considerable height. *The Wheel of Fortune* is a popular piece at the theatre, and in the closet maintains its station. It merits some particular criticism.

The effect produced rests almost wholly in one character; take that away, and the play would be, in our opinion, a poor and abortive production: but, having that, it contains a soul which, though of a moody and wayward species, gives great delight. Penruddock so entirely swallows up the lean kine by which he is surrounded, that we scarcely know that such beings have existence: so that the effect of something like a perfect unity is, in their despite, produced. Except so far as they are concerned in bringing us acquainted with him and his motives for acting, they are indeed very impertinent people, who, generally speaking, torment us with insipid prattle, and interrupt a most interesting history. To speak in the painter's language, we cannot consider the *Wheel of Fortune* as a finished piece: but surely it is a bold and fine study, and gives a most useful lesson to dramatic artists. It teaches them what wonders may be effected by that unity which keeps the attention fixed on one object; and that a single character, well conceived, daringly delineated, and to which all other characters and circumstances are made subservient, is perhaps the most effectual way of obtaining the laurel after which they all pant.

The very defects of this play, which are not a few, exemplify the above remarks. The friend, and the former mistress, of Penruddock, we should have supposed, must have been Beings of no common power, to have produced the sensations by which we find him agitated: yet the friend, Woodville, has almost a contemptible poverty of mind; and his wife is little distinguished. Her son is a soldier, and the dignity of her character consists in sending him forth without remorse to kill men; and, if so it should happen, to be killed. It is not barely that fortitude which teaches us to support evils with calm dignity, because they are inevitable: but it is that rhodomontade which delights in creating them; the pernicious morality of which,

we hope, is daily on the decline. Her son himself, and Sydenham their common friend, (both of whom we are taught to regard as examples of high virtue,) have not only this sanguinary propensity, but are the very knights-errant of duelling, and imagine that mischief already committed may indubitably be repaired by committing more. They are little aware that revenge is vice, for they consider it as virtue: but they imagine that all motive to revenge ceases, when one man offers fairly to fight another. This unintelligible jargon of morality is surely unworthy of Mr. C.; yet it is that to which he is addicted, almost to infatuation: we trace it through all his works; which, at the same time, abound with religious zeal.—There is one remarkable trait of the feebleness with which the dramatist has drawn Mrs. Woodville. Her husband comes, in the first act, with the very benevolent design of murdering Penruddock, or himself, for he does not seem to have determined which, according to the laws of single combat; and in this he is encouraged and seconded by his friend Sydenham, who in another part of the play informs us that he despises him. When the duellists are ready to present, and to fire, Sydenham, with all proper punctilio, having first encouraged them, suddenly interferes, and tells them that the forms of honour are not complete,—that Mr. Woodville has an alternative to propose; and he breaks off the combat by snatching the pistol from the hand of each, and presenting a letter from Mrs. Woodville to Penruddock. Perceiving it to be the hand-writing of a woman of whom, twenty years ago, he was so passionately enamoured that the anguish of losing her still rankles at his heart, makes him a misanthrope, excites him to revenge, and of whom he was treacherously defrauded by his antagonist, (which is the motive of their fighting,) he instantly breaks open the seal, examines the contents, and retires in great perturbation. This letter, every one imagines, must be some strong and irresistible appeal to the feelings: it is afterwards produced; and the disappointment which we experience at finding it what it is, a poor and almost spiritless claim to pity, after what we had supposed it must be, an animated, dignified, and moral appeal to principle, is very great.

The only bold and original mark of character which we find, except in Penruddock, is that in which Henry catechises his father; which is indeed of a species of morality that outstrips the age, and of the justice of which Mr. C. himself seems to doubt. The truth is, children at an age of maturity have as much right to inquire into the mistakes of parents, as parents into the mistakes of children; and it is the duty of each to use all the arguments of truth and reason, and of neither to use force.

Mr.

Mr. C. has many right sentiments, but we think he has likewise some that are wrong. Henry invokes curses on the inheritors of the man who won his father's fortune. Penruddock remonstrates; for he, unknown to Henry, is the inheritor. To this the youth replies that, 'light [the curse] where it will, he will not revoke it; for he that is fortune's minion well deserves it.' He then advances arguments to prove the justice of his imprecations. Surely it is not right thus to mislead the mind! Curses, in all cases, are vicious; and to utter them in the spirit of personal revenge does not lessen the vice. To this may be added all the sentiments which relate to the practice of war, and duelling; and, as they are scattered through the play, these are not a few. Neither can we conceive that an action, which it would be wrong in a man born on the Continent to commit, can be right when performed by the natives of this island. The action must surely be judged by its moral tendency, and not by the birth-place of the agent.

We also perceive several passages which are not so delicate as might have been expected; and especially some that are from the lips of a female. These, however, we will not specify; those who have perceived them will know to which we allude; and to others we would not introduce them.

We frequently find a carelessness of diction, which we should not have expected from Mr. C.; especially as it sometimes borders on a kind of vulgarity which, we think, does not so properly belong to the character (for then it would be right,) as to the inattention of the writer. Mr. Tempest says to his daughter, 'You baffle and bamboozle and make a bumpkin of me.' Emily tells her foolish lover, Sir David, speaking of the London ladies, that 'he is not up to them.' She also says, 'Poor Henry made up such a face—his eyes set me a crying:'—yet, when Sir David says, 'A gentleman who trusts to his servants in his absence is sure to be cut up;' she echoes 'Cut up: what's that?' Sir D. 'Why, 'tis a common phrase!' Emily. 'With the slaughterers of Clare-market.' Other instances of questionable diction occur; as, 'To the length of any species of revenge.'—'If there is ever an old woman amongst them.'

Sometimes, it appears to us, the meaning is equivocal, or the distinctions are false: thus: 'I am content: I enjoy tranquility: heaven be thanked, I have nothing to do with happiness.'—'Truth, that will let no happy self-deception pass, is virtue that disdains the graces of humanity.' Penruddock. 'What have you now to offer, on your father's part?' Henry. 'To justice nothing: some little plea perhaps upon the score of mercy.'

We

We find the metaphors occasionally objectionable. 'Your *periods* are the very embryos of poetry: a kind of tadpoles; more than half frogs, and just *ready to hop*.'—'Can he be innocent, who *stains* his hands *with ore*, drenched in the gamester's blood; *dug* from the widow's and the orphan's hearts, *with tears, and cries, and groans* unutterable?'—'When the ice thaws, the river flows: so it is with the human *charities*, when *melted by benevolence*.' Is not that the same as charities melted by charities?

There are a few passing improbabilities, which we could not but notice. Emily, by some miracle, is so well acquainted with technical sea phraseology, that we suspect she could hand, reef, and steer. I shall *embark* with Sir David Daw, and *lay up* in his *fusty* old castle, on the banks of the Wye; in Monmouthshire, *so wis*. A precious *pilot* I shall have, and a famous voyage we shall make of it. *Helm a-lee*, cries he; and *bear away* for the coast of Wales. *Helm a-lee*, say I, and *set all sails* for the port of London. He is for *steering west*; I am for *steering east*; so between us we *run wild* out of the track, and make a *wreck of ship and cargo* in the scuffle for command.—In another place, she says 'you may strike upon a motive that may drive me upon wondrous *self-denials*.' If my beloved Mrs. Woodville *falls*, if my dear gallant Henry is beaten down and crushed by poverty and distress, *at any sacrifice* I will raise them up.—She would raise them up by forsaking the man whom she loves, marrying the man whom she hates, who is narrow minded if not miserly, and by disposing of her husband's property for a man who would then be her paramour!—Penruddock's accusation of himself for his avarice, ambition, &c. &c. is neither reconcilable to his practice, nor to the thoughts with which we find these accusations associated.

We have thus pointed out many blemishes, (most of which indeed are comparatively trifling,) because we hope to see Mr. Cumberland avoid them in future: but we have not specified the many beauties contained in this comedy, nor described the pleasure which we have received from the perusal of it, for that would not be an easy task.

ART. XV. *The Mountaineers*, a Play, in three Acts. Written by George Colman, the younger; and first performed at the Theatre Royal, Haymarket, August 3, 1793. 8vo. pp. 90. 2s. Debrett. 1795.

BY the word play, Mr. Colman, we suppose, understands a species of the drama that does not limit itself by those rules which the critics, who have written on the unities, have supposed

posed necessary to be observed in the composition of a perfect tragedy, or comedy: the unities of time, place, and action he has disregarded, as incompatible with his plan. The story, or rather stories, which he has chosen for his subject, are part and parcel of the adventures related in *Don Quixote*, as having happened to Cardenio, Don Fernando, the Spanish captive, and their mistresses; with such additions and alterations as he has deemed fit for the purpose.

The story of Cardenio in *Don Quixote* is so romantic, yet real, so abundant in incident, and so affecting, that there are few fables, ever invented by the wit of man, which more forcibly seize on the imagination and interest the heart. We think that Mr. Colman, considerably successful as he has been in this piece, would have been much more so, had he confined himself solely to the adventures of Cardenio. At present the mind is too much divided and distracted, by clashing interests, to be fixed intensely on any one; and the small degree of preference which we feel is in favour of the two menials, Sadi and Agnes. Octavian, the name here given to the Cardenio of Cervantes, certainly affects us as pictured by Mr. C.: but the experiment of producing him was a bold one, and not without danger. The man of reading cannot but recollect the uncommon pleasure produced in his mind, by the story which Cervantes has told; nor can he avoid comparing Octavian with Cardenio. If the daring poet will seize on subjects so popular, and tried by the test of ages, his audacity ought to be deliberate, persevering, and inflexible. Not one of the strong features of the original should be lost, nor weakened; and even these should be relieved by such invention and imagery, as shall demonstrate that he who *takes up* the story could have *produced* it. This is indeed requiring much from the poet: but much *is* required from poets, for their office is a high one. It is evident that Mr. C. did not propose to himself a task so arduous; and we should be unjust to him were we to deny that, in what he has done, he has discovered very considerable poetic genius, and rich materials, though in a wild and half chaotic state. From this and his other productions, we consider his mind as a diamond mine, from which invaluable jewels may be dug: but that it must be with considerable future labour and pertinacity. This is a task to which, had we the power, we would rouse and stimulate such a mind; and, had we the leisure, we would endeavour to prove, (what no poet we believe will deny, however frequently he may forget it,) that there is no happiness so exquisite as that state of existence during which genius is exerting its powers, in all their unbounded and gigantic force; and, to complete the fulness of delight, there is none so beneficial.

We are obliged to acknowledge that we want leisure to make many remarks, which have suggested themselves on reading this play; and we must content ourselves with briefly observing, that the mixture of prose and blank verse produces an unfavourable effect; that the Irish gentleman-slave, when he talks (p. 3) of potatoes, is guilty of an anachronism, as potatoes were certainly not known to Irishmen when the Moors had possession of the kingdom of Granada; and that the song which this gentleman sings (p. 46) has an unpardonable fault; it is grossly indecent.

We select the following scene, as an example of the manner in which the serious parts of this play are written:

‘ ACT. III. SCENE I. *The Sierra de Ronda.*

‘ *Enter Bulcazin Muley, Ganem, and Moorish Soldiers.*

‘ *Ganem.* In truth the men must rest, Sir.

‘ *Bulcazin.* Must!

‘ *Ganem.* Perforce.

This long and hurried march, has made them faint.

We are all *nigh* to drop.

‘ *Bulcazin.* Here sink and rot, then—I will on alone—

Sluggard! the blisters, now, that gall thy feet,

Work upward to thy heart, and fester there—

Then thou wilt feel some touch of anguish in’t,

Like that which thou hast fixed in mine. Thou base

Unmindful slave! who, in thy master’s absence,

Should’st mark each fly that buzzes through his portal,

Thy vigilance must nod upon its post,

While a vile Christian steals away my daughter.

‘ *Ganem.* Believe me, Sir—

‘ *Bulcazin.* I will not, wretch, believe thee.

Thou art—Yes, Ganem, yes I will believe thee.

‘ *I was all my daughter’s doing—’twas her nature;*

Her sex’s wicked, wanton, subtle nature.

Sure our wise prophet thought his followers fools,

When he first promis’d woman for their paradise.

Collect the wide world’s womanhood together,

And the huge zone that does encompass them

Will bind up half the plagues that vex mankind:

Heap them into a bulk, their airy falsehood

Would poise a solid universe. To fly me!

To fly her father—and so kind a father!

If somewhat rough—that was the trick of battles

Where I was bred—She knew I doated on her—

When I have thought on what would charm the sense,

Till it would almost ache with tenderness,

Great Alla knows, I have named thee, Zorayda!

Then leave me thus—and break my poor old heart!

And with a Christian too—Oh, death and shame!

Should she now cross me, though she smil’d upon me

Like

Like twenty dimpled cherubims, my rage
Would tear her limb from limb; and her sweet form
Should scatter piece-meal thro' the desert.

* *Ganem.* I pray you, Sir, be advised: think what is best
To cheer your fainting people on the march—
Your pardon, Sir, but this same flow of passion;
Unnerving you, and harrassing your men;
Defeats the purpose of your enterprize.

* *Bulcazin.* Check my full passion! happy, happy fool!
Thou knowest not a fond parent's agony,
Deserted by his loved ungrateful child.
O, my Zorayda! dear, flameless girl!
Thou art delicious poison to my sense;
Most sweet, and yet most deadly. Out upon thee!
To wind thee, like a snake, about my heart,
And sting as thou dost twine there. I could stab thee;
In stern and rugged justice; and affection
Would throw the weeping father on his knees,
To kiss the wound the much-wrong'd judge had made.

* *Ganem.* Beseech you, Sir, give order for your soldiery.

* *Bulcazin.* A pestilence upon thee! thou'rt a fiend
That grudgest me my sorrow's luxury;
And goad'st me when I would indulge on torture.
Tell me, again, of what these filth endure,
I'll cleave thy body, downward, from thy head,
To teach them how to labour, and be silent.

* *Ganem.* Think, Sir, it is in care alone for you
I pour unpleasing truth into your ear;
Which, like a nauseous drug to the diseased,
Is given to work your welfare. 'Tis my duty—
Sooth, Sir, they cannot on.

* *Bulcazin.* Mad, senseless liar!
Thou gallest me past endurance; and hast pulled
Thy death upon thee. [Draws his scymetar]

* *Ganem.* (Kneeling.) O, Sir, take my life!
It is not worth the keeping—I have follow'd you,
From infancy till now, in honest zeal—
'Twould grieve me, Sir, to seek another master;
And, as my truth is grown displeasing to you,
'Twere best you bring my service to a close,
And e'en dispatch me here, at once.

* *Bulcazin.* (Softened.) Why, Ganem—
I tell thee, Ganem—Pshaw! when we are form'd
So much of mother marks our composition,
It mars our manly resolution—Ganem,
I have a daughter—think on that, good Ganem?
And she has fled me—I do think thy counsel
Is kindly meant—but spare it now, good fellow,
My passions cannot brook it—Have we stray'd?
Do we pursue their track?

H h 2

* *Ganem*

* *Ganem.* The peasant, Sir,

Whom we did question, at the mountain's foot,
Pointed this path to Ronda. Thitherward
Your daughter, as we trace it, must have journey'd.

* *Bulcazin.* They shall not rest. Have I not shared their labour?

He who first murmurs on his march, dies for it.

By Mahomet, I swear! if I do hear

A single Moor bewailing the fatigue

His coward body suffers, on the instant,

My scymetar shall search his body through!

March slaves! away!

[*Exeunt.*]

We have chosen this scene because the character of *Bulcazin* is the creation of Mr. Colman, and affords sufficient proof of the power which he possesses in delineating character, and developing the strong passions of the heart.

MONTHLY CATALOGUE,

For APRIL, 1795.

POLITICS, &c.

Art. 16. *A Letter to Mr. Sheridan on his Conduct in Parliament.* By a Suffolk Freeholder. 8vo. 1s. Stockdale. 1794.

SHOULD this pamphlet be found (as has been asserted,) to come from the pen of the author of "An Idea of the present State of France,"* the merits of the two performances will, perhaps, be compared, and be deemed very different. It may be thought that, while in *that* work he displays a capacious, in *this* he exposes a narrow mind: in the one, he studied to convince his countrymen of the necessity of union, and of a suspension of all complaints about grievances, during the continuance of a danger which threatens every thing dear to them: in the other, instead of endeavouring to soothe and gain over persons of great powers and weight, both in the councils of the nation and the opinion of the public, he adopts a plan of irritation, calculated only to wound their sensibility, without informing or convincing their understanding; he uses caustics where, in all probability, lenitives would better serve his purpose, if his real purpose were to melt opposition into a patriotic unanimity. In reviewing the conduct of Mr. Sheridan, and other leaders of the party opposed to administration, during the last session, he speaks of the motives of those gentlemen in the most opprobrious and insulting terms. Can that man have patriotism in his heart, whose pen is employed in lacerating the feelings of those whose opposition he may wish to silence, if he be not anxious to procure their support? He may say, it is his object to lash them, and to place them in such a light that they may lose the credit which they possess with a great part of the public: but judgment should have whispered to him that this could have been better done by *argument* than *abuse*; if he had reason on his side.

To scold and call names may suit the lowest order of women: but a man,—a man who pretends to enlighten a nation with respect to its

* See our last Review, p. 287.

most important concerns,—ought to disdain such a mode of proceeding; and a just and honourable man would not be forward to bring that species of charge against another, which, from its nature, even the most honourable and most innocent must always find it the most difficult to repel; we mean a charge which ascribes actions, in themselves not criminal, to base and unworthy motives. Such a charge the author has brought against Mr. Sheridan and many of his adherents in both houses of parliament. We will notice some of his attacks, and leave the reader to estimate the mind which was capable of forming them.

Speaking of the persons sentenced by the court of session in Scotland to transportation, and now on their voyage to Botany Bay, as also of those who, when the pamphlet was written, were in Newgate and the Tower, and of the war in which we are engaged, he thus addresses Mr. Sheridan:

‘To give every kind of support to these voyagers, after their conviction; to deter the judges who sentenced them from doing their duty on similar occasions, by the grossest calumnies; and to deal out encouragement to untried traitors, by boldly denying the existence of seditious and treasonable practices, has been invariably your conduct, Mr. Sheridan, in the last session of parliament. Nor have your unfortunate countrymen been the only objects of your virtuous exertions; your generous care has been extended to the great and gallant nation with which we are engaged in war, and all the powers of your mind have been employed to counteract the energy of public spirit in individuals, and to obstruct every measure of government.’

He then proceeds to notice those who second Mr. Sheridan in this *unvirtuous* conduct. Lord Stanhope he describes as professing himself a ‘real Sans Culotte, sunk in the dregs of republicanism, and breathing nothing but mischief and madness.’ The Duke of Grafton he characterises by ‘querulous imbecility,’ and the Marquis of Lansdowne by ‘tortuous ambiguity.’ He professes respect and veneration for the memory of the late Lord Guildford, and proves the sincerity of his professions by abusing the son and heir of that noble Lord.

As Mr. Sheridan is the hero of the piece, however, the author takes much more notice of him, and honours him with a greater share of abuse. Having paid a tribute to the memory of the late Lord Guildford, he thus continues his address to Mr. Sheridan:

‘You will pardon me, I am sure, this digression, because you are too noble minded to envy another the possession of virtues which are of no value in your estimation, and form no part of the articles of your political creed. You have no narrow attachment to your country, no unnecessary loyalty to your sovereign, no weak anxiety for a constitution which you frequently declare is not worth preserving. But you possess a magnanimity which despises the opinion of the public; Mr. Fox good-naturedly vindicates your veracity, you gallantly assert your own candour, the French applaud your unbought defence of all their proceedings, and the English give you credit for a patriotism, that embraces the interests of every kingdom but England and the allies of England.’—

Committee of inquiry is granted or not, I shall at least derive this satisfaction from having moved for it, that I shall shew to the people of England that there are still some men in the great council of the nation, who anxiously wish to have an opportunity of proving to them, what is their real situation, and of doing every thing in their power to avert, if possible, the farther calamities of war, and effusion of human blood.*

Art. 78. *Confiscation considered; or Doubts on the Propriety of plundering our Friends.* 8vo. 1s. 6d. Owen. 1795.

We have frequently heard complaints of the plundering spirit of our troops, as manifested in the islands which, in the present war, we have taken from the French in the West Indies. It has been said that to this impolitic as well as base conduct, we are in a great measure to ascribe the *recapture* of Guadaloupe; and the author of this very sensible pamphlet is of opinion that we may, with too much reason, apprehend that Martinique, &c. will *follow*; and which may not be *all*.

If the account here given by an anonymous but, apparently, well-informed writer should remain unrefuted, we shall make little scruple, however unwilling, of admitting the truth of his representations; humiliating as the circumstances must prove to our national pride, and grating to our feelings and jealousy for the honour of the English name and character.

We are the more concerned to find that, when the author speaks of the 'sordid system' of peculation adopted by our army and navy in the French West Indies, he does not, by any means, exempt the *Chiefs* from his accusation; though he guardedly adds that he presumes not 'to charge the blame of those transactions even on *them*, until time and an inquiry, which he trusts will soon be instituted, shall decide whether they acted by order, and under instructions, or of their own mere motion.' We hope, indeed, that such inquiry will be soon and strictly made, that the truth may be known to the whole world, and justice done to the oppressed. Should the charges here brought against our victorious troops be substantiated, and reparation to the injured yet with-holden, the blasting of *their* laurels will be the smallest part of the consequence; for, on the great, though not always just, principle of *retaliation*, there may be too much reason to apprehend a possibility of the most dreadful consequences to *ourselves*, not only in the West Indies, but even in Europe!

In reviewing the proceedings of our army in the French islands, and comparing them with those of the French in the last war, when less propitious events had put *our* islands into *their* possession, the author says, he 'feels humbled by a comparison † so disgraceful to the

* It is system, government system, and mal-administration, not the want of military discipline, that is here the subject of complaint: nor are the necessary vouchers wanting.

† In this comparative view, the conduct of the truly noble MARQUIS DE BOUVILLE rises with that just and honourable distinction which has since been gratefully and handsomely acknowledged in this country.

British

British name, and so honorable to that of France!'—We feel, while we read, exactly in the same manner;—till we recollect that the charge which is anonymous may not be strictly true; and then Hope cries out "*Who is the accuser?*"

Art. 19. *A Letter from a young Prince to his Royal Father.* 8vo. 1s. Owen. 1795.

Given to the public as an expository epistle from one of the sons of our gracious S——n, complaining of the unnatural cruelty of those laws which tear from his arms his beloved AUGUSTA.—After some warm, pathetic, and eloquent paragraphs, the supposed princely writer thus concludes: 'I humbly, I earnestly intreat, that your Majesty will direct your Minister to procure an act of the legislature, which shall effectually cut me off, and my posterity, from all hereditary claims to your Crown. The only objection to my having married one of your subjects, will then be removed, and I trust that you will, in that case, permit the holy ceremony to be again performed, which makes Augusta legally mine.'

On the whole, perhaps, this letter is too well written to be what it pretends to be. There are always artists in Grub-street, ready to *forge*, and *file*, and *polish* such literary wares to suit the demand of any market; inquire at the Pegasus, up three pair of stairs backwards.

Art. 20. *A Statement of Facts; or an Inquiry into the Justice and Necessity of the present War; in a Letter to the Right Hon. Mr. Pitt.* To which are added, Reflections on the new Taxes, &c. 8vo. 1s. Cambridge, printed by Flower, and sold by Symonds in London. 1795.

The author of this tract introduces himself to the public in the character of a young man. That he is a young politician will be evident to every competent reader who peruses his pamphlet. He disapproves the war, and he treats Mr. Pitt rather cavalierly: but he has said little that has not been often urged with superior weight, by our best political writers. With respect to his proposals for new taxes, we have only this to remark, that, were volunteer schemes of this sort too much encouraged, [sufficiently we know they have been,] we should have little hopes that any thing, even the very air which we breathe, (the *light* is in a great measure extinguished already!) would escape the line of taxation.—Surely we *have* taxes enough! When peace returns, and soon may that happy time arrive! we should think of a *reduction* of our taxes.

AFFAIRS OF IRELAND.

Art. 21. *The Speech of Henry Duquerry, Esq.* in the House of Commons of Ireland, Jan. 22, 1795, on the Address to the King, on proposing an Amendment to entreat his Majesty not to refuse entering into a Negotiation with the present Government of France, for the Attainment of Peace. 8vo. 6d. R. White, Piccadilly.

The abilities of Mr. Duquerry, who, at the close of Lord Westmorland's lieutenancy, was removed from the office of one of his Majesty's three serjeants at law in Ireland, are rated very highly both

at the bar and in the senate of that kingdom: this speech is a sufficient proof that they are not *too* highly rated: it is remarkable at once for elegance of edition, purity of language, and force of argument. If we view it in a political light, we may consider it as the dawn of a change of system in Ireland, which must necessarily affect the politics of Great Britain. The Irish parliament formerly was as little consulted on questions of peace or war, as the assembly of St. Kitt's: but it would appear now that it entertains at least, if it does not actually profess and avow, opinions, from which it may be inferred that Ireland is disposed to put forth a claim which, if admitted, would shake the right of the British cabinet to involve the Irish nation in any foreign war, without a previous communication with the Irish administration. It would seem as if it were the disposition of Ireland to have an executive government so constituted, that the officers acting under it should be responsible to the Irish parliament for the advice which they should give to the crown to go to war; that their previous concurrence should be as necessary to the declaration of war, as that of his Majesty's advisers in England; and that, if the concurrence of the Irish ministry were not previously required and obtained, Ireland should not be deemed in any respect a party to the war.

We do not pretend to say that Mr. D. maintains *in terms* any proposition to the above effect: but we think either that nothing can be deduced from the principles which he lays down, or that they lead to such a change of system in Ireland as we have already stated. It is true that Mr. D. professes, and we by no means question his sincerity, a resolution to maintain inviolably the connection between England and Ireland, to make a common cause with both, and to enact it as a part of his political creed, that the two countries should stand or fall together:—but it is very possible that, believing sincerely in that creed, and being decidedly against every idea of severing the two kingdoms, he might also think it necessary that the king should be obliged to consult his Irish counsellors before he declared war; and that Ireland ought not to be involved in the hazards and expences of hostilities by a cabinet not responsible to and not punishable by Ireland, should its advice be ever so corrupt, impolitic, unjust, or disastrous in its consequences.

Art. 22. *A Letter to his Excellency Earl Fitzwilliam, Lord Lieutenant, &c. of Ireland.* 8vo. pp. 63. 1s. 6d. R. White. 1795.

This letter bears the name of Dr. Drennan, a medical gentleman, whose writings have made much noise in the political, and have established a very high character for their author in the literary world. His style is uncommonly forcible and expressive; and, though there are inequalities in it, yet, like those of nature, they rather diversify than mar the prospect, and they enrich it by contrast; every part possessing some beauty though differing in degree, like the face of the earth from the pleasing landscape to the towering mountains, or her productions, from the fragrant ornaments of the parterre to the lofty trees of the forest. He presents himself before the Viceroy in the garb of manliness, and addresses him in the language of plain dealing, equally remote from rudeness and adulation. He gives him a picture
of

of his predecessor Lord Westmorland, which every man who understands good writing must allow to be admirably drawn, though it may not be prudent in any man to say that it bears a resemblance to the original. Let our readers judge for themselves :

' You come, the successor of a Viceroy, whose name may serve as a date in the margin of Irish history, but will never once be noticed in its page. Public, without being known ; little heard of, though often seen ; he sat at the council board a listless automaton, or galloped through the city, the terror of old women, and the envy of school-boys. When made Master of the Horse, he has fulfilled his destiny, and arrived at that point of animal perfection, for which alone nature and education had designed him. Yet, my Lord, you will perhaps experience with one or two of your predecessors, that the best qualifications for a continuance in the Lieutenancy of Ireland, are those of a negative kind. A soft sponginess of character that will easily acquire any hue, or any stain ; a tabula rasa of intellect ; a spirit invulnerable to insult ; that (for example) after vain endeavours to disunite and discourage the Catholics of Ireland, could condescend to truck and chaffer, for the official transmission of their address ; and then submit to be passed by with a contemptuous neglect, equally degrading to the honour of the man, and the dignity of the station :—such are the qualities best suited to complete the lustrium of an Irish Lord Lieutenancy.'

The Doctor's first piece of advice to Lord Fitzwilliam is to turn his attention to the *education of Ireland*, and, in forming a system for that purpose, to keep as wide as possible from the system proposed by Mr. Orde ; which made it *indispensable* that the instructors should be of the established religion, and that the rising generation should be brought up in the same, though at least three-fifths of the inhabitants were Catholics, and their religion was at that time tolerated by law. That Dr. Drennan's liberality on this and other topics respecting religious worship may be the better understood, it is fit that our readers should know that he is a Protestant dissenter, and that he announces himself as such to his Excellency. He recommends it strenuously to Lord F. to take public education out of the hands of the clergy of every denomination, who have hitherto given a clerical bias to the principles of their pupils, and the air of a *craft* to learning. The clergy, he admits, were very properly vested at one time with the monopoly of education, because they possessed a monopoly of learning : but learning is not now confined to them, neither should the charge of education. He would have Catholic and Presbyterian colleges built in Ireland, but not endowed ; as endowments, he says, have a tendency to produce negligence and degeneracy : the university of Dublin he gives up as incapable, from its institution, of ever being made a *national seminary*. He thus speaks of it :

' In short, our common alma mater was turned into a hireling nurse, and the rewards of genius into a job. This was, my Lord, a relique of a mode of government, equally tyrannical and pusillanimous, which wished to sacrifice two of the religious persuasions in Ireland, for the aggrandizement of the third ; but the benevolence of genius, such as I am willing to believe your Excellency possesses, would

would rather aim at making these very varieties the source of national improvement, and by a sort of divine process, convert into a common benefit, what has been deemed the origin of national evil.

The Irish charter schools have often been the subject of panegyric in England, and vast sums have from time to time been collected here for their support: had the humane contributors to what they considered a most charitable institution been as well acquainted with the nature of it, as our readers will be after the perusal of the following extract, we presume that they would have shuddered at what they then deemed an act of the greatest beneficence. We give this extract as a specimen of the liberality of a man, who thus pleads the cause of a set of people whose religion is different from his own:

My Lord, I do request you will take the trouble of reading the account of this inveterately illiberal institution in any common Almanack, and every line will, I think, carry its own reprobation to an ingenuous mind. "The children," as it is regulated in this unnatural system, "are all placed in schools remote from their former abodes;" or in other words, they are torn from all the sweet associations that attend the interesting idea of home. This is indeed a charity which thrives on the extinction of all other charities of life; and the feelings of nature must be eradicated, before they can become nurselings of the state. They are banished from their vicinage to a remote quarter of the kingdom, where all traces and ties of kindred are lost and cut off; all habitudes of the heart smothered in the cradle; and when sent into the world, they know not the spot which gave them birth, the mother that bore them, nor the blood which flows in their veins. I think of the speech of Logan, the Indian chief, when all his kindred were murdered by the English: "There runs not a drop of my blood in the veins of any living creature." It is a cold, and cheerless, and forlorn feeling of this nature, which must freeze the young blood, and placing the mind in a state of sullen insulation, makes its reaction upon society rather dangerous than beneficial. The ties of kindred operate as a sort of external conscience upon the conduct of men, deterring them from the commission of great crimes, for fear of the disgrace which would be reflected upon their relatives. There is a family pride, a domestic honour, among the very poorest and lowest of the community, that guards, and sanctions, and is a sort of God for the little household. Even the highest have such workings of nature, and Lady Macbeth exclaims—"Had he not resembled my father when he slept, I had done't." The imagined countenance of her father was the only conscience left, and came between her and murder. But charter-school policy makes a sort of massacre of all those domestic moralities which operate upon character and conduct, without being able, in the present state of Ireland, to put a higher and nobler principle of action in their place; and thus, I fear, this same policy has bred up many victims for the laws, while they only thought of making proselytes to a religion.

The next measure which Dr. D. recommends, as indispensably necessary to a national education, is a reform in the commons house of parliament. "There never can be, (says he,) any national morality; or what is the same thing, there never can be so much individual pro-

bity as to influence and regulate national character, while a *borough* morality pervades the whole country, and perpetuates its idleness, its poverty, and its corruption.' The crime and misery of civil society in Ireland he considers as clearly traceable to the corruptions of the political constitution of that country; and thus he makes parliamentary reform not only subservient to the purity of the administration of the government, but to the morality of the people.

The last thing which the author recommends to Lord P. is not only not to widen the breach between the different religious persuasions of Ireland, but to study to conciliate and reconcile them; making them forget their theological distinctions in the love and good of their country. He reminds the Catholics of the obligations which they have to the Presbyterians of Ireland, who declared for their emancipation, when all those of another description were determined to resist it; obligations which, we will venture to say, they cannot forget without being guilty of the blackest ingratitude; and which, from every appearance, they seem resolved not to forget, for they keep alive the remembrance of them by repeated votes of thanks to the Protestant dissenters of the North, as the best friends to the union and happiness of every class of the people of Ireland.

Our readers well know that Earl Fitzwilliam's sudden removal from Ireland, so soon after his having assumed the government there, has rendered the advice of Dr. Drennan inefficient at least in respect to that nobleman.

LAW.

Art. 23. *Proceedings at Large, on the Trial of John Horne Tooke, Esq.* for High Treason, at the Sessions House in the Old Bailey, from the 17th to the 22d of Nov. 1794. Taken in Short-hand by J. H. Blanchard. Vol. I. 8vo. 7s. Boards. Jordan.

This first volume of one of the most important and most interesting trials, that ever occurred at the tribunal above mentioned, comprehends the arraignment of the prisoner,—the challenge of the jury,—copy of the indictment,—speech of the Solicitor-general,—examination of witnesses,—papers read in evidence,—speech of Mr. Erskine, in defence of Mr. Tooke. The other volume will contain the speech of Mr. Gibbs, on the same side with Mr. Erskine,—reply of the Attorney General,—summary by the Lord President,—verdict of the jury,—and Mr. Tooke's address to the jury.—The short-hand writer needs not any certificate from us, with respect to his abilities and attention.

Art. 24. *The Speeches at Large of the Hon. Thomas Erskine, in Defence of Thomas Hardy and John Horne Tooke, Esq.* Tried by Special Commission on a Charge of High Treason. 8vo. 3s. Jordan. 1795.

We suppose that these excellent pieces of Bar-Eloquence are published separately from the Trials at large, in order to accommodate those readers to whom it may not be convenient to have recourse to them in the more voluminous publications of the whole proceedings: these speeches are, indeed, worthy of perusal, and of preservation, in whatever form they are offered (*entire*) to the public.

AGRICULTURE.

Art. 25. *An Agricultural Dictionary*, consisting of Extracts from the most celebrated Authors and Papers. By John Monk, (late 19th Light Dragoons) of Bears Combe, near Kingsbridge, Devon. 8vo. 3 Vols. 1l. 1s. Boards. White, &c. 1794.

A Lieutenant of Dragoons venturing to compile a *Dictionary of Agriculture*,—a subject the most dangerous for unpractised men to undertake, and in which the present compiler pretends not to possess an adequate share of judgment,—may be deemed an instance of uncommon literary temerity. Accordingly we have here a very incomplete, although, no doubt, a very well intended performance. As a collection of valuable *extracts* from works of approved merit, it may certainly have its use. It may occasionally furnish many persons with instructive materials, in their researches for information; and may serve to recommend, to notice, many valuable books on agriculture, &c. which are quoted.

THEOLOGY, &c.

Art. 26. *A Charge delivered to the Clergy of the Diocese of Lincoln*, at the Triennial Visitation of that Diocese in May and June, 1794. By George Pretyman, D. D. F. R. S. Lord Bishop of Lincoln. 4to. 1s. 6d. Cadell and Davies.

There is always so much propriety in adapting an episcopal charge to the times; and the present critical period is so pregnant with important topics of clerical address; that we should have been much surprized if the Bishop of Lincoln had not availed himself of the opportunity, which his triennial visitation gave him, of communicating to the clergy of his diocese his sentiments on the astonishing events which are passing in the world. In his Lordship's charge we find what we sought, a general survey of the present state of society:—but we must own that we have *not* found in it that pertinency of observation, nor that liberality of sentiment, which, from the writer's elevated situation, known talents, and former expressions of candour, we were prepared to expect. In an address from an episcopal chair to a learned body of clergy, we can perceive no peculiar propriety in introducing a set of elementary propositions, asserting the necessity of government and religion to the well being of society; and supporting them by an appeal to the authority of the ancients.

Quotations from Aristotle and Cicero, to prove that it is impossible for men to continue united without the establishment of some species of political power; that the coercion of law is necessary for the protection of the innocent, and for the defence of the weak; and that the comforts of social life cannot be secured without the general prevalence of religion; might have better suited an academical exercise than a prelatical monition. The practice of ancient legislators, in endeavouring to strengthen their authority by *pretended* intercourses with some deity, is, to say the least, not very pertinently set up before an assembly of Christian divines, in terms rather implying approbation than censure; and which are therefore liable to be misconstrued into an intimation that religious institutions, whether founded in truth or falsehood, ought at all events to be maintained. In adopting the popular

pular rumour, never yet confirmed, that the administrators of government in France have *publicly* and *deliberately* said there is no God, and have avowed principles congenial with this declaration;—in constructing the murmurs and discontent, which have arisen in this country, into total disaffection to the constitution;—in representing the exertions which have been made towards reform, as endeavours at destroying every principle of political subordination, and subverting all government, order, and religion;—and in throwing political odium on a particular religious sect, by attempting to make out a natural alliance between Socinian and Republican principles, and by asserting that those who degrade the character of the divine Jesus into that of a man may be expected to endeavour to destroy all superiority in their fellow-creatures, and to seek the gratification of their pride in the abolition of all worldly distinctions;—the Right Reverend Prelate appears to us to have suffered either zeal, or terror, to throw a temporary restraint on the natural candour of his disposition, and for the moment to degrade him from the dignified character of a sage monitor, into the vulgar station of an angry declaimer. The dogmatical manner in which certain tenets of the established church are asserted to be the leading doctrines of the Gospel; and the acrimony with which those, whose researches have not enabled them to discover these tenets in the scriptures, are mentioned as men governed by a captious and restless spirit, and holding licentious opinions on religion and government; can have little efficacy either in confirming the faithful, or in silencing gainsayers.

In the concluding part of this charge, however, his Lordship resumes the proper character of a Protestant bishop instructing his clergy. The grand security of this country against infidelity he very justly places in the opportunities, which the lower classes of the people enjoy for religious instruction; and he earnestly advises his clergy to give their countenance and encouragement to the institution of Sunday schools, as the means best calculated for diffusing a general knowledge of the scriptures among the inferior classes of society, and for instilling into their minds just notions of their religious duties. While the clergy confine their exertions to the communication of knowledge by honest instruction, and to the refutation of error by fair argument, they will act within their own proper province; and they will be entitled to that grateful respect from an enlightened public, which, to a good mind, will always be infinitely more valuable than the servile homage of an ignorant multitude.

ART. 27. *Sermons on some of the principal Doctrines of the Christian Religion*, with Practical Inferences and Improvements. By Edward Stillingfleet, M. A. Chaplain to the Earl of Dartmouth, and late Minister of West Bromwich, Staffordshire. 8vo. pp. 431. 5s. Boards. Rivingtons. 1794.

There are two classes of doctrinal preachers. The first consists of those who think it necessary to explain, with precision, the meaning of the doctrines which they advance, and to endeavour to establish them by a clear train of argument; or by such a critical discussion of the signification of those passages of scripture, quoted in their support, as may serve to prove the quotation to be pertinent and the authority

authority satisfactory. The second class content themselves with barely expressing, in general terms, the articles of belief which they embrace and teach, and with fortifying their own faith and that of their auditories by numerous texts of scripture. When it is considered how much trouble is saved by the latter method both to the instructor and to the learner, and how easily it accommodates itself to any system which happens to be prevalent, it is not surprising that the second class should be more numerous than the first; and it is in this second class that we must place the author of the volume of sermons now before us. The doctrines, which he finds in the Christian religion, are those that have constituted the creed of such churches as, from a remote period of ecclesiastical history, have assumed to themselves the appellation of orthodox:—but he thinks it sufficient barely to assert the doctrines in those terms which, because they have long been in common use, are therefore supposed to be generally understood; and to adduce in proof of their truth, certain detached passages from the Old or New Testaments, without attempting to shew that the citations are properly understood and applied, and ought to be admitted as decisive evidence. By these means, however, the author leaves large scope for a serious and pathetic application of his doctrine to the hearts and lives of his hearers, in what he styles ‘practical inference and improvement;’—and these parts of his discourses, taking for granted the truth of the points on which he proceeds, are entitled to commendation. What he has laid down as the truth of religion he applies with a kind of energy very well suited to popular addresses; according to his professed design of setting forth, before a large congregation, the great truths of the gospel in the plainest language, that they might be understood by those of inferior stations as well as by the great and noble among his hearers.

Art. 28. *Outline of a Commentary on Revelations xi. 1—14.* 8vo. 9d. Johnson. 1794.

It is curious to observe the wonderful power of an hypothesis in guiding a man’s judgment, and fixing his opinions. Thus associated, the most trivial argument or the slightest analogy becomes a demonstration. The author of this pamphlet, having embraced Mr. Evan-son’s hypothesis that civil establishments of religion are the Antichrist predicted in the book of Revelations, finds that ‘the beast with seven heads and ten horns’ means the civil power, as far as it was connected with the ecclesiastical, of the western division of the Roman empire in Europe. The woman, represented as seated on the wild beast, is the apostate church, supported by the civil power. The two witnesses, who were to prophesy in sackcloth during 1260 days, are symbolical persons, the principles of civil and religious freedom, who remained in a state of degradation, and uttered their voices without being heeded for 1260 years, from the year 325, when Constantine presided in the Council of Nice, to the year 1585, when the Dutch maintained their independence, civil and religious, against Spain. These witnesses, having power to shut up heaven that it rain not, and over the waters to turn them into blood, and to smite the earth with any plague as often as they will, represent the mischiefs, temporal and spiritual, resulting from the neglect of the ge-
nuine

ruine principles of government and true religion. The wild beast, which ascends out of the bottomless pit, and makes war against these witnesses, and overcomes and kills them, represents the combined powers of the European western empire united to restore despotism and superstition, and consequently to extirpate every trace of liberty. . The dead bodies of these witnesses, lying in the streets of the great city which spiritually is called Sodom, and Egypt, where also our Lord was crucified, are these symbolical persons embodied in the new constitution, which now lies a dead carcase in France. Their remaining unburied for three days and a half denotes that the French constitution shall continue in a lifeless state for three years and a half, during which all memorial of truth and liberty is attempted to be obliterated. By these witnesses rising from the dead, and ascending up to heaven, is expressed the establishment of civil and religious liberty at the termination of the present war, attended by the universal consternation of the foes of freedom. The great earthquake which ensued, and in which the tenth part of the city fell, and of the *names* of men seven thousand were slain, predicts a violent political commotion, in which the apostate church of France shall fall, and large bodies or orders of men shall lose their privileges and titles. Lastly, the affright of the remnant, who gave glory to the God of heaven, indicates the alarm which shall be taken at the progress of Atheism, and the subsequent deistical adoration of the Eternal.

What impression the preceding miniature of the outline here published will make on our readers, we cannot predict: but for our parts we honestly confess that it appears to prove nothing more than the ingenuity, or credulity, or perhaps both, of the writer. It is not by such fanciful applications of the obscure language of the book of Revelations, that the edifice of our holy religion is to be supported. As to Mr. Evanfon's ingenious notion of several intervals, of 1260 years each, between an incroachment and an improvement on gospel liberty, we cannot suppose that it will have much weight in the judgment of any one, who recollects how often liberty has been invaded and tyranny resisted, since the commencement of the Christian era.

Art. 29. *The Signs of the Times*: Part the Second. With an Address to the People of Great Britain. By J. Bicheno. 8vo. pp. 71. 1s. 6d. Parsons. 1794.

Mr. Bicheno agrees with Mr. Evanfon, and the anonymous author of the commentary noticed in the preceding article, in understanding by Antichrist all that civil and ecclesiastical power, which has opposed itself to the spiritual kingdom of Christ, and in interpreting several of the prophecies in revelation as predictions of the speedy downfall of spiritual and civil tyranny:—but in the application of the prophecies to historical facts he differs in several particulars from these writers. The destruction of the witnesses by the second beast, Rev. xi. 7. he chiefly applies to the persecution of the witnesses for religious truth and civil liberty under Louis XIV. after the repeal of the edict of Nantz. By the death of the witnesses during three years and a half, he understands their political death during a period of a hundred and five years, and fixes their revival in the year 1789, when the French Constituent Assembly declared for civil and religious liberty. His

reasons for this interpretation, together with a commentary on other parts of these prophecies, are given in the first part of this work, (briefly noticed in our Rev. for July 1793,) of which a third edition considerably enlarged is now also before us. In this second publication the author pursues his researches into the meaning of this mysterious book, and endeavours to prove that the judgments of the seventh trumpet, which are to bring the triumphs of popery, idolatry, oppression, and wickedness to an end, and to introduce the kingdom of Christ, are already begun, and will be shortly completed. Understanding by the word thunder, in the language of prophecy, war, Mr. B. finds that, according to the prophecy (chap. x. ver. 2.) of seven thunders, there have been exactly seven periods of war, since the termination of the sixth trumpet in 1697. The slaughter of seven thousand names of men, Mr. B. with the commentator in the last article, explains by the abolition of titles and the destruction of privileged orders in France.

Some observations are added on the prophecies which predict the overthrow of the Turkish empire, on the restoration of the Jews to Jerusalem, and on the signs of the times which indicate the speedy accomplishment of these prophecies. To confirm the expectation respecting the restoration of the Jews, Mr. B. quotes an account given in the Asiatic Researches, vol. ii. and transcribed in the Monthly Review enlarged, vol. x. p. 502, from which it appears probable that the Afghans are descended from the Jews, and are the remains of the ten tribes of Israel, and of which we have not heard for many generations.

Not to pursue farther Mr. B.'s investigations, which, after all, we apprehend, will leave the generality of his readers in a considerable degree of uncertainty respecting the true meaning of these prophecies, we shall only remark that the work bears strong marks of an ingenious disposition, and of a zealous attachment to truth and liberty. The author is a decided enemy to the present war, and apprehends, from other grounds besides those of prophecy, that most serious calamities are to be dreaded from its continuance.

Art. 30. *A Letter to Thomas Paine, Author of the Age of Reason.*
By George Burges, B. A. Curate of Whittlesea, Isle of Ely.
8vo. 1s. Evans.

The old saying, "Truth is not to be spoken at all times," may stand as a fit motto to this letter to Thomas Paine; which is not an examination of the contents of "the Age of Reason," but a general condemnation of it on the ground of its being an impolitic and ill-timed publication. Mr. Burges, though an advocate for the Rights of Man, is nearly of the same way of thinking with Mr. Burke on the subject of establishments; he would pay a high deference to prejudice, *as prejudice*; and, whatever were his private thoughts, he would not disclose opinions which were subversive of antient institutions. As a clergyman, he makes rather a singular assertion and confession, when he says 'that it matters not, politically speaking, whether their religion be true or false,' and 'that there is no religion to which fraud does not in some measure attach.' Consistently with such data, he contends that 'whether Christianity be a matter of fraud, a matter of doubt,

doubt, or a matter of fact, Mr. Paine has not consulted the welfare of mankind in attacking it at the time and in the manner that he has done: yet, in spite of all his rhetoric against Mr. P. as unkind to his fellow-creatures by publishing his deistical religious opinions, Mr. Burges, when he comes to speak of Christianity as a truth, so far forgets the ground of his censure on the author of the *Age of Reason*, as to hope that its *memory will perish for ever* if it will not stand the test, and to declare that, if he thought it a fraud, he would obliterate it from his own mind as a *nuisance*, and endeavour *gradually* to extirpate it from the minds of others.

Mr. B. may lay stress on the word *gradually*: but if the circumstance of its being a fraud makes it a *nuisance*, the force of his former reasoning is taken away. He probably means well, but his pamphlet is an injudicious publication; and Mr. Paine may fairly retort on him the very censure with which he is attacked on the score of an indiscreet avowal of opinions. To tell the people that, politically, it matters not whether their religion be true or false is a most effectual mode of lessening its influence on the common mind. Such may be the language of the politician, but it ought not to be that of the ministers of the gospel.

Art. 31. *Essays on the most essential Theological Subjects*, particularly the Divine Humanity of the Lord—Man's Self-derived Intelligence—the Importance of Divine Things—and the spiritual Liberty of Man, &c. &c. Together with an Introductory Preface. Designed for the Promotion of the New Jerusalem Church, announced by Emanuel Swedenborg, Messenger of the second Advent of our only Lord and Saviour Jesus Christ. By George Nicholson. 8vo. pp. 148. 2s. Boards. Sibly. 1794=38.

Fanaticism, though charged on many religious sects by others, is a character which no sect is willing to take to itself. Perhaps few religious professors have given stronger indications of this quality than the followers of Swedenborg, whose claim to credit as the founder of a new church rests on pretensions to supernatural illuminations, and an intercourse with angels and spirits; the wonderful and sublime relation and discoveries of whose spiritual experience his disciples receive with implicit confidence; and whose doctrines have never yet been explained in such a manner as to bring them within the comprehension of logicians and philosophers. Yet the present writer speaks of his master not only as the illuminated and inspired, but as the truly rational Swedenborg: he publishes these *Essays*, that the divine truths which are now revealed from the Lord, may be rationally understood and perceived; and he calls on his readers to think and judge for themselves, and not to take their creed on his authority, but on that of their Great Leader, the illustrious Messenger of the New Dispensation; adding, as an admitted maxim, that only that conversion to the truth can be of permanent and effectual use, which springs from the impartial investigation of evidences.

After these professions, we might seem authorized to expect such a plain statement of the principles of Swedenborgianism, and of the grounds on which they rest, that every candid inquirer might at

once judge of the validity of this new prophet's pretensions, and of the reasonableness of adopting his system. All this, however, we have in vain sought in the present publication. No evidence is adduced in proof of Swedenborg's divine illumination, except his own *ipse dixit*; and as to doctrine, as delivered in these Essays, we meet with mists of obscurity in every page, which our unenlightened intellects are incapable of dispersing. When we are told that Jesus Christ is the only true God, the Jehovah, the Everlasting Father; that the divine *esse*, hitherto worshipped under the name of Jehovah, cannot be seen even by the spiritual eye of faith, but that the New Church worships a visible God, in whom is the invisible, and whose *divine human* is the only proper object of which we have a spiritual idea;—when we are told that, though the common fiction of three divine and eternal persons in the Godhead is a flagrant abomination, nevertheless there is in the person of Christ a divine trinity, of which his *essential divine* is the Father, his *divine human* is the Son, and his *divine operation* is the Holy Spirit;—when we are told that regeneration is a divine influx, by which man is made spiritual, and endued with a true perception of the Lord Jesus, whose divine *essence consists* in goodness and truth;—when we receive these, and other similar propositions, as the doctrine of the New Jerusalem Church, we find ourselves in a thick wood of words, and ask in vain for clear definitions and legitimate proofs. Mr. Hindmarsh tells us, with indignation against Dr. Priestley for having made the supposition, that Swedenborgianism is not Unitarianism. Neither Mr. Nicholson nor any of the Swedenborgian teachers plainly tell what this new doctrine is. What is to be inferred from all this, but that it is a hopeless undertaking to bring enthusiasm to the standard of common sense, and that, in religion at least, it is impossible *insanire cum ratione*?

We are at a loss what to make of the author's date in his title-page, 1794=38. He cannot mean to call on his readers for so great a stretch of faith as to believe, which the characters, algebraically read, assert, that 1794 is equal to 38: perhaps the number 38 may be intended to mark the year for the commencement of the New Jerusalem Church.

POETRY and DRAMATIC.

Art. 32. *Llangunnor-Hill*: a Loco-descriptive Poem, with Notes.

Humbly dedicated by the Author to the Public at large. 8vo. 2s.

Printed at Caermarthen.

It seems a pity that this poem was not printed in, and confined to, the Welsh tongue; as it will, we suppose, be chiefly interesting to Welsh readers, and as the author is, perhaps, more intimately acquainted with the Cambro-British than with the English language. That he is not so perfectly and critically skilled in the latter, as will fully justify his attempting to write and publish *poetry* in it, may be justly inferred from several mistakes which we marked in reading this performance; some of which seem to manifest not only poetical defect, but even a mis-use of words, of which we should suppose a competent English writer, either in verse or prose, would have been incapable.

With

With regard to poetic imperfection, for instance, we may produce the following lines :

V. 33. ' With penfive contemplation *fir'd* !'

Who ever before heard of the mind being *fired* with *penfive* contemplation ?

— 101. ' What *charming beauties* strike your *fight* !'

What reader will be *charmed* with so glaring a pleonasm as this redundant epithet ?

— 248. ' And various *other* sorts *beside*—'

More *pleonasm* here !

— 294. ' That villa, beautiful and *new*—'

To say that a building is new is not very ' loco-descriptive ;' any more than the epithet in the next quotation :

— 301. ' How green the *fir-trees* standing near !'

The greenness of the firs does not, according to our taste, much improve the view of ' Penlan Mansion-house.'

We are now to take a view of Caermarthen Bridge :

— 436. ' Which serves to join each fever'd shore,
And waft the passing trav'ler o'er.'

Here we have one of those improprieties which seem to indicate the writer's incomplete acquaintance with our language. What idea can we form of a traveller being *wasted* over a bridge ? If such a mode of crossing a river ever occurred, it must have happened by the extraordinary operation of a prodigious high wind ; or in consequence of the bridge being overflowed by a sudden and tremendous inundation !

Another reason for our thinking that *Llangunnor-Hill* should have been only printed in the Welsh language, is, that none but Welshmen can read and pronounce it : witness the following lines :

' And *Pen'ralltawr* amongst the rest.'

' There *Alt-y Gôg* appears in sight.'—

' See white-wash'd *Dan-yr-Alt* appear.'—

' From *Park-yr-Eglwys* brow descend.'—

' Thence *Llwyn-y-Gwragedd* hill appears.'—

' Till *Erw Frâu* you slowly gain.'—

With many others, too tedious, indeed, to mention.

Although we could not overlook the glaring defects of this writer's verification, we acknowledge, with pleasure, his merit in a higher respect. If his work cannot claim a comparison with the *Cooper's Hill* of Denham, the *Windfor Forest* of Pope, or the *Grongar Hill* of Dyer ; if he be not an excellent poet ; he appears to be a very good man. We honour his piety, and we esteem his benevolence. He is the feeling advocate of the poor ; and his humanity is amiably extended even to the brute creation. Among other passages which have given rise to this remark, we were not the least pleased with the compassionate manner in which, after having glanced at the flinty hearts of our *sportsmen*, he laments the hard fate of the timid and inoffensive Hare. With this proof of the poet's tenderness and sensibility, we shall conclude our remarks :

‘ Thence Llwyn-y-Gwagedd Hill appears,
 Where oft his hounds the huntsman cheers,
 When early in the blushing morn,
 He sweetly winds his bugle horn,
 And casts his dogs round yonder brakes,
 To which the hare for shelter makes,
 Whene’er stern winter’s shiv’ring storm
 Requires a refuge snug and warm.
 Yet what avails this close retreat ?
 For then the hounds approach her seat,
 Directed by the well-known trail,
 And with loud notes her ears assail.
 (Music to sportsmen ever dear,
 Who love such harmony to hear,
 But to the fearful panting hare,
 Productive only of despair !)
 Yet though by foes encompass’d round,
 She cautious quits the dang’rous ground,
 And flies o’er distant hills and fields,
 Till, wholly spent, her life she yields
 With piteous squeakings, which impart
 No pleasure to the tender heart :
 But sportsmen’s hearts resemble steel,
 And rarely soft compassion feel
 For the four-footed timid race,
 The harmless objects of the chace :
 Thus the poor hare unpitied dies,
 And useless are her piercing cries.’

Art. 33. *The Golden Age*, a Poetical Epistle from Erasmus D—— n,
 M. D. to Thomas Beddoes, M. D. 4to. 1s. Rivingtons. 1794.

Some poet, of considerable talents for ridicule, but of whose identity we have no conception, has chosen for his present subject whatever is new, singular, or, in his apprehension, absurd, in the philosophy of the Doctors Darwin and Beddoes. We are sorry to see the powers of satire (an instrument which may be usefully employed,) so ill applied in the present instance. If men of genius, of fancy, and of invention, had always been thus checked in their flights, they would never, perhaps, have soared to the sublime heights which they frequently attained; and the world might have been deprived of many an IMPORTANT, many a GLORIOUS discovery!—If in their excursions into the boundless regions of imagination, such men have sometimes failed of bringing home any thing of the high value or utility which they *expected* and *sought*, the disappointment was to *themselves*, and the public sustained no loss. On the other hand, when in only one, out of many, aerial voyages of discovery in science, they have returned laden with the GOLDEN FRUITS, how richly have mankind been benefited by the labours of those whom, perhaps, they once turned into ridicule, under the indiscriminating names of *innovators* or *projectors*? Those distinguished adventurers, who, at their own expence and risk, thus nobly embark in the service of mankind, should never be *obstructed*. Why should we put an extinguisher

tinguisher on the light of the human mind, instead of carefully trimming the lamp that is bounteously provided by Heaven for our guidance !

Art. 34. *A Poetical Epistle addressed to Miss Wollstonecraft, occasioned by reading her celebrated Essay on the Rights of Woman, and her Historical and moral View of the French Revolution.* By John Henry Colls. 4to. 1s. Vernor, &c.

The main design of this publication, if we mistake not, is to pave the way for a subscription to two vols. of poems, by the author, and Mr. William Dyke. Of the poetry of this last named writer, we have here no sample : but the epistle to Miss W. may be considered as an ample specimen of the talents of Mr. Colls. In the *dedication* of this work he professes his very high admiration of the lady's abilities, but he dissents from her political principles, particularly respecting the French revolution. His verses are not inelegant, but we see nothing in the poem that we can extract, with any great appearance of advantage to the author.

Art. 35. *Sonnets ; By a Lady.* 4to. pp. 24. 2s 6d. Debrett. 1793.

The sonnet is not improperly classed among the most difficult and artful of the smaller poetical compositions, as it requires the utmost accuracy, and a conclusion containing some ingenious thought exhibited with peculiar neatness and felicity. If we could convict the compositions before us of some inaccuracies and violations of prescribed rules, we must also acknowledge that, on the whole, they are extremely pleasing ; and we might extract several passages from them which are replete with tender and refined sentiment, evidently the production of an elegant and reflecting mind. Of these, we shall transcribe only the following, to justify our commendation :

From the Sonnet entitled *the Yew-tree.*

- With eye serene—a parent mark'd the spot
“ And here, my child, when Nature's fine is paid” —
The words sunk deep—nor distant was his lot,
For soon below these boughs I saw him laid.
- Scarce could revolving Spring one garland spare
To deck (all wet with tears) his much-lov'd tomb,
'Ere its fast-grated doors prepare
To give another mournful tenant room.'

These lines are too pathetic not to be felt by all who have shared in similar griefs.

The two following stanzas, in the Sonnet entitled *Change of Fortune*, are truly descriptive of the sordid passions of a base world :

- Once fortune smil'd—and plenty crown'd my board,
The clust'ring vine obscur'd the noon-tide glare,
My loaded trees supply'd the winter's hoard,
And friends would flock my garden's sweets to share.
- Revers'd the scene !—my native woods adieu !
No longer flowers bloom, or friends enquire ;
The smooth civilities to shew are due ;
And cordial warmth with fortune's gifts expire.'

From the Sonnet on *the Sea*.

- To gain Hygeia's gifts—I fought the briny wave*,
The distant view appall'd my trembling sight:
- how far less can hardy vet'rans brave
The ocean's storms, or 'tempt the mountains height.
- Prais'd be that fate, our weaker sex decreed
Serene to glide life's narrow peaceful sphere:
To deck the bow'r—or tune the vocal reed,
On gentle streams a little bark to steer.'

The praise of the critic is seldom unallayed; and, by the mind which is desirous of improvement, indiscriminate commendation is not to be wished. We consider the mind of the present writer as of this description. Regarding our court rather as a physical college than as an inquisitorial tribunal, she may look for some salutary advice; and, as those who lay their case before the faculty are extremely dissatisfied if they refuse to prescribe for them, hence concluding either that their case is desperate, or that they are deemed unworthy of attention, we shall, in our physico-critical capacity, recommend to the muse a few gentle alteratives, as all that her case requires.

In the 3d stanza of the sonnet entitled the *CHANGE OF FORTUNE* *claim* is made to rhyme to *gain*. In that entitled *MORNING*, the last line of the 3d stanza is prosaic and inelegant:

• And chearful steal thro' life thy gifts *without*.

As we have before observed that it is required of the sonnet to close with a peculiar grace, we must point out the conclusion to the sonnet on *the pain of unpleasant conversation* as very defective, as well as ungrammatical:

• For reason ever must our souls attach,
Her polish'd charms embellish; a thatch.*

These imperfections, however, not being of sufficient number and magnitude to affect materially the general merit, we would present the fair writer with a sprig of laurel, and apply to her pensive and pathetic strains Milton's description of the nightingale's song—
“Most musical,—most melancholy.”

Art. 36. *Ode sur la Guerre. Par B. Frere Cheret, Auteur du Hero Moderne, &c.* † 8vo. pp. 16.

The ode-writers of the French nation seem never to have studied any other master than Horace, and accordingly they have excelled in the frolicsome but never in the sublime ode. Allegorical personifications, with their regular classical emblems, gods and goddesses, from the Roman mythology, Victory and Mars, Peace and Ceres,—parade in unvarying procession through their stanzas; which indeed often contain moral maxims neatly expressed, and ingenious allusions. We by no means wish to impute to the author before us an excessive leaning to the hacknied manner of his nation: on the contrary, we have perused his ode with as much gratification as we have ever re-

* This line is too long.

† See Rev. vol. vii. p. 107. and x. p. 346.

ceived from the similar compositions of J. B. Rousseau ; and we have no doubt that it would be admired in Paris. The four lines

*'D'un pôle à l'autre que la foudre
Tonne & fracasse l'univers,
Et que sur les soleils en poudre
Le Chaos maîtrise les airs, &c.'*

contain imagery highly sublime : and many others will be found of great beauty. The poem is neatly printed, and is dedicated to Earl Stanhope.

Art. 37. *The Adventures of Timothy Twig, Esq.* in a Series of Poetical Epistles. By Joseph Moser, Author of *Lucifer and Mammon*, *Turkish Tales*, &c. 12mo. 2 Vols. 7s. Boards. Williams. 1794.

Mr. Anstey succeeded so well in the application of the cantering kind of verse, called by Grammarians Anapestic, to the humorous exhibition of manners, that he has since had a numerous train of imitators :—but it is much easier to copy the versification of the *Bath Guide*, than to borrow the lively vein of humour and pleasantry to which that poem has been chiefly indebted for its success. We cannot compliment Mr. Moser with the praise of being a successful rival of Mr. Anstey : but he writes something like Ansteyan verse, with ease, and executes his design of sketching the varieties of fashion and manner in dress, diet, public amusement, gaming, &c. with tolerable success. The hero, Tim. Twig, comes up to town, a raw and staring lad, and, after a course of experiments in the science of *life*, returns to his Welsh mountains, a goose stripped of his feathers.

Timothy, though the hero, is not the only person who figures in this tale ; besides his man John, who is a very honest fellow, we are introduced to Tim.'s mother, sister, uncle, and cousin, and a pretty long string of friends and acquaintance. Some of the party talk sentimentally, and carry on a tender tale, in different kinds of verse :—but, in proportion as the author becomes grave, the story is dull, and the reader hastes to return to his friend Tim.

NOVELS.

Art. 38. *The Necromancer* : or the Tale of the Black Forest : founded on Facts. Translated from the German of Lawrence Flammenberg, by Peter Teuthold. 12mo. 2 Vols. 6s. sewed. Lane. 1794.

In the mind of man there is a predisposition to credulity, which too often renders the very means adopted as a remedy, a proximate cause of new disease. The Platonic idea of influencing dæmons or disembodied spirits by human rites and adjurations, of learning secret phænomena from their revelation, and of accomplishing by their intervention important purposes of this world, had scarcely been mentioned, much less credited, since the time of the old Alchemists and Rosicrucians, until some modern novelists chose once more to familiarize the superstition ; partly in order to expose it, and partly in order to extract from it new sources of the terrible. The opinion it-
self

self now seems again creeping into repute; it is mentioned even by philosophers without a sneer; and it is becoming the corner-stone of a spreading sect of visionaries, whose favoured or impudent profelytes are said to behold by day, and in the very streets of this metropolis, the wandering souls of holy men of other times. It requires perhaps some leaning towards these and the like notions, or at least a sufficient respect for them not to laugh at but to sympathize with the curiosity and apprehensions of those imbued with them, in order to be pleased with this novel. In Germany, no doubt, such doctrines have made a wider impression and progress than in our country; since *raising ghosts* is an operation of frequent recurrence in *The Necromancer*; although the scene of adventure be laid in a frequented part of the country in our own half-century, and among the informed classes of the people. The prevailing spirit of the fable would best be manifested by extracts: but for these we cannot spare room.

The extraordinary events, which occupy the first volume, are, in the second, not very dexterously unravelled. They chiefly result from a confederacy of banditti; the leaders of which are seized, tried, and executed for their crimes, and die becomingly penitent; leaving behind them the necessary confessions.

Of the style of this novel, we have only to observe that it is not improperly adapted to a work which, we doubt not, will eagerly be perused by those who are ever on the watch for something new and strange.

Art. 39. *The Parisian*; or Genuine Anecdotes of distinguished and noble Characters. 12mo. 2 Vols. 6s. sewed. Lane. 1794.

Whether the promise of this title-page, to entertain the public with genuine anecdotes of distinguished and noble characters, be made good in the volumes, or whether it be nothing more than a lure thrown out to meet the fashionable humour of the day, we shall not determine. In perusing the story, we have been led to recollect a celebrated French preceptress, whose writings have deservedly obtained a considerable share of reputation, and who some time ago resided in England with some of the younger part of the family of a nobleman whose memory is consigned to infamy: but we cannot assert that any of the particulars of the story are grounded on fact. We can only treat the work as an ordinary novel; and under that character we find little, either in the fable, sentiments, or language, to entitle it to any high degree of commendation. Its chief merit consists in the lively exhibition of some of the frivolities of high life. Several of the characters are strongly marked with the negligent gaiety of fashionable manners. The story, considered as an entire plot, produces little effect: but some of the incidents are not unamusing, and the piece, all together, may afford a tolerable lounge.

Art. 40. *Count Roderic's Castle*: or Gothic Times. 12mo. 2 Vols. 6s. sewed. Lane. 1794.

In works of fiction, fertility of invention is unquestionably the first excellence; and this excellence the author of the romantic tale now before us certainly possesses. The story at its first opening seizes irresistibly on the reader's fancy, and through the whole of the first

first volume rivets his attention to a crowded succession of incidents full of surprize and terror ; and though, in the second volume, the mind is somewhat relieved from the uninterrupted suspense and agitation in which it has been kept, its interesting emotions are never suffered to flag ; they are only turned into a different channel, in which curiosity and sympathy unite to afford him new pleasure.

Of a performance of this kind, which is throughout narrative, and the effect of which almost entirely depends on novelty, the *least that can be said*, in the way of information, or of such particular criticism as supposes an acquaintance with the story, we dare say our readers will be of opinion *will be saying enough*. We shall therefore only remark that this tale is conceived with originality, and elegantly written, and that those readers who can find pleasure in things new, strange, and terrible, will be much gratified by a visit to Count Roderic's Castle.

MODERN PROPHECY.

Art. 41. *The Age of Prophecy!* or further Testimony of the Mission of Richard Brothers. By a *Convert*. 8vo. 1s. Parsons, &c.

This *pretended* convert attacks Mr. Brothers in so thin a mask, that he who runs may see through it. He does not at all, like most other writers on the subject, consider the Prophet as (most probably) a lunatic. He regards him merely as an impostor, but not as one skilled in the business: he rather treats him as a bungler at *soothsaying*.

Although we have not much commendation to bestow on this pamphlet, yet, on the author's supposition of dishonesty and mischievous intention in Brothers, we cannot pronounce it to be altogether a bad publication.

Art. 42. *Further Testimonies on the Authenticity of the Prophecies of Richard Brothers*, astrologically accounted for, &c. 8vo. 6d. Pugh, &c.

Nonsense, collected from the astrological jargon of the old almanacs, with additions from the proper stock of the author ;—who styles himself *divine, capromancer, augurer, soothsayer, chiromancer*, and *cozen* of Richard Brothers. If, however, there really be, at this time, or has lately been, a demand for this sort of nonsense, who can blame the pamphlet-manufacturers, or other dealers in such commodities, for carrying their wares to market ? and if, (as Pope expresses it,) hence “ the poor are cloath'd—the hungry fed,” what good-natured reader can object to it ?

Art. 43. *Recent and remarkable Predictions*, of many great and astonishing Events that are to happen before and at the Close of the present Century, relative to the Revolution in France, the Fall of Popery and Mahometism, the approaching general Conversion to Christianity, and the glorious Effects that will arise to the whole World, from the present most eventful and important Period. By a *Gentleman of known Piety and Veracity*. 8vo. 6d. Chapman.

Brothers is here out-done, in his mystic occupation, as far as numbers have the odds against *one*. There are, it seems, seven or eight inspired men at Avignon, French, English, German, Italian, &c. and more, ‘ associated under like impressions, in different parts of Europe,

to the number of seventy; who *know* that they shall be instrumental in the great events which they foretell. Among these wondrous events, is the destruction of the Turkish empire, by the instrumentality of a boy *now at Rome*. The prophets declare that they are not disciples of E. Swedenburg.* It may be of no consequence whose disciples the *seventy* are, provided they do not themselves, in these distracted times, gain disciples enough to become formidable to the nations of Europe, by attempting to *act on their own predictions*.

Art. 44. *Another Witness!* or a further Testimony in favour of Richard Brothers: with a few modest Hints to modern Pharisees, and Reverend Unbelievers. By S. Whitchurch. 8vo. 6d. Wright, &c.

Mr. S. Whitchurch, like the rest of the fautors of the prophet of Paddington, is violent in his disapprobation of the French war, and in his censures of the clergy, those 'pretended ministers of the PRINCE OF PEACE,' who so frequently 'found the war-whoop from the pulpit,' and like the lying prophets of Ahab say "*Go up to battle and prosper*:" p. 14.—Whence this remarkable connection of modern prophecy with modern politics? Let the curious inquirer into the nature and species of enthusiasm determine.

Art. 45. *The Lying Prophet examined*, and his false Predictions discovered; being a Dissection of the Prophecies of Richard Brothers. By William Huntington, S. S. Minister of the Gospel at Providence Chapel, Little Titchfield-street, and at Monkwell-street Meeting. 8vo. 1s. 6d. Terry, &c.

Mr. Huntington seems to be a plain, uneducated man*, who has studied the Scripture prophecies with attention sufficient to justify his exhortation to his readers, 'Pay no regard to the dreams nor to the pretended revelations of Mr. Brothers; for the whole of them contradict the word of God, and are nothing but lying vanities.'

Art. 46. *The Age of Credulity*: in a Letter to N. B. Halhed, Esq. M. P. in Answer to his Testimony in favour of Richard Brothers; with an Appendix in Vindication of the Scripture Prophecies. By the Author of "The Age of Infidelity." 8vo. 1s. Button. 1795.

It seems rather hard on the present age that its general character should be affected by every new occurrence which happens to engage the public attention, and that a fresh name should be imposed on it, whenever the writer of a pamphlet inclines to treat the public with a new *touch on the times*. Thus, Thomas Paine sits down to manufacture a few pages of infidelity, and, concluding that he shall make

* He says of himself, in his dedication to Mr. Halhed, 'I am no gentleman, sir, nor scholar; I never had learning enough to qualify me to read a chapter in the Bible with propriety. In my younger days I was severely exercised with much internal distress, through a consciousness of sin, the perpetual fears of death, and the dreadful apprehensions of divine judgments to come.' This pamphlet, however, is not ill-written; and we cannot but admire the uncommon humility of the author.

a great number of converts, compliments the age with the title of "The Age of REASON."—In opposition to Mr. Paine, comes the author of the tract before us; and big, as it should seem, with fearful apprehension that Tom's purpose was in a great measure already answered, he at once stigmatizes the age with the opprobrium of INFIDELITY. Of that performance we gave some account in the last vol. of our Review, p. 342.—Having, it is presumed, been victorious over the sturdy champion of unbelief, and done away the reproach of the times, he now, perhaps, sees things in a new light, and, behold! we neither live in the age of *Reason*, nor in the age of *Infidelity*, but in the age of *Credulity**!—Whence this sudden change in the character of the existing generation? Why—a visionary man [not to repeat the worst things that have been said relative to him,] one Richard Brothers, pretends to have received the gift of prophecy; and some few other visionaries are thought to have really credited his pretensions. *Is this all?* Have not all ages, and almost all countries, afforded similar instances? why, then, is the *present* age to be thus libelled by degrading epithets?

This writer considers R. B. as an artful impostor; and, accordingly, he expostulates with Mr. H. for countenancing such a character. He also takes up, very seriously, the subjects of TRUE and of FALSE prophecy, in order to assert the credit of the former, and to refute not only the pretensions of R. Brothers, but to overthrow the interpretations of Mr. Halhed. In this undertaking our author, who is undoubtedly a man of sense, could hardly fail of succeeding.

ART. 47. *Letters to Nathaniel Brassy Halhed, Esq.* M. P. in Answer to his "Testimony to the Authenticity of the Prophecies of Richard Brothers," and his pretended Mission to recal the Jews. By David Levi, Author of *Lingua Sacra*, Letters to Dr. Priestley, &c. 8vo. 1s. Johnson, &c.

Mr. Levi treats the gentleman, to whom he addresses these letters, with severity, and with a degree of harshness, mingled with courtesy and the appearance of respect.—Mr. H.'s scheme of interpretation of Daniel's beasts, &c. is denounced as ænigmatical, fallacious, absurd, and ridiculous; for all of which, as well as for other parts of his famous pamphlet, he, sometimes seriously, at other times rather ludicrously, reprehends and admonishes him; and also for the support which the learned senator has afforded to the '*impostor, Brothers.*' On the other hand, Mr. L. has here given us his own exposition of Daniel's predictions, and of their accomplishment; with which we confess that we are much better satisfied than with the Halhedian explanation.—This respectable writer refers occasionally to his "Dissertations on the Prophecies," of which he observes, in a note, the first vol. is already published; the second, he says, is now in the press; and we are given to understand that *more* volumes of this work are intended: but the exact number is not specified.

* He endeavours, indeed, p. 9. to reconcile this seeming contradiction, and to prove that the present age 'seems likely to bear the impression of two characters, apparently inconsistent—credulity and unbelief.'

MISCELLANEOUS.

Art. 48. *The Letters of Themistocles.* 12mo. pp. 294. 3s. 6d.
Hookham. 1795.

Of these letters it is not necessary that we should say much; for, though this is the first time of their appearance in the form of a book, they have been long known to the public, having been originally printed in one of the London newspapers. They are now acknowledged by Lord Mountmorres, in a dedication to Lord Orford. They were written on various subjects, highly interesting in their day, but now of less importance to the world; such as the regency, the revolution in Austrian Flanders which preceded that of France; the establishment of the hempen manufacture of Ireland; comments on the 8th article of the treaty of Utrecht, and on the question of our dispute with Spain relative to the fishery of the antipodes at Nootka Sound; the corporate rights of the city of Dublin; the abatement of an impeachment by a dissolution of parliament, &c. &c.

By the present publication, and others which the noble author has sent into the world, he shews that he is extremely well calculated for that kind of literary pursuit which requires deep research, laborious investigation, an acquaintance with old records and historical events, &c. The flowery paths of science his Lordship leaves to others, whose parts, without perhaps being as solid as his, are more brilliant and shewy. The noble Lord seems to know his own *forte*, and therefore undertakes such things only as are suited to his strength and capacity; consequently, he very rarely fails in his undertakings.

Lord M. thinks that he has cause for complaint against the minister; to whom, during the important question of the regency, he had rendered no small service by his conduct both in and out of parliament, and who nevertheless was so ungrateful as totally to overlook him in the distribution of honours and court favours. On this subject, the noble Lord appears to feel sore; and his concluding expression is severe in the extreme. 'The minister, (he says,) having quitted that country (Ireland) with general dislike, from a similar conduct in other matters, the author from peculiar and delicate circumstances, declined all personal altercation either in or out of parliament; not thinking it creditable or expedient for a man of honour to tread upon a degraded character.' It will not be expected that we should suggest who that minister was: but we will take the liberty of advising his Lordship to look to other rewards, for the rectitude of his intentions and the zeal of his actions, than the favours of *any* minister of state;—to the approbation of his own heart and the applause of his fellow men.

In a preface to this collection, Lord M. more than insinuates that the establishment of the southern whale fishery had not so much for its object the acquisition of oil, spermaceti, and whalebone, as the emancipation of South America from the dominion of Spain; and that the settlement at Nootka Sound was intended more for political than commercial purposes. The man, from whom he appears to have derived his intelligence on this head, was the celebrated General de Miranda, a native of Curassoa in Mexico; to whose character the noble author bears a much more honourable testimony than others who have spoken of this extraordinary man, who, it would seem, had formed a plan
for

for establishing the independence of South America, and enabling England to participate in the commerce of that immense country now monopolized by Spain. 'This project, (says Lord M.) it is supposed, was communicated to our ministers, and so far patronized by them as to generate the question about the whale fishery, and the establishment at Nootka Sound.' With due deference, we presume to think that Lord M. ought to have stated better authority than *supposition* for so very important a piece of information: it would appear, indeed, that he had received it from Miranda himself, who felt authorized to complain of our ministers, from whom he conceived he had reason to expect a pension, but who disappointed him.

In the Appendix, our author gives the characters of three persons eminently distinguished in the political or literary world, namely, Dr. Franklin, Mr. Flood, and Mr. Malone the votary of Shakespeare. In his delineations he displays discrimination, judgment, and powers; and his style is much more remarkable for clearness and simplicity, than for elegance and ornament. He sometimes uses words which, though very expressive in other languages, have not yet been adopted into ours, and are unintelligible to such readers as do not understand French: of this we will quote one instance in the word *Journalier*. Lord M. says, in his character of Mr. Flood, 'it should be remembered, that the abilities of men, like the beauties of women, are often *journaliers*, uncertain and varying from day to day:' as the periphrasis that follows the word '*journaliers*' very well conveys the idea which the French annex to it, there was the less occasion for making use of a term which is by no means English.

Art. 49. *A Tour through the Isle of Thanet, and some other Parts of East Kent*; including a particular Description of the Churches in that extensive District, and Copies of the Monumental Inscriptions, &c. 4to. pp. 507. 16s. Boards. Nichols. 1793.

On the perusal of such a volume as this, we could not but exclaim, *Cui bono?* It may, however, in some instances, furnish amusement, perhaps utility; particularly, as the collector supposes, 'to those who have made the drawing out of pedigrees their business or amusement: but, (he adds,) as the number of such is very small, these sheets will stand or sink, in proportion as their general readers approve or disapprove of such legendary lore.'—*Legendary* lore is, we think, a phrase employed commonly to intimate what is unauthenticated, or at least suspicious: but this meaning we shall not here apply, for we doubt not the veracity of these collections, nor the fidelity of the editor in regard to the transcripts. Nor need he despair of indulgence, 'if in the course of his perambulations he has ventured to relieve the *tedium* of funereal detail, or to suggest occasionally a moral reflection.'—We cannot say that we have remarked very much of an *enlivening* kind in passing through the work: but the writer's industry in procuring materials for his compilation is conspicuous; inscriptions and epitaphs are indeed numerous, and the pages of a different kind are comparatively few.

Margate and its environs occupy the largest space: the seat of the late Lord Holland at Kingsgate is remarkable: a list is

given of the antiques and curiosities which embellished the *saloon*, and which, it seems, are soon to be dispersed.—Two or three coins are mentioned, found at Margate in 1791: among them we are told of ‘a coin, in good preservation, of *Helena*, the first wife of *Constantius*;’—it is added, ‘she was the Queen of England, and daughter of King *Coel*:’ for which we are referred to Reynolds’ *Chronicle*, 1571.—A writer of more knowledge and less confidence would have avoided asserting so roundly a doubtful fact. Good historians think it necessary to say ‘that this at best is only conjecture.’*

The journey, and the country about Margate, Canterbury, and other parts of East Kent, are at times described, and some pleasant views are pointed out: but, as to the chief object of the volume,—*mere inscriptions*,—they cannot possibly be interesting to general readers; and it is seldom that epitaphs are worth preserving. Reflections on mortality present themselves at all times and places, and may be usefully pursued:—but a grave-stone often affords diversion rather than improvement:—who can with-hold a smile when he reads concerning a man and wife,

“ ——— Both set down, when angels gather

Their guests in heaven, at *Boorde with Isaac's Father*.”

When this writer takes his leave at the church of *Reculver*, (so repeatedly mentioned,) he intimates a design of extending his labours to all the remaining churches in the diocese of Canterbury.—The name of this collector is concealed, but it is said that his youth might plead an excuse for inaccuracies,

Art. 50. *A Chronological Account and brief History of the Events of the French Revolution*, from the taking of the Bastille, 1789, to the Conquest of Holland in 1795, including a Period of nearly six Years. By J. Talma, a Native of Paris, and now a Dentist in Chester. 8vo. 5s. Boards. Sael.

This brief, and we think impartially written, series of all the remarkable events and principal circumstances attending the public proceedings in France, during the period above mentioned, must be very acceptable, particularly for occasional reference, to many readers. The industrious compiler may reasonably claim our indulgence for any slight imperfections in his language, on account of his being an ‘alien both to the manners and language of this kingdom.’ We have observed, in perusing a few pages of this neatly printed volume, [it could not be expected that we should read *the whole* of a book of this kind,] no material error besides those that are pointed out in the table of errata.

As many circumstances are here necessarily detailed from the public prints, which have been corrected by subsequent accounts, this compilation must consequently need a careful revision, in case of a second edition.

* Gibbon asserts that she was the daughter of an inn-keeper at Drepanum, a town in the Gulph of Nicomedia: but he defends her from the charge of having been the *concubine* of Constantius.

FAST SERMONS, *Feb. 25, 1795:*

[Continued from our last Month's Review.]

Art. 51. Preached at Stockton-upon-Tees, by the Rev. Samuel Clapham, M. A. 4to. 1s. Johnson, &c.

Exhortations to piety, to loyalty, to a repentance of our sins, and a due amendment of our lives, are usually, and properly, the general heads of sermons composed for the service of public days appointed by government for the observance of what is called a *National Fast*;—in course, there can be no material difference in the compositions adapted to these solemn occasions, except what must necessarily arise from the respective abilities of the several composers.—To say that Mr. Clapham's discourse is zealous, plain, pious, and practical, is barely doing justice to its merit: it also breathes the spirit of *loyalty* with uncommon fervour and zeal.

Art. 52. Preached on the 8th of Feb. 1782, a Day of national Humiliation; and again (by the Assistant Minister) Feb. 25, 1795, to a Congregation of Protestant Dissenters in St. Saviourgate, York. Now published by Newcome Cappe. 8vo. 1s. Johnson, &c.

To this publication an advertisement is prefixed, importing that 'Though the following discourse was composed thirteen years ago, the author has been induced to lay it before the public, apprehending, that if the state of this country was at that time alarming, it is not less so now;—and that, should it be the means of awakening any to a serious examination of themselves, and of their situation, he will feel the less regret that he has long been disabled, by severe illness, from continuing his accustomed labours as a minister of the gospel.'

York, Mar. 2, 1795.

The divines of the last age had a peculiar name for pulpit discourses of a certain description: they were called "*Awakening Sermons*,"—Mr. Cappe's performance is one of that kind; and a powerful one too! He must, indeed, be a slumbering, incorrigible, and heavy-laden sinner who is not to be roused by the sound of an alarm bell, such as this, which has been twice rung at St. Saviourgate, York.

Mr. Cappe is a preacher of *peace*, as well as of righteousness, in every moral and Christian sense of the term; and we do not think that he can justly be brought under the censure denounced by the author of the preceding discourse: "As ambassadors, (says Mr. Clapham,) of the gospel of peace, we esteem it not our indispensable duty—whatever the tongue of reproach may have uttered against us—to join indiscriminately in the clamorous cry of peace, peace, dictated, it might seem, by mistaken humanity, narrow policy, factious opposition, or sordid interest, &c. &c."

The author of the present discourse, whose general character is confirmed by the internal evidence of his published compositions, appears to be a man of a very different stamp from that which Mr. Clapham has exhibited, of a preacher who *clamours* for peace. There can, indeed, be no doubt of the "Godly sincerity" of many, we would hope *all*, of the clergy, of whatever denomination, who, like Mr. Cappe, have with earnestness and ardor pleaded for what they unquestionably

apprehend to be the highest and most important interests of their country, and of their Christian brethren,—with regard both to this world, and to a better.

Art. 53. *The Watchman's Report and Advice.* Preached at Old Gravel-lane. By N. Hill. 8vo. 1s. Johnson,

Conceived much in the unornamented but truly pious strain of the good old sermons which used to edify our grandfathers, and which ought not to be despised by their grandchildren. There was a mixture of energy with simplicity in the pulpit compositions of Richard Baxter's time, which we greatly prefer to the dainty whipt-sillabub of those polished divines "Who scorn to mention *hell* to ears polite."

Mr. Hill dilates on the protracted baneful effects of the war, and the fruitless formality of our *solemn appointments*. He sees, as yet, no sign of true repentance and amendment among us, notwithstanding the frequent returns of our periodical fast-days: but he does not content himself with the mere arraignment of sin *in the abstract*; he comes to close quarters with his hearers, and readers; and particularizes the more prominent characteristic vices of the age: 'That prevailing want of principle; omission of great and essential [*religious*] duties; carelessness and negligence with which duties not wholly laid aside are discharged;—that Pride, Earthly-mindedness, Sensuality, Dissipation and love of Pleasure, which, O Britain! are now thy disgrace and danger.'

Towards the winding up of the discourse, Mr. Hill modestly offers a few hints to our *spiritual guides*, with respect to the 'nature of their office and duty;' and in his concluding paragraph, he thus takes leave of his audience,—after having again and again reminded them of the necessity of an effectual reformation of life and manners, without which all formal pretences to national humiliation are but a solemn mockery: 'What an idle, senseless boast is *love of country*, and attachment to the *British constitution*, in those who are devoted to pleasure, or live in a state of open or secret rebellion against the great Lord of heaven and earth! *They* are the enemies from whom Britain has most to fear. Their sins are pregnant with every national evil. They distract our councils, sow the seeds of intestine division,—undermine the constitution, shake the pillars of the state, and put every thing to dreadful hazard.' The pious author enlarges a little on this very serious idea, but we have given a sufficient specimen.

Art. 54. Before the Lords Spiritual and Temporal, in the Abbey Church of Westminster. By Henry Reginald, Lord Bishop of Bristol. 4to. 1s. 6d. Robson.

This is a very rational and well-written discourse, adapted with propriety to the occasion, and to the audience before which it was delivered. Its contents are judiciously calculated to afford general instruction and improvement; without the intervention of a sentiment, or even of a word, that can reasonably give offence to any of our various sectaries, or denominations of Christians whatever.

Art. 55. *War the Stumbling-block of a Christian; or, the Absurdity of defending Religion by the Sword.* By the Rev. J. H. Williams, LL.B.,

LL. B. Vicar of Wellsbourn, Warwickshire. 8vo. 1s. Robinsons.

The title of this discourse sufficiently indicates its cast and complexion. As a CHRISTIAN, Mr. W. is certainly right in his abhorrence of war; as a *Citizen*, the multitude (especially in their present inflamed state of mind,) will be apt to *gain say* him.

In the 14th volume of our New Series, p. 355, we gave an account of two fast sermons by this powerful preacher. The character of the present discourse is very similar. 'It has,' says he, in the performance before us, 'been openly declared, both by *Christian orators* in their senate, and by *Christian prelates* in their pulpits, that the WAR in which the nation has been so unhappily engaged, has, for one of its principal objects, the DEFENCE OF RELIGION. It is with the bashfulness of singularity surmounted by the boldness of conviction, that I shall venture to propose some plain and scriptural arguments to oppose a doctrine which is a stumbling-block to the Christian mind; which tends to corrupt the religious opinions of mankind; which, to my understanding, directly opposes the whole scope and tenor of the gospel; which is engendered in *fallacy*, nurtured by *Prejudice*, and productive of nothing but *blind fanaticism* or *Pharisaic insolence*.'

In support of his pacific principles, Mr. W. writes with animation and force; and we must acknowledge that his reasoning, aided by the resistless weight of the sacred writings, has made a greater impression on our minds, than has always been the case when we have risen from the perusal of discourses of the same kind.—The author may not be rewarded with a bishoprick, but he may obtain what is of still greater value.

Art. 56. Preached at the Parish Churches of *Burgh, Thurlton, and Thorpe*, in the County of Norfolk;—and distributed among the Parishioners by the officiating Minister. 8vo. Yarmouth printed.

Well adapted to the apprehensions of those persons who usually make up the bulk of a country congregation; people of plain, uncultivated understandings, of general good intention, and honest though sometimes mistaken meaning. The principles here maintained are those which are common to every zealous minister of our established church. We hope that the pious author is mistaken in his idea of those of our brother protestants and fellow Christians, at whom he glances when he speaks of 'Our secret and internal enemies;—who preclude themselves from the benefit of our church liturgy;—they forget that they are tolerated, and they want to rule,' &c. &c.—Such a general stigma cannot but give offence to such of our sectaries as may be conscious that they do not deserve it.

Art. 57. *At the Parish Church of Ashborne, Derbyshire.* By the Rev. W. Leigh, LL. B. Rector of Little Plumstead, and Assistant Minister of Ashborne. 8vo. 1s. Robson, &c.

Mr. Leigh takes a very proper view of the existing circumstances of the times, the war, and its ill success; and judiciously applies them to the solemn occasion of the day. He also, with good effect, introduces the subject of prophecy, ancient and modern, with a due

censure of the recent and strange pretensions of the latter. In a word, this discourse does ample credit to the abilities of the preacher.

Art. 58. *The Example of our Enemies a Lesson of national Abasement and Reformation to ourselves*,—at Yeovil, by George Beaver, B.D. Rector of Trent, in the County of Somerset; and West Stratford, cum Frome Billet, Dorset. 4to. 1s. Baldwin.

We meet with so many indications of narrowness of mind, and of bigotry of sentiment, in our fast-day sermons, that when we turn over the pages of a discourse that is free from imperfections of that disgraceful kind, we are ready to exclaim, "Well done! thou that hast done no ill!"—In Mr. B.'s discourse, we see nothing reprehensible; on the contrary, there is ample room for commendation; particularly where the preacher cautions his hearers against depending on a 'formal deprecating of God's wrath, &c.' and takes notice of the apparently little effect of those periodical solemnities, which seem to be too generally regarded as 'an easy method of entering into a composition with the Almighty for the sins of a whole nation, &c.'

Art. 59. *The Times, &c. preparatory to the Public Fast*.—By W. Gilbank, M.A. Rector of St. Ethelburga, London. 4to. 1s. Robson, &c.

Mr. Gilbank's fast sermon is to be chiefly regarded as a zealous philippic against the French; the honest preacher, however, does not forget his own countrymen, but tells them, as the vulgar phrase goes, "a little of their own."

'Fasts,' says he, 'have been proclaimed with all the devotion that could sanctify the occasion: the people have been called to meet in solemn assembly, to humble themselves before God, and to acknowledge their errors: but has there afterward been seen any sign of true repentance? Is there any where less anxiety shewn in the pursuit of wealth? Is the intemperate thirst after distinction and pre-eminence at all abated? Is expensive or criminal pleasures become less an object than before? Have the obligations of conjugal fidelity been better observed? Has the extravagant rage for dissipation at all subsided? Has there in any class of people appeared a greater regard for religion, or a stricter attendance on religious worship? In short, have we much reason to suppose that we are not, by our multiplied transgressions of commission and omission, almost as much the objects of Divine vengeance as our neighbours?'

Every reader, who is in any tolerable degree a competent observer of the "signs of the times," will be ready, without much hesitation, to give a proper answer to the foregoing *home-put* questions.

Art. 60. —at Henley on Thames. By the Rev. Edward Barry, M.D. 4to. 1s. Parsons, &c.

There is a peculiarity of cast in this discourse, (somewhat difficult to describe,) in which the preacher carefully avoids the common style of declamation respecting the war, and the wickedness of the French; confining himself chiefly to such notice as he thinks proper to take of our national and private iniquities. There are many good things in his remarks and admonitions; though, as we must be free to add, we have met with nothing equal, in point of excellence, to the 3d, 4th, 5th,

sch, and 6th verses of the lviii. chapter of Isaiah, with which Mr. Barry's discourse is very properly introduced by way of text.

CORRESPONDENCE.

' To the EDITOR of the MONTHLY REVIEW.

' SIR,

' Framlingham, April 2, 1795.

' IN your Review (February, p. 191.) of the *Marquis de Casaux on the Effects of Taxes*, you quote him as affirming that, towards the close of the last century, viz. from 1688 to 1697, wheat was some few pence more than 50s. a quarter; and adducing it, (with the amount of the whole produce of England and the price of labour in that period, compared with the price of corn and produce of the land from 1744 to 1780,) as an irrefragable proof of the benefit of taxes, and that the united enjoyments of the land owners and labourers have actually increased very considerably in the latter period.

' Had his affirmation set forth a real fact, the inference drawn from it would not, in my apprehension, necessarily follow; for the high or low price of wheat at any given period may be entirely owing to the season and consequent state of the crop, the farmer being better able in a plentiful year to sell his grain for a small price, than after such a harvest as the last for more than double the same sum, when the average quantity of wheat, (at least in these parts,) appears to have fallen much below four coombs per acre.

' But the affirmation is, I believe, false and groundless, and the argument drawn from it in favour of taxes, and horrid war, altogether inconclusive. I beg leave to confront with it the statement of the price of wheat in that period given by that accurate observer, Mr. Samuel Say of Westminster, in a letter to Dr. Short of Sheffield, accompanying a copy of his journal of the weather, which commenced with the year 1695. The letter is dated Feb. 174½.

' Mr. Say writes,—“ I think I can remember that the seasons were kindly to the fruits of the earth, the latter end of the reign of K. James, and the beginning of K. William's. I see under the hand of a person on whose relation I can depend, that wheat sold for 2s. the bushel only, by the quarter, at Yarmouth market in the year 1688.” [Mr. Say had in his possession the books and papers of his uncle, Mr. N. Carter, a considerable merchant in that place.] “ The spring was very mild and forward the year 1690, and wheat only 2s. 6d. the bushel that year, and other proportions agreeable. From 1691 to the end of 92, I boarded at Norwich for 11l. per ann. in a good family; and, if I mistake not, the following winter of 169½ was very severe;—” which is in general a prelude to a favourable wheat harvest.

' I leave it to the Marquis, and others, to reconcile his assertion, that wheat was somewhat more than 50s. per quarter from 1688 to 1697, with Mr. Say's statement of the fact, that it was only from 16s. to 20s. in 1688 and 90, and that he had reason to think it to have been plentiful and cheap the four following years, at least in 91 and 92, when he boarded in a good family in the city of Norwich for 11l. per annum.

' Not taxes, but the earth's fruitfulness, kept wheat at so low a price during these years, and a succession of unfavourable weather in 1695 and the following years raised it to a much higher pitch in 1698 than stated by the Marquis, viz. 72s. to 80s. per quarter; but though, from the wetness of the autumn in 1698, there was but half a crop sown, yet in 1699, from the heat and seasonableness of the summer, wheat fell to a reasonable price, and continued so for several years.

' From

‘ From this account, it seems just to conclude that the Marquis’s statement of the price of wheat, at the first period mentioned, must be materially erroneous, and that the great increase of it in 1698 was entirely owing to a remarkable badness of the season. In the other period, the variation in price in different years was nearly as great, according to the *seasons*, and not as influenced by the *taxes*. His arguments in favour of them may be specious, but they are too contrary to the common sense and feelings of mankind to prove convincing.

‘ S. S. Toms.’

‘ To the EDITOR of the MONTHLY REVIEW.

‘ SIR,

‘ HAVING seen in your Correspondence of last month that Mr. T. G. in justification of his having omitted my name, as the original author, in his translation of the *Tour to the Pennine Alps and Description of Nice*, acquaints you that he purchased these works of me, four years ago, I must request you, in order to clear this matter to the public, to insert in your next publication, that when T. G. applied to me for the purchase of the plates belonging to those books, he assured me that they were merely to be coloured and framed for exportation; and as T. G. did not introduce himself to me as either author or bookseller, on these conditions only I parted with them.

‘ The present being a true state of the case, I defy T. G. to prove, that he ever purchased of me the copy right, although it is certain, that at the time I parted with the plates, I made him a present of a few of the remaining copies, looking on them as useless; intending, as the introduction to my description of Nice (which he has likewise omitted) formed the public, to enlarge that description with a sequel of observations, &c. on that country at a future period, and which I have now perfectly completed in my present book on the Maritime Alps, &c. and which I flatter myself will soon appear before the public.

‘ My cause of complaint does not however entirely originate from the translation of those works; but from their having been done without my consent or knowledge; and the suppression of my name, which last omission I have most forcibly felt, from the idea of its being particularly unjust, those books having met with the most flattering indulgence from men of taste and science in this country.

‘ I am, Sir,

‘ South Molton-street,
April 9, 1795.’

‘ Your most obedient humble servant,
ALBANIS BEAUMONT.’

¶¶ We have received a long letter from Mr. Anstice, in which he mentions certain practical observations, and cites some authorities, that furnish, he presumes, an argument or an apology for his reviving the famous controversy about the estimation of mechanical force. The principles which we explained on the occasion of examining his late pamphlet* were sufficient, we thought, to satisfy every reasonable doubt which might be entertained on that head: but the novelty of some of the doctrines then advanced, and the conciseness at which we commonly aim, have perhaps prevented several of our readers from fully comprehending our views. We shall therefore resume the subject, and bestow a few reflections on the material passages of Mr. Anstice’s letter.—

* See Review, vol. xv. p. 465.

It is now very generally admitted by philosophers, that the noted controversy about the force of moving bodies was at bottom a dispute of words. The loose and undefined acceptance of the terms *action*, *effect*, *performance*, &c. in mechanics, proved the source of endless debate. A question in reality so nugatory affords not a single conclusion applicable to practice. Both parties agreed on the fundamental principle of dynamics: but the followers of Leibnitz were guilty of inconsistency in superadding an arbitrary proposition.

To shew that the Newtonian doctrine does not answer, so well as the Leibnitzian, the purpose of the practical mechanic, Mr. Anstice describes the machine used in founderies for breaking cast-iron, &c.

‘ It consists of a ball of iron of one hundred weight, which is raised by manual labour to the height of 64 feet, where it is disengaged and suffered to fall on a pig or bar of that brittle metal, which by its velocity it is just sufficient to break. Now this ball is raised to the above height by the exact same muscular labour and in the same time, as would be requisite to raise a ball of 4 cwt. 16 feet by using any of the mechanic powers. But what will be the efforts in this case to break the iron? In the former, the velocity at the moment of percussion will be as 8, in the latter 4, which, according to the Newtonian doctrine, will produce a momentum in the one as 8 by $1=8$, in the other as 4 by $4=16$, with this advantage attending the latter, that, although it be raised by the same power in the same time, it will fall when disengaged in half the time which the former will require. Therefore, by the Newtonian account, there will be great waste of labour, unless the weight of the ball be altered to the greatest, and the height through which it is raised to the least, which the given power, as to exertion and time, will admit of.’

It is to be observed that neither the Leibnitzian nor the Newtonian doctrine is adequate to the explanation of the fact here mentioned. According to the former, for instance, the *effect* of the stroke would be the same if 64 cwt. fell from the height of one foot:—but Mr. Anstice, and every person acquainted with practical mechanics, will readily acknowledge that the substitution of this slow ponderous mass will not produce the end desired. The true explication must be derived from the principle which we formerly stated. The rapidity of the descending body is such as to concentrate the whole action of the stroke on the contiguous portion of the obstacle, without allowing time for the motion to diffuse itself through the mass. Hence the fracture is commenced, and is continued by the general tremor which ensues. A similar consideration will obviate another objection which Mr. Anstice proceeds to make. ‘ If a ship break from her moorings by the action of a current moving with the velocity 1, and it be found that a chain of brittle metal be just sufficient to stop her: if the velocity of the current were 2, it would by the Newtonian doctrine require 2 such chains, and by the Leibnitzian 4 such, to stop her motion; and as the effects in both cases would at last appear to be instantaneous, it would be in vain to urge that the *times* of action, during the separation of the metal in those instances, were different.’ The assertion at the close of this quotation is very hasty and inaccurate. Our senses are not sufficiently delicate for philosophical observation

servation. Motions, whether extremely rapid or extremely slow, elude their discrimination. In these cases, it is reason or the analogy of facts that must direct our decisions. Were ropes substituted for the metallic chains, the progressive straining of their fibres, which terminates in rupture, would render the interval of time apparent; yet the only difference in the effects consists in degree. *Instantaneous* in the strict acceptation is absolutely inconceivable; in ordinary language, it denotes a celerity which outstrips the current of our sensations. *All motion is performed in time*: this axiom, although often neglected, is of most important application in natural philosophy.

We advanced that all the modifications of force may be resolved into *pressure*. To this doctrine Mr. Antice urges the objection 'that one *hard* body may press, by its gravity, &c. on or against another, during a hundred days, without producing more effect (as to any mechanical purpose) than in one; although, by the above position, the force exerted be a hundred degrees more in one case than in the other; therefore, causes and effects cannot here be equal.' We would only observe that absolute hardness is a mere fiction of theory. All substances are condensable, and differ only in the degree of that quality. The incumbent body will occasion such a compression as to form a repulsion equal to the weight; and these two opposite forces will maintain perpetual balance. If the weight rested on a spring, Mr. Antice could be at no loss to conceive our meaning.

What has confused or misled our author, and many others who are not exercised in metaphysical discussion, is the crude doctrine delivered in the common books on Natural Philosophy. The treatises written in the English language are particularly defective. We are sorry to confess that mathematical learning has long been on the decline in Great Britain. The memory of past glories has nourished our vanity and damped our exertions. Supinely proud of our imagined superiority, we have ceased to cherish the ardent impetuous spirit of research.

. JOINERIA, and XYZ, must excuse our non-compliance with their requests. We really have not time to answer all the applications for literary advice, &c. which are continually made to us.

††† The letter signed 'An Old Woman' is received. We do not question the Lady's veracity.

‡‡‡ W. D.—Clericus of Leicestershire,—J. W. &c. &c. are under consideration.

§§§ Several small tracts have been transmitted to us from certain of the North-country Presses, [Whitehaven, Carlisle, Penrith, &c.] but are unsuitable to our purpose; some are of a date too remote; others are not of sufficient consequence.

§§§ The late Mr. STUART's *Antiquities of Athens*, Vol. III. will appear in our next Review.



A P P E N D I X

TO THE

SIXTEENTH VOLUME

OF THE

M O N T H L Y R E V I E W

E N L A R G E D.

FOREIGN LITERATURE.

ART. I. *Voyages de M. P. S. PALLAS, &c. i. e. Travels of Professor PALLAS in different Provinces of the Empire of Russia, and in Northern Asia; translated from the German, by M. GAUTHIER DE LA PEYRONIE, Secretary for Foreign Affairs.* 4to. 5 Vols. with another of Maps and Plates. Paris. 1789—1793. 7l. 17s. 6d. De Boffe, London.

THE truly imperial design set on foot by the magnificent Catherine, for obtaining an exact account of the inhabitants and the natural and artificial productions of her vast empire, in which some of the ablest men in Europe were for many years employed, has already diffused much copious and useful information among the learned in general:—but the works at large of the travellers themselves, having been shut up in the German language, long remained inaccessible to the greater part of readers throughout Europe. The publication before us offers, in the vehicle of a language which may almost be termed universal, the principal of these works,—that of the celebrated Professor PALLAS; so well known for his accurate, various, and extensive knowledge*.

The tour, of which this is a detail, commencing in the summer of 1768, did not terminate till July 1774. Its general course was south-eastward, comprizing the provinces of Kasan and Orenburg, the borders of the Caspian Sea, the provinces of Onfa and Permia, Tobolsk, the course of the Irtysh, the government of Kolivan, the lake Baikal, and as far

* See Review, vols. lxiii. lxix. and lxxi.

east as the banks of the river Amour. The principal objects of his researches were the manners and customs, religions, languages and antiquities, of the several tribes and nations which he visited; the natural productions of the countries, especially in the vegetable and mineral kingdoms; with the working of mines, and preparation of metals. On all these topics, we find many curious details in his voluminous narration, related with minute exactness, but generally in a manner better suited to instruction than entertainment. We shall extract a few of those articles which we think will prove most agreeable to our readers; and, as only the last three volumes can now be considered as a recent publication, we shall confine ourselves to the matter which they afford. They take up the writer at Tcheliabinsk, whence he proceeds eastward to the Altaisk mountains, and the river Irutsh.

In the neighbourhood of this river, M. PALLAS procured a remarkable bird, the white crane, called *Sterk* by the Russians; which he thus describes:

‘ These cranes are more crafty than the common species. As soon as they perceive a man, even at the greatest distance, they immediately rise into the air and give the alarm: their cry resembles that of the swan. They are nearly five feet in height when they stretch themselves out, so that they see a great way. The least noise in the rushes scares them, and the fowlers are obliged to take the opportunity of approaching while they are busy in watching for the little fish on which they feed. They fear dogs less than men; insomuch that when they see dogs on the banks, they run on them, and attack them with fury; forgetting that at the same time they expose themselves to the fowler. They attack men with equal rage while they have young, if any one approaches their nests. In that case, they do not rise into the air, but defend their retreat with obstinacy; and their bulk, and very sharp cutting beak, render them dangerous. They make their nests on little eminences covered with reeds in the midst of the rushy marshes, and weave them with small rushes. The male and female sit and take care of their young alternately. They never lay more than two eggs; which are of the size of that of a goose, and are of a greenish yellow, spotted with brown. The young arrive nearly at their bulk in the first year, during which their feathers are of an ochre yellow, somewhat white beneath; the head a little black near the bill. In the second year, they become white, having only the quill-feathers black. The head is red where divested of feathers, that is, as far as beneath the eyes; and it has little hairs of the same colour. The skin, bill, and feet become red; the neck alone preserving somewhat of a fiery yellow. This shade is lost as they grow old, when they acquire all over the dazzling whiteness of the swan. These birds are found from the Uralisk mountains to the Obi, but most frequently near the extensive lakes and solitary morasses of the heaths of Ischimi and Barabini. They resort to the southern districts every spring; at which period they have also been seen

seen to cross the Caspian Sea, but in small numbers; and it is to be presumed that they pass one by one, and rise very high in the air, since they are scarcely perceived. They are no where seen in flocks so numerous as those of the common crane. It appears that the former travellers through Siberia have taken this bird for the white stork, on account of the affinity of the Russian name, *stork*: but it has been through the want of examining them with attention. The white stork is not found in Siberia, but in Bukaria, where they build on roofs and chimnies as in Europe. Young *storks* may be reared with common cranes, and live well with them; yet, though tame, they are apt to be mischievous, and readily attack children, to whom they are dangerous.

The vestiges of the works of that antient and unknown people, the *Tshudes*, at the rich mineral mountain of Schlangenberg, in the hilly country between the Obi and Irtysh, form a curious object of speculation. They are thus described:

The antient labours of this nation in the Altaisk mountains prove what an industrious race they were. It appears that the *Tshudes* knew how to make a distinction between the upper and the lower ores of the Schlangenberg. They have wrought the rich and tender ores of ochre, and the clays of the surface of the soil, by deep rakes, and pits which they have carried more than five fathoms in depth. They were destitute of means and tools to penetrate into the solid minerals. In the still existing upper works, an excavation is found which has been filled up; a proof that they made an attempt to pierce into the hard spar, and succeeded so far as to make a tunnel-shaped cavity. This fact may be certified, since their tools have been found buried in the minerals of the new works. All their mining instruments are of copper. Last year, one of their pick-axes of the same metal was found at the depth of ten fathoms. As a proof that they were ignorant of iron, all the knives, poniards, points of arrows, and instruments, buried in the antient sepulchres of the *Tshudes*, existing near the chain of mountains and in the heath washed by the Irtysh, are of copper. Instead of a hatchet, they made use of very hard stones of an oval figure, round which they hollowed a groove, which doubtless served for fixing a thong, in order to use them more easily. Several of these stone hatchets have been dug up. Some years ago, the entire skeleton of an old miner, half mineralized, was found among the ores. He had, without doubt, been buried by the falling in of the earth. A leathern sack filled with very rich ochre was found near the skeleton. All the marks that have been discovered prove that these antient miners dug the ochres only in order to procure the gold which they contain. Between the mouth of the shaft of Nadejda and the stamping-mill near Zmiieska, the ruins of their works have been found, extending more than 100 fathoms along the stream. This proves that they here washed the slick of gold which they got from the pounded ochres and tender ores. These ruins have been found still to contain metal enough to deserve being again stamped and submitted to washing.

All these labours throw no light on the origin of the *Tshudes*, called *Tshudaki* by the Siberian Russians. They would seem to have de-

scended neither from the Mongols nor the Tartars, since these people have at all times known the preparation and smelting of iron, whereas they are still ignorant of that of copper, and the fine metals, and even of working their ores. It may be presumed that this nation has been driven from its antient settlement along the mountains of Siberia, and has been entirely extinguished by the migrations of the Mongols and Tartars. The magnificent tombs, furnished with gold and precious materials, which they possessed in great number in the pleasant mountains on the Yenissey, prove that their principal residence was there. The tools and ornaments found near that river are richer and better wrought than those on the Irtysh. The latter are clumsy, ill-made, and without ornament; and in this place very few rich tombs are found, most of them being only formed by heaping up stones or earth without order. The sepulchres surrounded by slabs are as rare here, as they are common near the Yenissey. No traces are found of stone buildings, the origin of which can be attributed to this nation; whence it appears that they led a wandering life, which was likewise most proper for their mineral researches; and very few places of this country seem to have escaped their scrupulous examination.

‘It is worth observing that the timber, found in the antient works of the Tshudes among the minerals at three or four fathoms depth, was very brittle, and entirely mineralized. It had become impregnated with copper and silver. Several pieces were covered with native copper and gold, which formed a fine dust like slick, and a beautiful superficial crust of pyrites.’

The observations on the Ostiaks and Samoyedes, chiefly made by M. SOUJEF, whom Professor PALLAS detached on a separate expedition to the mouth of the Obi and the adjacent tracts, contain some new and curious particulars of those wretched people; though such as cannot but excite disgust in all who feel for human nature, under its worst state of degradation. The following fact, however, is too interesting to the moral and physiological history of our species, not to deserve selection:

‘It is remarkable that the magicians, and a great number of the Samoyedes, have somewhat frightful in their appearance: which is owing to the tension and extraordinary sensibility of their fibres, proceeding from the climate, their mode of life, their imagination and prejudices. Persons worthy of credit have assured me, that similar figures are found among the Tonguses and Kamthadales; Major Islenief tells me that they exist also among the Jakutski, and I have seen them among the Buriats and the Tartars of the Yenissey, but less frightful. If they be touched ever so slightly in the flanks, or any other sensible part, or alarmed with a sudden cry or whistle, a dream, &c. the wretched creatures are thrown beside themselves, and fall into a kind of frenzy. This rises to such a pitch among the Samoyedes and Jakutski, whose nervous system and fibres are extremely sensible, that in the paroxysm they seize knife, hatchet, or whatever comes in their way, in order to massacre the person who has occasioned it, or any other whom they may meet; and they can only be mollered

mastered by forcibly disarming them. When prevented from satisfying their rage, they strike with the hands and feet, howl, roll on the ground, &c. The Samoyedes and Ostiaks have an excellent method of curing these maniacs; they kindle a bit of reindeer's skin, or a tuft of its hair, and make them inhale the smoke through their nostrils. The patient immediately falls into a drowsiness and lassitude, which usually lasts twenty-four hours, when he entirely recovers his senses. This remedy throws more light than any thing else on the cause of the malady. M. SOUJER saw near the Obi a female schaman or magician, whom age had obliged to quit her profession. The least whistling, even that of the wind through a crevice, terrified her. He saw, among those Samoyedes who accompanied him to the Frozen Ocean, a woman almost as easily frightened. He met with a young Samoyede magician in his journey this year through Mangazeia. As soon as this person perceived him, he was thrown into confusion, thinking they were going to strike him. When the end of a finger was presented to him, he seized it with both his hands to defend himself, and then fled as fast as he could run. He resumed courage as soon as the interpreter told him that he had nothing to fear. After having mollified him with caresses, they suddenly put a black glove on one of his hands. He contemplated it with haggard eyes, and then fell into such a fit of frenzy, that the consequence might have been fatal to those who were near him, if they had not instantly taken away the hatchet that hung at his side. Not being able to accomplish his violent intention, he began to run, howling at the same time, and shaking his hand to get rid of the glove, which he took for a bear's paw, and durst not touch with the other hand. He struggled much, but they secured him by force, and took off the glove; when he gradually became composed.'

The subsequent journey of M. PALLAS eastward to the remote country called *Daouria*, beyond the lake Baikal, affords a variety of curious matter, from which we shall extract some zoological observations:

'A surprising circumstance is the abundance of field-rats in all the level plains between the Ingoda and Argun. The blackish species, of which I give the description in Append. No. 4. under the name of *Mus Oeconomus*, is particularly remarked. It is also found near the Yenissey, and in the heaths of Barabinski and Ischimi; but it is less abundant in these districts. This animal makes itself wide burrows under the turf, with galleries which communicate with other holes. The latter serve for magazines to store the roots that are to support it during the winter. It takes care to clean them well before it lays them up. These rats commonly live by pairs, and it is rare to find more together in winter. It is scarcely to be conceived how two little animals can draw such a great quantity of roots beneath the turf, which is very compact, and can accumulate such heaps in their burrows. One of their magazines often contains eight or ten pounds of clean roots; and several burrows have five magazines. The rats often forage at a considerable distance. In the places of their frequent resort, holes are seen in the turf, which indicate whence they

have dug up their roots. They take off the earth and the fibres on the spot, and then carry them to their burrows, marching backwards. In order to facilitate this conveyance, the little animals have bored holes every where in the turf, which communicate with their burrows. The roots which compose their harvest are those of the common burnet, viviparous knot-grass, and a kind of chervil, *Cherophyllum tenu-
lum*. The latter is a narcotic poison, and the Tonguses assert, that the rat collects them only for the purpose of getting intoxicated with them. It certainly eats them as well as the rest. In the more elevated steps or deserts of Daouria, another kind of rat, of a bright grey, is found, (*Mus socialis an mus gregarius*, Linn.) which I had already seen near the Jaik. Its manners are nearly the same. Its burrow is easy to be discovered, from the ground appearing newly stirred. It also makes provision against the winter, which consists of the roots of the sarana lily, (*lilium pomponium*), and of a little tasteless garlic which grows in the sand. Near the Jaik it is particularly fond of the bulbs of the tulip.

The idolatrous people of Daouria, and of several eastern countries of Siberia, who do not employ themselves in agriculture, take advantage of the industry of these small animals. The Tonguses especially search out their burrows for the sake of their magazines; for they sometimes support themselves during a whole winter on these roots. They chuse for this purpose the autumn, the season in which the rats have filled their burrows, called by them *ourgan*. When the Tonguses think that they have found one, they feel with the foot or spade whether the turf gives way; in which case they remove it, and lay open the burrow, which is lined with soft herbs, or its magazine. They easily distinguish the forsaken burrows, when the little paths which lead to them are not newly hollowed, are not in good condition, and have not near them the marks of dug-up roots. When they find a good burrow, they immediately take away the roots, carefully separating those of the chervil. These are of the same form with the roots of the burnet, but whiter and more coriaceous; consequently easy to distinguish from the second sort, which are black. The Tonguses eat the burnet roots as a legume, and also drink an infusion of them like tea. The poor rats have scarcely time to save their lives by flight when their magazines are thus plundered; and they are not always lucky enough to do this, when invaded by the wild boars, who are as greedy after these roots as the Tonguses, and hunt for the burrows that contain them. They often devour the little industrious animals and their magazines together.

Hunting the antelope is the principal amusement of the Tonguses who inhabit the heaths of Daouria. They chuse for this purpose the level and open tracts, situated near a mountain, a river, or a forest. In autumn, the season in which their horses are in the greatest vigour, they form companies of 150 or 200 hunters, all on horseback, with led horses besides. Each has a trained dog; and they are armed with bows and arrows. This chase commonly lasts several days. When arrived at the rendezvous, they send before three or four sharp-sighted huntsmen to get a view of the game from the heights or mountains; who stop to wait for their companions as soon as they per-
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ceive the antelopes. When the troop comes to sight, the scouts make signals to them, or by some evolution of the body signify the place in which the antelopes feed, and the column is then taken in order to come up with them. The troop then divides into several divisions, and the hunters separate to the distance of about eighty fathoms from each other, in order to form a great ring. Those on the wings advance towards the pasturage of the herd, and endeavour to conceal themselves behind the heights till the animals are surrounded. The ring then closes. When the antelopes, at the approach of the hunters, attempt to escape, the men rush on them, chase them from one party to another, terrifying them with their shouts, and the whistling of their arrows, which, for that purpose, are furnished with a button of bone, perforated beneath the head. In this manner they kill all that they can reach. The people who inhabit the Daourian heaths are excellent hunters, from their experience, and their skill in shooting at a mark. The chase is more successful when it is carried on in the vicinity of a river, or a wooded mountain. These antelopes or heath-goats never enter the water, though furiously pursued by men and dogs; they rather attempt to save themselves by leaps and bounds, in order to pass between the hunters. *Messerschmid*, therefore, did not deserve blame in giving this animal the name of *capra hydrophobus*, the hydrophobic goat. *Gmelin* asserts that they sometimes cross rivers of their own accord in order to seek new pastures, or from other instinctive movements, but never when hunted. The Daourian antelopes have the same dislike to forests. When they are chased in the woods, they are so confounded that they strike their heads against the trees, entirely lose their wind, and suffer themselves to be taken after having run 200 yards. Hence they have a good deal of difficulty in escaping from the hunters in all cases. In these chases, wolves and other carnivorous animals are often taken, which are surrounded along with the antelopes. If the chase be carried on in a country entirely open and void of shelter, the hunters in the rear are obliged to conceal themselves till those in the wings have well inclosed the antelopes, and forced them to fall back on the centre, by pushing them closer, or shooting their whistling arrows among them.

On May 23d the Tonguses brought me a considerable number of these antelopes, among which were old, young, males, and females. I employed the evening and the next morning in dissecting them. One remarkable thing in these animals, and which is observed in no other species of antelope, is that the buck has very long horns; its larynx is of so extraordinary a size, that the old males seem to have an enormous goitre. Under the belly, near the chest, they have a great oval bag which has a particular orifice, and perfectly resembles that of the musk-animal, except that it is empty. It is perhaps filled with some substance in the rutting season, which is in the end of autumn. The female brings forth in the month of June, during the flowering of the Sarana lily. These young antelopes, as well as the Saiga of the Volga, become very tame when brought up by men. I have seen them run about the cabins of the Tonguses, who suffer them to roam freely in the fields, as they return every evening to their

their stable. When pursued by the dogs, they run for protection to any person whom they see. The wild antelopes readily mingle with the herds of cows and calves, and I have seen them pass quietly among them without shewing any fear. Yet when they are on the open heaths, they take great care not to suffer a hunter to come near them. They are said to surpass the Saiga in swiftness.'—

• In the steppes watered by the Tarei is sometimes seen the wild horse called by the Mongols *Dshiggetei* (long-ear). They are said to be in numerous herds in Mongolia, and especially in the vast heath of Gobei, which is without water. In these countries, since the establishment of the numerous posts which defend the frontiers of Russia, they are rarely seen, as elsewhere, in troops, conducted by an old stallion. These troops generally consisted of from 10 to 30 mares, or more. They now only appear single.

• The *Dshiggetei* is neither horse nor ass; his conformation proves that he is a particular species between the two, like the mule. On this account, *Messerschmid*, who first made the animal known, called it a fertile mule. It is not to be considered as androgynous. Many parts in its structure are peculiar to it. Its form is handsomer than that of the common mule. We are not to confound it with the ass of the steppes, called *Koulán* by the western Kirguis; which, as I am convinced from various details that I have procured, was the wild ass or onager of the antients. The *Koulán* keeps in herds in the mountainous heaths of western Tartary, as the *Dshiggetei* does in the deserts of Mongolia. The latter has beauties not found in the *Koulán*. He is very slender and light; has fine limbs, a wild and lively air, and a well-furnished coat of hair. His ears are better proportioned and straighter than those of the mule. His head is somewhat heavy, and his hoof resembles that of the ass. He has also two other imperfections which disfigure him; a long and square back, and a tail like that of a cow. He has the strength of our poney, which is somewhat more vigorous than a small-sized mule. His head is rather large, his breast broad and square below, and his chest somewhat contracted. The spine of his back is not slender like that of a horse, but a little concave and round; not so straight and square as that of an ass, but curved outwards, low and uneven. His ears are longer than those of the horse, and shorter than those of the common mule. His short and frizzled mane resembles that of the ass. His shoulders are narrow, and, as well as the breast, less fleshy than those of the horse. His rump is more slender. All his limbs are very thin, and yet pretty high. The hair is a brown yellow, tolerably bright. The nose and interior part of the limbs are of a russet yellow; the mane and tail blackish. The spine of the back is marked in its whole length with a pretty band or stripe of black brown, which spreads a little at the small of the back, and contracts a good deal towards the tail. When the *Dshiggetei* is on his legs, he carries his head very straight; and, when he runs, his nose is quite in the air. That which I dissected was a mare three years old; it had been killed on the heath, where it was alone. The Tonguses, a few days before, had killed two young stallions and eaten them, preferring their flesh to that of any other game. These animals had already quitted their long frizzled winter coat, which

which is a little more on the russet, and had their new one, which is short, very smooth, and shining. It is unanimously asserted that the Dzhiggetei surpasses all other animals in the course, and that the best horse is not a match for him. He can be taken no otherwise than by stratagem. The hunter is obliged to get the wind of him, and to hide himself till he comes near enough to shoot. When a troop of them perceives danger, or discovers a huntsman lying on the ground, or walking double, the conducting stallion immediately begins to leap three times round towards the object of alarm, and then flies off with the rest. On this account, a stallion is much more easily killed than a mare. If he be knocked down, the troop disperses; and it is then probable that some of the stray mares will be taken in the country. This animal has never yet been tamed. A Kosack of Nerzhinsk, having taken one of the foals, kept it several months, and tried to tame it; but it resisted all his efforts, and finally killed itself with kicking and struggling.——

‘The lake Baikal yields a fish which is entirely peculiar to it. The Russian inhabitants of the borders of the lake call it *Solomjanka*. It has only been known within these few years; though probably the knowledge of it had previously existed, and been lost by negligence. This fish perfectly resembles a lump of fat. When put on the gridiron, the oily fat with which it is filled melts so as to leave nothing but the bones. It is never taken in nets, and has never been seen alive. It is with probability supposed to reside only in the gulphs of the Baikal. It exists in the centre of the lake, and in several places of the steep banks to the North; where lines of 300 or 400 fathoms have failed to reach the bottom. It would be difficult to assign the causes which throw these fish to the surface. It happens commonly in summer, during the high winds which come from the mountains, or the hurricanes from the north. At those seasons, these fish are thrown on the banks, especially on the coasts of Potoskoi, or towards the mouth of the river of that name. When the lake has been agitated by tempests, they are found floating on the water in such quantities as in some years to form a parapet on the shore. This proves a rich harvest for the inhabitants, who extract an oil from them, which they sell to the Chinese. This year, they only appeared in the month of June, immediately after a hurricane; and the quantity was not considerable. They were twice sent to me to Potosk, some dried, others preserved in spirits of wine. They appeared the second time on June 24. When these fish are thrown on shore, they are not devoured by the gulls and crows, which are probably disgusted with their oily fat. They scarcely remain two hours on the bank before a slight pressure with the hands makes them melt to oil.’

We shall terminate these zoological remarks on this part of Siberia, with an extraordinary proof of its cold, shewn by the congelation of mercury exposed simply to the open air. M. PALLAS was then at Krasnojarsk, between 56 and 57 degrees of latitude.

‘Winter was felt early; from the beginning of December the cold was excessive. On the 6th and 7th of that month it surpassed what had

had been remembered in Siberia. The air was calm, and at the same time, as it were, condensed; so that, although the weather was very fine, the sun appeared as through a cloud. I observed, on the 6th in the morning, that the mercury of an excellent thermometer which I had remaining, fell into the ball and condensed there; which I had never before remarked in my observations on this instrument for eight years. I carried it from the gallery, where it was, into a chamber, moderately warmed with a stove. In this temperature, the column of mercury that had condensed in the tube, immediately fell into the ball: but that of the ball gradually recovered its fluidity in about half a minute. I repeated this experiment several times, and always with the same success, so that each time there remained in the tube only some little particles of mercury, and often one alone. In order to observe the progression of the phenomena, I gently warmed the ball of the thermometer by applying my fingers on it, and remarked the ascent of the mercury. I clearly saw that the condensed and frozen columns made a considerable resistance before they were pushed upwards. During this interval I exposed about a quarter of a pound of mercury, which had been well washed in vinegar, strained through leather, and carefully dried, in an open saucer, placed on the northern side of the gallery of my house. In less than an hour the edges of the surface of the mercury were frozen; and, in a few minutes afterward, all was condensed by the cold into a soft mass perfectly resembling tin. The inside, however, being still fluid, the frozen surface presented different ramified wrinkles; yet the greater part of it was tolerably smooth. I observed the same thing in a larger quantity of mercury, which I exposed to the air in like manner. This mass of frozen mercury bent more easily than lead, and by a sudden flexure it became more brittle than tin; on flattening, it appeared somewhat grumous. I placed it under the hammer, but, not being quite cold, the quicksilver fell from it drop by drop. The same circumstance occurred in touching it with the finger, the end of which was benumbed by the touch. I placed it in a chamber temperately warmed by a stove; there the mass thawed, and became like wax before the fire: the drops separated from the surface, and it did not melt all at once. On breaking it in the cold, the pieces attached themselves to each other, as well as to the saucer in which I placed them. The cold seemed to diminish towards night, yet the frozen mercury preserved its condensation; and the other experiments which I tried with the thermometer had the same results. I made similar observations on the 7th. Some hours before sun-set, the wind turned north-west, and the thermometer rose to 215 degrees (Delisle's), and then the masses of mercury began to melt.'

M. PALLAS was informed that at Irkontsk (lat. 52.) the mercury in the thermometers and barometers froze on the 9th of the same month.

In several parts of his tour, M. PALLAS met with colonists; some of them voluntary settlers, others compelled, and in very different states as to comfort. The following paragraph will shew how dangerous it is, in these cases, to entrust an arbitrary power
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of selection to a set of men rendered incapable, by situation or interest, of sympathising in the welfare of those over whom they exercise authority.

The colony established in the territory of Tomsk is of all the most miserable and ill peopled. I am ignorant of the cause. These colonies in general want women; whence the greater part of the young people, being unable to marry, give themselves up to debauchery. It must be confessed that the choice of persons destined to people Siberia is extremely faulty. Those to whom it is committed are the Russian provincial gentry. I have seen, among the wretched peasants on whom the lot fell, infirm and disabled persons, men long married without having had any children, and old men absolutely unfit for population. What is still more shocking, is, that lords are found, who, from a sordid disposition, have the inhumanity to send away married men, when arrived at an age in which they can do them little more service. By these means, they separate them from their wives and numerous families, and send them to perish with grief and distress in these inhospitable regions. Hence it happens that these poor wretches, in order to obtain a companion and helpmate, forget in course of time that they have left a wife and children in their own country, and contract marriage with the first female whom they meet in their new settlement. Many have told me, with tears in their eyes, how afflicted they were at being obliged to abandon their families, with whom they could have lived perfectly happy, had they been permitted to carry them along with them into Siberia; in which case, far from complaining, they would have blest the hand which had delivered them from the tyrannical yoke of the lords under whom they formerly lived.

The German colonies on the Volga afford an interesting article to those who speculate on the means of improving an uncultivated country. The soil and climate, however, are but moderately favourable to the farmer; and the industrious artisans, of whom there are a considerable number and variety, do not seem yet to have acquired an adequate market for their goods.

Many of the desert tracts in the neighbourhood of the Caspian sea contain salt-springs and lakes. Of these, one of the most considerable is that commonly called the lake of *Elton*, properly the *Altan-Nor*, (golden lake,) situated in the government of Saratof, not far from the Volga. We shall translate part of the description of this lake, which supplies the surrounding country with salt:

The Altan-Nor may be regarded as inexhaustible in salt, and it is not difficult to discover the cause of its riches. The brine collected in this lake, from the salt streams which run into it, has a surface more than sufficient for evaporation; and the salt remains, and forms year after year new layers. It is possible that wet years may sometimes increase the brine, but the diminution of salt can scarcely be-

come sensible in comparison to the whole mass. The salt has hitherto been obtained at three different places on the bank: but what has been taken is scarcely any thing compared to the whole quantity, and even this loss is repaired in a very few years. The depth of the bed of salt which covers the bottom of the lake has not been yet sounded. When they work it, they begin with taking away the first crust which has been formed during the year: this salt, having not yet acquired its perfect solidity and maturity, is laid aside. The second layer, formed in the preceding year, is then taken off. These layers are separated from each other by a slight interposition of black mud. When come to the fifth layer, they find between it and the fourth a similar mud four spans in depth. Under it are other layers of salt, thinner and more compact than the upper. It is not possible to sound deeper, on account of the mud, which becomes too fluid. The layer which they were now working was of an extraordinary thickness, owing to the great dryness of the summer. The year's salt formed a bed nearly five fingers thick, and it was still augmenting. The east winds having caused the salt waters of the bank to retire, the manner of formation of the salt was distinctly shewn. It was spread in clots, thin, but of the size of a span. When the weather is calm, these form at the surface of the brine in pellicles, or small very thin crusts; which, acquiring a certain weight, fall to the bottom, and accumulate layer on layer. The little intermediate spaces fill up by the formation of new salt, so that the whole heap becomes one mass. When these clots are detached, they present, below the cubes and on the surface, very fine needles of Glauber's salt, which have a beautiful appearance. These cubes and needles are principally formed in the cool season of autumn, whence the summer's salt is always the best, being less adulterated by the bitter salt. It is in this respect that the sal gem of Ilezkî is much superior to the salt of Elton.

The springs which arise from the bed of the lake make themselves a passage across the salt, and form canals. If, after the retreat of the waters, a person wishes to cross the lake on foot, he must take care of these channels, because he would run the risk of plunging into the black mud with which they are filled. The salt water of these springs has commonly a reddish appearance, and a strong smell of rotten eggs. There forms on it a fat various-coloured pellicle swimming on the surface. When the salt waters of the lake are considerably high, and the sun shines on them, they appear quite red from a distance. When I was witness of this phenomenon, the brine had somewhat of a fire colour. The year's salt which forms the upper layer, and which has not yet acquired all its consistence, does not become white, and only hardens at the surface; on breaking it, its colour is a deep red. It has at the same time that violet or strawberry smell which is remarked in all the red salts, and preserves it a long time. In some places it takes a greenish hue.

Having thus given our readers a few specimens of the information and amusement which they may expect from this great and valuable work, we shall only add that each volume is terminated by an appendix, containing a description, in Latin, of the various new or uncommon objects of natural history men-

tioned in the tour; and that to the fifth volume are annexed additions and explanations relative to various points, taken from the writings of *Omelin*, *Lapechin*, and other travellers through the same countries.

The plates and maps are important companions. The former contain chiefly representations of subjects of natural history; also portraits of men and women, of different tribes, &c. &c.

ART. II. The Marquis DE CASAUX's *Considerations on the Effects of Taxes.*

[Article concluded from the Review for February.]

THE measure which this profound writer principally and forcibly recommends, in his principles of taxation, is—to spare the Poor, not by forbearing to tax the necessities of life, for they are every where either directly or indirectly taxed, but by allowing the people an increase of wages proportioned to the amount of their taxes; or rather by leaving it to labour, and indeed to every article that is bought or used by man, to find its own level; abandoning the absurd practice of raising the price of commodities, and at the same time beating down as low as possible the wages of the working part of the public. Every statesman, of every country, he observes, has always professed, a desire to spare the *poor working man*: but these professions were delusive and never realized.

‘In England, (says he,) where they are as loud as in any other part of the world in their *expressions* of pity for the lot of the *poor man*, malt, beer, spirits, candles, coals, &c. are taxed, as if *he* never used any of them. It is true that they begin by saying, with respect to beer and spirits, that the object of the duty laid on them was to prevent excesses equally prejudicial to morals and to health: but who could not see through the hypocrisy of such a declaration, when the minister was always taking credit for the progressive produce of this *very* duty, as much as for that of all the others? who could be blind to the real object of this tax, when it was seen that all others, which, like this, bore equally on the poor and on the rich, were the most productive, the most certain, and the most easy to be collected?’

‘In my plan, I will be as cautious and circumspect as they are in England, where it is not the barley, the wheat, nor any other sort of grain, that is taxed, for that would be dreadful as they say; they only tax the malt, which cannot be made without a prodigious quantity of barley; the beer, that cannot be made without malt; and spirits, which can be distilled only from wheat and other grain of which great quantities are annually consumed in distilleries. How much would government find itself embarrassed, were the poor working people to renounce and abstain from these very precious and productive immoralities!’

The

The author comes at last to his plan for raising the immense sum of 500 millions of livres a-year, by means of one single tax, but a tax which would bear at once and in the fairest proportion on every class of men—a tax on wheat and such other grain as is used in France in making bread.

He estimates the quantity of wheat necessary for feeding 24 millions of people at 48 millions of septiers*.

A duty of 11 livres 10 sous † per septier, on 16 millions of septiers of wheat used by the working part of the community, would produce - - - 184,000,000

Ditto of 8 livres 5 sous per septier on 16 millions of septiers of every other sort of grain used by the same - - - 132,000,000

Total of the duty on what is consumed by the laborious and industrious parts of the nation - 316,000,000

A duty of 11 livres 10 sous per septier on the 16 millions of septiers of wheat consumed by the remaining third of the people - - 184,000,000

Total of the produce of the new duty on the different sorts of grain necessary for the use of 24 millions of inhabitants - - 500,000,000

The author next proceeds to answer, with great ability, the objections that might be started against this tax: he observes that of the sum of 316 millions to be raised on the 16 millions of working people, one half would be paid by those who cultivate the earth, the other by those who are employed in trades and manufactures. Of the former he speaks first. The share which they must bear of this new tax amounts to 158 millions; but this is not all; for the tax must necessarily raise the price of all the articles which they consume;—he estimates the rise at 11 per cent.; so that what cost them, before the tax, 833 millions 333 thousand 333 livres, will cost, after it is laid on, additionally - - - 91,666,666

which, added to their share of the tax, viz. - 158,000,000 would make the whole of the additional burden - - -

amount to - - - 249,666,666

this, added to the whole of their former earnings or wages, which produced annually - 833,333,333

would make - - - 1,082,999,999

and thus they would find themselves not only enabled to bear their proportion of this additional burden, without being

* The *septier* is a French measure containing about twelve English bushels.

† In the original we find “11 livres 10 shillings:” but it is evident, from casting up the sum, that this must be an error of the press.

deprived of any one comfort that they enjoyed before, but actually to add something to their former stock, as appears from the following statement :

The total produce of the land amounted, before the tax, as has been already observed, to	2,500,000,000
A rise of 11 <i>per cent.</i> on it, amounting to	275,000,000
would make the whole	2,775,000,000
from which deduct the sum which the farmers must pay either to or in consequence of the tax, viz.	1,082,999,999
there will remain in their pockets	1,692,000,001
Before the tax, they had	1,666,666,666

The difference therefore in their favour will be 25,333,335 that is to say, something more than 10 *per cent.*—of which they must pay about one half to those who may be supposed to have lent them the 249,666,666 which the rise of the price of labour would oblige them to advance to their labourers, and which advance could not be withholden from them consistently with justice any more than with sound policy ; it being a truth, as our author contends, that the consumption of the articles which they use cannot be diminished, without occasioning a proportional diminution in the reproduction, and consequently a loss to the community at large.

After having repelled a great variety of objections to the tax, which are too long to be detailed, and cannot well be abridged, (two only excepted, which we shall mention presently,) the Marquis shews that, by being made payable at the mill where and when the corn was ground, it would not only be easily collected, and at very little expence, but would also be attended with this advantage, that it might be paid every week, and so be constantly arriving at the exchequer to answer the public exigencies. It would also be extremely beneficial in this respect, that, though producing the largest revenue ever raised in any part of the world on any one article, it would fall lightly on individuals ; for a man possessing 100 thousand livres a year would not have to pay more towards it than 1500 livres ; a man who had 20,000 not more than 300 ; and a man who had 1000 only 15 ; it would not increase the price of articles produced by manufactures and agriculture more than one and a half *per cent.* and the burden of this increase would not fall on a single working man in the community.

We now come to the two objections to which we have just alluded ; and which cannot but have weight in a commercial country. One is, that the tax would raise the price of labour, and consequently injure the export trade, by making our manufactures

factures too dear for those who could afford to purchase them at their former value. The other, that a diminution of the balance of trade, without which (it is thought) a commercial nation could not thrive, would be a necessary consequence of a contraction of our exports. To the former, the author's answer is, that the price of labour has within the present century been raised from 12 to 15 *per cent.* in England, and yet, so far from having experienced any falling off in her export trade, she has had the satisfaction of seeing it trebled during that period. The other objection he meets in the following manner :

‘ Nothing can be more capable of making a man implicitly follow an opinion adopted in France than that he should see it established in England, and respected throughout the rest of Europe, though it were obvious that it was the interest of the rest of Europe to take the most vigorous steps to prevent itself from being involved in the fatal consequences of such an opinion if well founded, or to overturn and destroy it, if not established on an uninterrupted series of undisputed facts.—I will confine myself here to some observations on these undisputed facts:—from which I think an inference may be drawn diametrically opposite to this generally received opinion.

‘ England, it is said, has an annual balance in her favour, of 4 millions sterling; and France of 70 millions of livres, or about 3 millions sterl.; consequently, there must be every year a balance of 7 millions to satisfy the voracity of these two monsters.

‘ Now it must be observed that it was a common saying in France that the fall of that kingdom would begin, when its balance of 70 millions of livres should begin to decline; and that it was a generally received opinion in England that, when *her* balance should sink to between 2 and 3 millions sterling, she must necessarily become bankrupt.

‘ It must also be observed that the annual importation of gold and silver from America (almost the only country from which these precious metals are drawn,) does not exceed, if it amounts to, 6 millions sterling: of this sum we may suppose the Spaniards and Portuguese, who extract it from their mines in America, keep a sixth for their own wants. The rest of Europe must contrive as well as it can to club or make up the two millions sterling, which would obviously be wanting to complete the annual balance required by the voracity of England and France. Where does Europe find them? where has she found them even for the last twenty years, not to go farther back? I am sure I cannot tell: but you will find the pretensions and wants of France, on this head, made out and established in M. Necker's justly esteemed work on the finances of that kingdom; and the very exact statements made by Sir Charles Whitworth of all the balances of England with the rest of Europe, particularly from 1752 to 1773, shew an annual balance in favour of England amounting to 4,180,000l. sterling.

‘ You will farther observe, from these statements, that her trade with Prussia is the only one in Europe that does not yield a balance
in

in her favour; and that there is not one other country in Europe to which she does not export three times the quantity of goods which she exported at the beginning of the century; and that she imports in precisely the same proportion from every state in Europe with which she has any dealings, France only excepted, which lies at her door.

‘ Hence it follows that, if England has in the space of a century trebled her commerce, the other countries with which she trades have trebled the means by which they feed the trade that they carry on with her.— If these observations be founded in fact, it unquestionably follows also, that these countries must have been gainers as well as England, or they would not have continued and even extended their commercial dealings with her.

‘ Thirty years ago, the specie in circulation in England amounted to at least 25 millions sterl. : if to these we were to add 4 millions 180 thousand pounds a-year for thirty years, which she is supposed to clear annually by her balance, she ought to have now in specie full 150 millions sterling; whereas in point of fact she has not at the very most above 30 millions.

‘ Now if England and France have really received yearly 7 millions sterling from Spain, Portugal, and other countries, of which these two nations pretend they have annually stripped the rest of Europe, as the rest of Europe thinks it really has been stripped of it, it is evident that the money has only passed and repassed through their hands to the places in which it was wanted, leaving every where behind it, to those who carry on this trade, the profit, as just as it is necessary, which they ought to find in it.’

We cannot follow our author in his detail of the manner by which he explains this mystery of the balance of trade; we refer our readers to the work itself, p. 262, &c.

We would here close our account of this elaborate performance, if we did not think it of importance to take some notice of the last chapter; in which the author speaks of the present war, and urges the strongest reasons to persuade the allied powers, if they wish well to themselves, to resolve to prosecute it with redoubled vigour. This seems, indeed, to be conceived in the true spirit of a French emigrant, against which we ought ever to be on our guard, even when manifested by the very best characters among them;—in the number of whom we strongly incline to rank the Marquis DE CASAUX. Speaking of the objects of former wars and of the present, he thus emphatically expresses himself:

‘ In the wars to which I have alluded, and which, with their suspensions and interruptions, were lengthened out to a period of ten centuries, the champions fought for the honour and advantage of reigning over laborious, brave, and wealthy men: but in our days it is a monstrous convention that carries on the war, a convention that has promised to over-run all Europe, and leave it inhabited only by villains, and spiritless wretches, and every where to mark its pro-

greys by heaps of ruins. Its conduct wherever it has been able to get a footing, or even to penetrate for a few moments, has proved that it meant to leave behind it only such ruins as might be necessary to inform posterity that, at the close of the 18th century, Europe was inhabited by ten polished, industrious, rich, and powerful nations; but that they were not able to maintain their ground for more than a small number of years, after a monstrous convention had signified to them an order to disappear and return to the chaos, into which it was resolved once more to plunge society*.

* It would seem as if Europe were beginning to suspect the possibility of this dreadful catastrophe; and if she has, throughout her whole extent, been sufficiently chastened courageously to adopt all the means capable of warding off such a calamity not only for the present, but for ever, it appears as if, at least in the southern parts of this quarter of the globe, the nations were beginning to feel the necessity of suspending and sincerely adjourning all private projects of conquest and dominion, (has the horrid case of Poland escaped our author's attention?) 'when her states are obviously reduced to the necessity of fighting even for mere existence, when it is evident that they must either cease to exist, or immediately destroy this monstrous convention, which promises to destroy every thing that it cannot throw into confusion; and which would not renounce for the present so atrocious a project, if it were not for the purpose of making greater preparations for it, and rendering the success more certain. Perhaps England was the first to open her eyes, and discover the necessity of this strange alternative. She might, it may be said, have prevented this necessity, by offering her mediation at the moment in which the then rulers (who were for war, only that they might by means of it destroy royalty in France, and afterwards make use of France as an instrument for effacing even the name of King from the rest of Europe,) forced the unfortunate Louis XVI. to declare war. At that moment, no doubt, the internal movements of the kingdom, the result of the real sentiments of the people, which revolutionary armies that did not yet exist could not then have stifled, would have shewn to the handful of men of blood that forced from him that fatal declaration, the weight of so powerful a mediation as that of England, who alone possessed the means of moving the rest of Europe, and who might nevertheless offer to France, as well as to Austria and Prussia, such explanations as should satisfy them, and such propositions as might reconcile all parties.—If England has lost this occasion of immortalizing herself in the noblest way; if she has listened perhaps too much to the voice of a resentment, natural enough it is true, but the consequences of which are still far from being settled, and the effects of which it becomes daily more and more difficult to foresee or to calculate; shew me the power in Europe, whose views have been so just, whose intentions so pure, whose conduct so free and open, whose measures so vigorous, and at the same time so wise, as that it might venture to

* It should not be forgotten that the Marquis wrote this work while terror, destruction, and barbarity, formed the system of the temporary rulers in France.

reproach England with this want of greatness, delicacy, precaution, and foresight!

Our author supposes, (would that his supposition shewed us the full extent of the expenditure!) that the war shall have cost us 30 millions sterling, and that, with the loss of that sum, peace and order may be so established in Europe, that the powers may be able to *disarm*, without any danger to their governments or property. He then says that, were we to renounce what he calls the absurd and useless plan of employing a million annually in reducing the national debt, we might find in that sum a fund for nearly the whole of the interest of the 30 millions expended on this war: but, supposing that new taxes to the amount of 1,500,000*l.* annually should be necessary for the purpose of safely and honourably terminating it, he asks what would be the effects of them on the different articles of consumption? In answering this question, he says that he proceeds not on theory, but on the experience of a whole century:

‘The American war,’ says he, ‘has loaded the English nation with a debt of, I will not say 100 millions sterling, which is sometimes really worth 90 millions, sometimes 95, sometimes 60, and sometimes 70; but I will say it has loaded the people of England with 5 millions a-year in taxes. Soon after they were laid on, the price of every thing was raised, thanks to the freedom left to every class of men to balance their various interests, and to the very reasonable efforts that each of these interests made to suffer as little as possible by the general advance in the price. If we may judge of the rise on every article connected either with manufactures or agriculture, by that which took place on wheat, it will appear that, on the whole, the rise was from 12 to 15 per cent.; for, at the beginning of the American war, the average price of wheat was at 40 shillings per quarter; it rose soon afterward, and has for six or seven years continued at between 44 and 46 shillings. I had foretold that it would not exceed 44, for my foresight did not go so far as to suppose a perseverance in the system of annually sacrificing a million sterling to that idol—the reduction of the national debt.

‘Now let us observe that, if, while the price of every article produced by husbandry and manufactures was raised, the price of labour had still continued the same, the unfortunate class of men who live by their industry would have lost one-half of their enjoyments, and their employers would have lost the profits which they make every year on this considerable part of their sales, amounting, perhaps, to a third:—but in England people calculate too well to be complaisant or unjust for any length of time. From Mr. Young’s *Annals of Agriculture*, it appears that the price of labour in that line has increased on an average from 12 to 15 per cent.; and every master manufacturer knows that the wages of journeymen have increased in the same proportion.

‘Remark, also, that the taxes were laid only on luxuries and manufactures, but that did not prevent the different articles sold by

the farmer, and the other necessities of life, from becoming just as dear as if they had been taxed directly.

‘What difference is there, then, between the present condition of the English, and that in which they stood before the mightily disastrous American war, a war which increased their imports and exports above 20 per cent.? The only difference that I see is, that they now sell, buy, and enjoy under the number 112 or 115, instead of selling, buying, and enjoying under the number 100, as they did before the war.

‘Now, 5 millions a year produced by additional taxes having raised the prices of the different articles of agriculture and manufactures no more than 12 or 15 per cent., notwithstanding a system of taxation three times more expensive than that which I have proposed, how much may they be raised when new taxes to the amount of 1,500,000*l.* a-year are laid on?—About 4 per cent.; and after this operation, all the pecuniary evils of the present war, as far as they affect the English nation, will be at an end, and they will enjoy every thing under the number 116 or 119 instead of the number 112 or 115, as they did before this *horrid** war. The septier of wheat will, on an average, cost a shilling and some pence more than it costs at present: but what is that to the labouring or working man, if his wages be raised in proportion? It is equally certain that the national debt will be increased: but what signifies that to the nation, since the value of every article is necessarily increased in the same proportion? Indeed the people would think less about this debt, if they would please to observe that it has been clearly proved that it would be equally absurd and useless to pay it off.’

When the author says that the value of every thing increases with the taxes, he may be right enough with respect to most things: but we would wish to know how those, whose whole subsistence arises from rent-charges on estates, which they can never raise, or from the interest of certain sums placed in the precarious

* In using this *ironical* epithet, the Marquis does not seem to have taken into the account of the expence of war, the value of the great number of brave men who always perish in that *TRULY horrid* business! Politicians are generally, and, we fear, justly considered as cold-blooded men, who, in estimating the expences of war, consider only the *money*, not the *lives* that it will cost; who deem very lightly of butchering their fellow-mortals, and shedding torrents of human blood, in order to accomplish their designs. Humanity, religion, (the *CHRISTIAN* religion!) would view such *purposes*, and their *consequences*, in a different light; and would be apt to exclaim, “Perish!—for ever Perish! these alledged *advantages*! advantages only to *survivors*, which are to be purchased by the slaughter of hundreds of thousands of our fellow-creatures!” Including both sides, 150,000 are computed to have fallen in the unhappy contest with our colonial brethren; and how has that number been already doubled and trebled in the present war! What *advantage*, what *recompence*, have the SLAIN?

public funds, or from lands or houses let on long leases, or from annuities payable on account of the national debt, or otherwise, can increase their incomes, and make them keep pace with the growing demands of the state? A working man may demand and obtain higher wages, and so may enable himself to pay the additional taxes: but the above-named descriptions of men cannot reimburse themselves, and may therefore be driven to very great distress without a hope of indemnity.

To conclude. It must on the whole be admitted that this work displays a profound knowledge of mankind, of finances, agriculture, manufactures, and of their different bearings on each other; united with manliness of sentiment, energy of diction, and force of argument. With respect to the Marquis's various positions, various opinions will probably be entertained; and readers of different political sentiments will judge differently concerning his very strong ideas and expressions relative to his own country. That France *is* his own country, however, will account for his dwelling on her affairs; and that he is an exile from it will prevent our wondering at the acuteness of his feelings. *

ART. III. *Atti della Società Patriotica di Milano, &c. i. e. Transactions of the Patriotic Society of Milan, directed to the Advancement of Agriculture and the Arts. Vol. III. 4to. Milan. 1793.*

THIS very respectable society begins the present volume of its Memoirs with a tribute of praise to the memory of some of its deceased members, which is followed by extracts from its truly patriotic registers, divided into several heads of brief information respecting objects of economy and the arts. Then succeeds the second part, consisting of those papers which they have thought worthy of giving to the public, either entire, or in an abridged form. These are, two memoirs on the cultivation of vines, being answers to questions proposed by the society on that head;—a memoir concerning the best method of making and preserving the wines of Austrian Lombardy;—a memoir on the best method of preparing leather and skins;—two memoirs in reply to queries proposed concerning artificial dry meadows;—a supplementary memoir on the plants of watered meadows;—a memoir on the existence of olive plantations in some places in Lombardy, from the fourth to the tenth century;—description of a moveable tablet for the use of engravers;—on microscopic lenses, and a new machine for mak-

* By turning to the *Correspondence* at the end of the Review for April, the reader will find a letter signed S. S. Toms, contraverting some of the Marquis's assertions.

ing them;—observations on an inedited antient Milanese monument;—on some new instruments for engrafting.

These pieces, many of them of great local utility, are not of a kind to afford much amusement or instruction to the generality of our readers. We shall, however, select a passage from one of the papers on the culture of vines, written by DON GIULIO BRAMIERI, (a patrician of Placentia,) the reasonings and facts of which may, we conceive, admit of extensive and useful application. It is in reply to the query, “Why, in certain districts, are the vines buried under ground in the winter? and why, in the same parts, do the vines trained on trees and trellises resist the cold, though not buried?”

‘Vines are buried in order solely to preserve them from being frozen, in those places in which, by experience, they are found subject to this accident. By cutting off the communication with the external air by this contrivance, a stop is generally put to the most powerful cause of freezing. Long and repeated observations have sufficiently shewn that it is seldom an intense and lasting cold increasing by degrees, but often a sudden cold wind, which acts on the vine when wet or full of juice, that damages it by strongly freezing it. Cold seems, indeed, the direct cause of frost, yet it does not operate solely in proportion to its force, but in correspondence with concurrent causes which determine its effects. A very penetrating wind, and a preceding moisture, are the causes which render it fatal; as appears, 1st. because the vine, either buried, or simply defended by an intermediate body, resists the cold equal to that in which an open and exposed vine perishes; 2. because a dry one resists better than a wet or juicy one.

‘Vegetables suffer from frost, because their organs are either injured or broken, and the vessels necessary to vegetation deranged; and, indeed, lividness of the buds or eyes, and cracks in the trunk and branches, are the common effects of frost. These constant appearances sufficiently indicate that moisture is the minister of the total or partial death of the tree. A fluid, when consolidated into ice, occupies a greater space than before; and no other reason can be given for the cracks, than this internal force; nor for the lividness of the tender substance of the eyes, than a mortification proceeding from the contact and pressure of the congealed moisture.

‘Vines easily receive humidity, and cannot easily part with it, because of their penetrable and pliant texture. The eyes, scarcely defended by very thin scales, enclose a soft and downy substance, in the centre of which the germ is nourished. The twigs of the last shoot, clothed with a thin bark, and a slight scarf-skin, include, under few and rare ligneous strata, a delicate heart, and an abundant pith; and in the mature wood of the stem and branches, which, however, is always pliant and lax, the exterior bark remains irregularly dried, and disjoined by cracks, with a spongy and absorbent dead matter hanging all round it. Such is the aptitude of the vine to receive and retain moisture; which, though useful to its growth, and the nutriment of its fruit, is a fatal cause of its propensity to be injured by the frost.

Low

* Low lands, in soils either naturally rich, or rendered so by culture, and which are exposed to moist vapours, are peculiarly liable to the evils of humidity. Such lands, even in the depth of winter, exhale vapours much more than the barren; and others fall on it, which attach themselves in great quantity to vegetables. Commonly, in cold weather, vapours either rise little, or, if raised, soon fall down again. How often do we not see them whirling in a thick mist on the surface of the earth, unable to ascend? The vineyards and rows of vines elevated little above the soil, and all immersed in these exhalations, must be much more moistened than those which run up the trees, or are supported on trellises. It is easy to comprehend that the vapours, externally collected about vines, will soon, on account of their spongy and lax structure, pass into their vessels, to the untimely increase and dilution of their juices. Nor in these circumstances will the lowly-placed vines imbibe more than the high by their trunks and branches alone, but also by their roots.

* I am not of the opinion that moisture, attenuated into vapour, can alone penetrate into roots; I rather believe that it may enter them in a less rarefied form; yet it cannot be denied that vapour is easily capable of being imbibed by roots;—and when, as during the winter, the strong transpiration of plants is stopped by the loss of the organs destined to promote it, the denser juices may be hindered from ascending through the root into the tree, while the subtle and more active vapour may be capable of insinuating itself. The farther, therefore, the limbs of the vine are removed from the seat of the vapour, the less, on account of their sluggishness in the winter season, will they be attacked by it, and the less will it be sucked in by the roots; and only its lighter and more active parts will rise in any considerable portion into the high branches. Nor for these reasons alone, but also on account of the different aptitude of the organs, and the difference of the surrounding atmosphere, will the absorption of highly-seated vines be different from that of the low. The latter, already moistened by the surrounding exhalations, softened by their warmth, and having their juices put in motion by the afflux of new fluid, can offer little or no resistance to their invasion; while the former, reared above the sensible exhalations, hardened in their structure by dryness, and defended by the cold air which surrounds them, will be able internally to resist the sluggish and phlegmatic juice, and to keep it down at the bottom of the stem, only appropriating to themselves the scanty vivid matter of nutrition.

* The winds themselves, which sometimes are destructive to vines in frosts, are rather serviceable, if gentle, to those on trees and trellises. When they are wetted by rains or mists, sprinkled with snow, or incruited with hoar frost, a dry wind succeeding soon shakes off and carries away the moisture: while the low and creeping vines, sheltered by bushes and mutually by each other, enjoy this salutary influence in a less degree, and remain longer subject to be surprized by the frost while in a wet condition.

* It may be concluded, from these brief remarks, that the different aptitude of vines to resist or to contract humidity, and their greater or less exposure to the free air, will be the measure of their disposition to

suffer in frosts, and that the lowest are in the most frequent danger. There are, however, circumstances in which all equally, or rather the higher more than the lower, suffer from freezing. I shall touch on two cases in which this takes place. 1. When the low vines, during a very severe cold, are all buried in snow; while the high are left naked, or are only sprinkled with snow in the forks and curvatures, which melts at noon, wetting the branches, and is frozen again at night. 2. When, after long rains and warm winds, very severe winds succeed, prevailing rather in the upper than the lower regions of the air. The chance of vines, whatever be their position, is equal, 1. when the frost proceeds from an obstinate augmentation of the cold; 2. when the ice surprizes both the high and the low in a wet and unsheltered state.

The winter between the years 1785 and 1786 verified this last case, to the grievous injury of the Placentine country. The examination, as well of the extraordinary course of the season, as of the effects of the frost on the vines, may serve to corroborate my remarks concerning the concurrence of causes which dispose these plants to be injured.

Rains fell, almost continually, during the autumn and the beginning of winter, in 1785, and the south wind constantly reigned, keeping a kind of warmth in the air. Hence the trees preserved a good deal of juice, and were thoroughly wetted from the bottom to the top. A light snow, which fell on Dec. 24th, soon melted, and only served to increase the soaking of the earth and vegetables. In this situation, a sudden east wind on Jan. 4th greatly cooled the air, and brought a quantity of snow, which, however, was not deep enough, except in the mountains, to bury the Placentine vines planted in rows. It was thought that its duration would be short, because it fell on bodies extremely moist: but the cold suddenly increased, and froze the snow and the ground beneath so strongly that they bore the trampling of horses and the wheels of carriages. However, neither the Po, nor the great torrents which descend from the mountains, were frozen over. After four days, the cold remitted, and never again became so severe during the remainder of the winter.

Let us now see the effects of this extraordinary weather on the vines. All those that were buried, that is, those of the greater part of the plain in the dutchy; those immersed in the snow among the mountains; and the few on the trellises on the western side of any wall; were preserved entirely uninjured, and produced abundance of fruit. The vines attached to trees, and those that grew spontaneously along the hedges, as well as on the trellises, facing the east, almost all suffered grievously and equally. The vines in rows of that portion of the Placentine plain which is nearest to the hills, where, as also on the hills, the custom of burying is not used; those of the wide vallies bordering the great torrents among the hills; and those placed on the ridges of hills towards the east, were all very greatly damaged, and always more in the richest fields, and those least protected from the east. On the contrary, on the hills facing the west; in narrow and sheltered vallies; in poor and chalky fields; the effects of this cruel frost were much less, and scarcely perceptible.

The

* The disaster was soon rendered manifest by the lividness of the eyes, and the clefts in the limbs, of the vines raised above the snow; and when, somewhat beyond the middle of January, the snow was melted, all that portion of the tree appeared unhurt which, detached from the pole, was lying on the ground, although it had sprung from the injured lower limbs, and had been for several days immersed in a hard ice. These very branches, however, thus preserved on the lower shoots damaged by the frost, in germinating bore very few grapes, and for the most part made scanty shoots; and in general they totally perished during the succeeding summer, and the following winter, though a mild one. Was this because these branches also suffered some secret harm while buried in the ice, by which their organs were deranged or mortified in some manner imperceptible to human sight? I am convinced of the contrary; and the general safety and fecundity of the limbs lying, in a similar situation, beneath vines not less damaged, confirm my opinion. We must then attribute their inactivity and successive death to the defect contracted from the lower limbs. It is known that diseased wood usually communicates a torpidity to the surrounding limbs, and especially to those which are partially produced from it. This languor of vegetation is most sensible in delicate plants. The clefts in the slender bodies of vines are not a slight disease, as they might be in the chestnut or oak. The free course of the sap impeded by the dry lips of the cleft, access given to the air now cold, now hot, and a lodgment afforded to the water in the cracks themselves, are sufficient causes for the premature death of a shrub so weakly formed. It may also happen that the mortification of the eyes, and the clefts in the wood, are not the only effects of the frost, though the only apparent consequences.

* *M. Duhamel* enumerates, among the consequences of frost to trees, the injury of the alburnum. This not entirely solid portion of the wood must, indeed, be more penetrable to the cold than the mature and hardened part. It may also be reflected that, after having frozen, if a branch be cut across, a manifest lividness is seen between the wood and the bark. Hence it is easy to conclude that the inner bark has been injured by the frost: but, in proportion to the different nature of the country, and the total or partial attack of the branch (for wood is often frozen only on one side,) the effect of the frost may be rapid or slow, recoverable or mortal, just as we see happen to animals, in proportion to the unequal vitiation of the fluids, or laceration of the organs. The injury of the alburnum or inner bark, not so soon perceivable, may have been able, either of itself, or in concurrence with other causes, to occasion the withering of the vine. Without stopping, however, to discuss this matter more fully, I shall satisfy myself with having demonstrated what are the principal circumstances which promote the effects of frost on vines, and with having proved that, in many situations, the precaution of burying them is well founded.

* I am not ignorant that many are of opinion that it is best to leave the vines exposed, in order to avoid some danger in breaking, as well as the expence attendant on their interment; and they are persuaded that, in such a situation, they will accustom themselves so well to resist

sist the cold, that they will at length suffer no detriment from it — but I may observe that the fig, the laurel, the pomegranate, the olive, by being always exposed, are yet not so well inured to the cold as not to perish in Lombardy in certain rigorous seasons, and much more readily in the fertile plains; and I can discover no reason why vines should become better accustomed to it.

‘ I shall here take the liberty of deviating from the limits of the question, by suggesting that the only expedient for recovering vines, which have been much injured by the frost, is to cut them down to the trunk, in the same manner as when they have perished by the hail. It is vain to expect a strong and fruitful plant from the mere relics of an ill-disposed vegetation, when the injured limbs are preserved. The deceitful hope of reaping some product in the very same year, and of sooner restoring the vine by preserving its branches, has too often deluded our unwary and greedy farmers; while those who have cut down their vines to the quick have soon had them spring up again fruitful and thriving. I readily admit, however, that, for a slight freezing in winter or spring, when an untimely hoar-frost will sometimes chill the moving bud and the still herbaceous germs of the vines, it is sufficient to prune closer, and to cut off a few more shoots than usual: but this rule is not to be extended to the case of a strong frost, which has done material injury. In the first case, the master-bud and the tender extremities alone commonly suffer. The counter-bud, more tardy, and often contributing nothing to the happy product of the master, supplies its place when that is lost. In the second case, it is either itself injured, or subsists on limbs become unfit for properly nourishing the product. A remainder of life, seconded by the mild influence of the spring, may indeed promote the germination of the buds: but the germs, being situated on unsound and diseased wood, will be weak and sterile, and will often perish by the death of the branch from which they proceed.’

Since the symptoms of frost in trees proceed from the slightest to the most important, by minute degrees, the danger of an erroneous judgment will always be great; nevertheless, if, on cutting across a shoot in the spring the natural colour between the wood and bark appears manifestly altered, and if in the trunk and branches of the vine deep cracks shew themselves, the author is of opinion that it ought, without hesitation, to be cut down to the stem. These two marks he considers as signs of a disease that is, for the most part, irreparable.

ART. IV. *Sejour de Dix-Mois en France, &c. i.e. Ten Months' Residence in France*, by an Emigrant who could not get away from Toulon in December 1793, and who did not escape from France till the Prisoners confined in Paris were enlarged in August 1794. By the Comte DE C * * *. 8vo. Parts I. and II. 2s. each. De Boffe, London.

THIS little performance seems to belong to that class of serious romances in which, though truth may be the foundation,

tion, the embellishments and episodes appear to be supplied by fiction. The hero of the piece, like other heroes of romance, gives an account of his family, education, and first love.

Having been bred to the naval service of his country, he was at Toulon when that city opened her port to the British fleet, and put herself under its protection. His description of the evacuation of that place by the allies is as impressive and affecting, as his picture of the barbarities committed by the victorious French on entering Toulon is shocking. He escaped the general carnage by mixing with and having been taken for one of the galley slaves, the only body of men who experienced mercy from the conquerors. He says that 200 of the inhabitants, who were the warmest partisans of the Convention, went out to congratulate their friends on the expulsion of the English, and the return of Toulon to the dominion of France: but Toulon had been declared infamous; and therefore its inhabitants, whether friends or foes, must not expect any quarter. Accordingly, these 200 men were put to death, and the soldiers, having cut off their ears, fixed them in their hats over their cockades, and thus made their entrance into the town. During three days, they glutted themselves with the blood of the Toulonese, and fraternized only with the galley slaves.

Having mixed with the slaves, the Count pretended that he was a Swiss, who had been sentenced to the galleys for smuggling; he was immediately liberated, and obtained a passport and some money to return to his own country. He departed with that view: but an obstacle occurred near the frontier, which made him change his mind, and bend his course towards the interior part of France. He arrived at Lyons, where he remained during the siege. This event he describes in the style of a master; and he shews that the Convention at Paris might well have trembled for itself, for there were assembled, at one dinner given at Lyons, deputies from 52 out of the 83 departments of France, making a majority of 21, confederated for the purpose of resisting the authority of the new rulers of the Convention. He tells us that there were also deputies from 14 cities and towns, and from 400 surrounding villages.

On the point of escaping from Lyons after it was taken by the troops of the Convention, the Count was stopped by a whimsical accident; he was carried, disguised as a female, before a police magistrate; and, just as he was going to be dismissed, was discovered to be a man, and a royalist; as such he was condemned to death: but by some unknown influence he was suffered to escape from prison. He travelled through Lower Languedoc, Gevaudan, and the Cevennes, as a drover in the service of a dealer in cattle. He afterward became acquainted

quainted with a society of determined royalists under the mask of the most decided republicans. In the accounts which he gives of their plans, their views, and their intentions, he takes occasion to express his own opinions of the internal state of France, and would have his readers believe that, in the midst of those who bellow loudest for a republic, the most zealous champions for monarchy are to be found.—No doubt of this ! Is not every public cause, good or bad, liable to dangers attending the treachery of pretended friends, whose *employment* is to deceive and betray ?

In the second part of this work, we have the sequel of the Count's adventures. He tells us that he at length reached the army of royalists commanded by *Charette*, with whom he had previously lived in the strictest friendship, and under whose banners he engaged to fight. Here he takes an opportunity of giving a history of the war in la Vendée, both before and after his arrival. The country known, since the revolution, by the name of la Vendée, lies on the south of the Loire, in the province which was formerly called Poitou, and which was united to the crown of England by the marriage of our Henry II. with Eleanor of Aquitaine. It is an uneven country, full of natural fastnesses, covered with thick forests, and interspersed with bogs or swamps. It is remarkable that its appearance has undergone little or no change since the days of Julius Cæsar ; who, in his Commentaries, acknowledges that it was a district which, on account of the obstacles opposed to him by nature and the obstinate resistance of the inhabitants, he never could completely subdue. This may be considered as an apology for the republican generals lately sent against it, and for the leaders of the Convention, who proposed an amnesty as means much more effectual than arms, to reclaim the people of that country. The name of la Vendée, which it received from the Constituent Assembly, when it was made one of the 83 departments of France, was taken from a muddy little river till then scarcely known beyond its own marshy banks. The first who raised the standard of royalty in that quarter was *Charette*, a young gentleman only 28 years of age, who, on the 10th of March 1792, at Machecould in the neighbourhood of Nantz, his native place, proclaimed Louis XVII. He was originally brought up to the sea, and, at the time of the revolution, was a lieutenant in the royal navy. His example was soon followed by *Stofflet*, who had been a private in the Swiss guards ; and about the same time *Catineau*, the sacristan of the church of Beaupreau, appeared at the head of a third body of royalists, and declared for the same cause. The last two soon submitted to be commanded by men of higher rank, such as Monsr. *D'Elbée*, an experienced general, whom all acknowledged

leged as commander in chief, *Bonchamp*, *Lescure*, *Fleuriot*, and *La Roche-Jacquelin*: but these having since fallen in battle, it appears that *Stofflet* became again the leader of his party.

When the forces of the royalists were organized, they were divided into three armies: one assembled in the west to make head against Nantz and Olonne: the second was formed in the south to keep in check Lucon and Fontenay-le-Comte; while the third, which was the most numerous of the whole, and had the greatest number of enemies to combat, was stationed to the east to watch the motions of the people of Saumur and its environs. The author says that the first was the weakest of the three, that it acted distinctly and separately from the other two, and was always commanded by *Gharette*. The Loire was the bulwark of la Vendée to the north. Their first movements were almost irresistible: they took Fontenay, Thouars, and Saumur. The capture of this last city was the consequence of a bloody battle and a decisive victory. At Thouars 4000 regulars were made prisoners by the royalists. When they laid siege to Saumur they were 50,000 strong: but they could muster no more than 18,000 when they marched to besiege Nantz, great numbers of the peasantry having returned home to get in their harvest. In the fight at Vrine bridge, 5000 royalists put 25,000 republicans to flight with dreadful slaughter. Some few days afterward they did more: for with 6000 men they had the boldness to attack 40,000, and defeated them, taking a part of their artillery and baggage: this was at the famous battle of Coron. Soon afterward, fortune began to change sides; the republicans made themselves masters of Mortagne, (the place which, if we mistake not, gave the title of Earl to our King John before he came to the crown,) Chollet, Tiffauge, and Beaupreau, recovered their cannon and prisoners, destroyed the magazines collected by the royalists, and penetrated at last to the borders of the woods and marshes of la Vendée. Thus 90,000 men were left without homes, and almost without food or ammunition, on the banks of the Loire; while, to complete their misfortunes, *D'Elbée*, *Bonchamp*, and *Lescure* were so badly wounded, that they could no longer take any part in the operations of the armies. Thus situated, some one proposed that the troops should cross the Loire, and march to meet the succours expected from England: the proposition was adopted, and thus the main army was separated by that river from the rest of the Vendéans. This measure was the ruin of the royalists, and would not have been executed, if the three generals above mentioned had not been disabled from acting or advising; and if *La Roche-Jacquelin* had not been absent at the time, serving with a detachment. It was the departure of this
army

army that enabled the commissioners to assure the Convention that the war of la Vendée was at an end. It was at an end for that time in la Vendée, but it was raging with greater violence in Normandy and Brittany. The royalists who crossed the Loire divided themselves into two bodies; one of which marched into Normandy and laid siege to Grandeville; while the other entered Brittany, and, keeping the thick forests of Fougères and Vière in their rear, blockaded St. Maloes, and endeavoured to penetrate towards Concale. In this position, they waited for intelligence from England, but not a sail appeared on the coast. In the mean time, some gun-boats from St. Maloes forced them to retire: before this event took place, a single English frigate would have compelled those boats to keep in port, and, trifling as such a succour may appear, it might have given a turn to the affairs of Europe. The royalists, repulsed at Grandeville, formed a junction with those who had blockaded St. Maloes: but they carried with them disappointment and discomfiture; and, all being in want of provisions, despair became general, and all was lost. *Bonchamp* and *Lescure* could not restore confidence to their friends, for they had died of their wounds; and *D'Elbée* had been carried for the benefit of his health to Noirmoutier, which had fallen into the hands of *Charette*. Upwards of 30,000 men had joined the royal army after it had crossed the Loire: but they had not the docility of the first who declared for that party, and insisted on quitting a part of the country in which they had experienced nothing but disasters. In vain did the commanders oppose such a measure; the troops began their march without orders and leaders; the officers were obliged to give way to a torrent which they could not resist; and, unfortunately for their cause, this retrograde movement had scarcely taken place when the English appeared on the coast: so that had the royalists remained a little longer, nothing could have prevented them from receiving Lord *Moir*a in their camp, with the succours and supplies which he was carrying to them.

The Vendéans, having re-crossed the Loire, over-ran the provinces of Maine and Anjou: the conventionalists were alarmed, and the tocsin was kept ringing in every parish as far as Orleans. The republicans kept themselves strongly entrenched to the south and the east behind the Loire and other rivers, while the Convention was sending to their aid, in *carriages*, 30,000 men from Flanders, to reinforce the army of Cherbourg, which was advancing from the North: while the army of Brest, consisting of 80,000 men, was approaching to surround them on the west. In this situation of affairs, an emissary dispatched by Lord *Moir*a had the good fortune to

reach the royalists in the neighbourhood of Angers, with advice that his Lordship was on the coast. *La Roche-Jacquelin* proposed on this occasion a bold and desperate measure, which was to push forwards with all possible dispatch to Cherbourg, and seize that town, which would cover them from all attacks by land, and open to them an easy communication with England. The measure was generally approved; and the proposer immediately set forwards, with the main body of his army, to carry it into execution, leaving a third of his numbers to cover his march, and collect the different corps that were spread over the country. The republicans followed, and, near the city of Mons, coming up with the rear of the royalists, a furious attack took place. The impetuosity of the royalists was irresistible; they carried every thing before them: but, not satisfied with repulsing the enemy, they pursued the flying troops a great way from the field of battle, and at last had the misfortune of falling in with a fresh army of republicans, whose onset, in their then exhausted state, they were not able to bear; the royalists fled in their turn, and *Westerman's* cavalry made a dreadful slaughter of their dispersed troops. This General, pursuing his advantages, came up with the centre, the waggons, baggage, ammunition, provisions, the aged and the wounded; and these last were butchered without mercy. The news of this calamity soon reached the van of the army, which was seized with a panic: in vain did the brave *La Roche-Jacquelin* and the intrepid *Stofflet* strive to inspire the men with courage to face their danger; they fled in every direction; and those very royalists, who had so often made the most gallant use of their arms, now basely threw them away, that they might not impede their flight. Forty leagues of country thus became exposed to the rage of a conquering army; and every thing was put to fire or sword.

Another corps of royalists, which could not pass the Loire above Nantz, threw themselves into the department of Morbihan, a country very capable of being well defended on account of its great natural strength: but they were cut to pieces at Savenay; and the royalists were no more seen to the north of the Loire.

Charette, in the mean time, acting separately from the other armies, had made himself master of the island of Noirmoutier: he was at the head of 25,000 men: but, when the news of the discomfitures at Mons and Savenay reached his troops, he was deserted by all except 4000 men. These however were all devoted to him, and determined to defend themselves to the last; and with this handful of men he withstood the conquerors for two months: but, at length, having lost Noirmoutier, he was obliged

obliged to take shelter in the woods; and as he no longer appeared in the field, he was considered as ruined past recovery. Then the monster *Carrier*, and his associates, giving themselves up to every species of cruelty, committed acts at which nature shudders, and for which their own deaths on a scaffold have since but poorly atoned: by their orders, nearly 40,000 persons perished at Nantz by suffocation or sickness in prison, or by the sword and drowning in the Loire. These horrors enabled *Cbarette* to raise a new army of 12,000 men, with whom he fell on the republicans, and every where routed them. His ranks daily began to swell, till at last he and *Stofflet* found themselves at the head of 40,000 men, and la Vendée rose again from its ashes: but the country having been every where given up to fire and plunder, he had daily to apprehend the approach of famine.

We will not attempt to follow our author through his details of the discipline and internal œconomy of the Vendéans: but we must observe that, since the beginning of the war, in no part whatever have the battles been so dreadful as in la Vendée; the bloodiest on the frontier were but mere skirmishes compared with these: scarcely did a single action take place in which one of the contending parties was not destroyed, and the baggage and artillery taken by the conquerors. The battle of Mortagne cost both sides 30,000 men; in that of Saumur 10,000 republicans were killed, and 15,000 made prisoners; and in that of Mons the royalists left 15,000 dead on the field of battle, while the loss of the republicans was not much less. Reports made to the Convention have stated that the war in la Vendée had cost the republic 200,000 men, who fell by the swords of the royalists. The latter were humane at first: but, actuated either by ferocity or a spirit of retaliation, they afterward thought nothing of sacrificing their enemies. They took 15,000 prisoners at Saumur, whom they set at liberty, after having made them take an oath never again to bear arms against Louis XVII.: these men they had afterward to fight again; for, in defiance of their oath, they re-appeared in the field, and were easily known, as the royalists had cut off their hair before they enlarged them. When the royalists were driven from Mortagne, Chollet, &c. and obliged to fly along the banks of the Loire, they had 12,000 republicans prisoners, who greatly incommoded their march. Many who had to bewail the loss of a murdered father, mother, or wife, were for taking revenge on these prisoners and putting them all to death: but the generous *Bonchamp*, then on the brink of the grave in consequence of a mortal wound, with tears in his eyes pleaded for the prisoners, and saved them; thus closing, by an act of humanity, a career

of military glory. *Lefcure* died of his wounds, and *La Roche-Jacquelin* was killed by a musquet shot, while he was reconnoitring the republican army: his mistress, like a true amazon, assumed the command of his men, who readily submitted to obey a woman who, on many occasions, had displayed a resolution that astonished even the oldest soldiers.

The author next proceeds to give some account of the Chouans; who took their name from three sons of a blacksmith of the name of *Chouan*, near Fougères. They were at first no better than highway robbers: their numbers were increased by the system of terror, which induced all persons, declared to be suspected by *Robespierre's* government, to fly for safety to the woods and join the Chouans: they were at last said to amount to nearly 30,000 men, dispersed in different bodies through the woods of Brittany from the north to the south, from Fougères to Vannes; and they gave occupation to upwards of 80,000 republicans, who were endeavouring to enclose them in that great extent, and starve them into a surrender. They submitted to organization and discipline; and, dropping the trade of robbers, declared for the king, and put themselves under the command of officers of reputation.

The writer, having gone through the historical part of his work, returns to the romantic, and makes the Count happy at last in the recovery of his mistress, and in the escape of both from imminent death, to which they had been doomed, and from which they were rescued only by the revolution that sent *Robespierre* to the scaffold, and released the numberless prisoners whom he had confined.

We have applied the terms *romance* and *romantic* to this publication, because the complexion of its narrative is such as will warrant a suspicion of the writer's strict adherence to facts. We may, however, be mistaken; for many wonderful and (properly speaking,) extra-ordinary circumstances might occur in the course of such adventures as he describes. At any rate, a perusal of the work will give pleasure to all who delight in pathetic descriptions, and in language calculated to excite, as occasion requires, indignation, pity, and admiration.

ART. V. *In Morte di UGO BASSVILLE seguita in Roma il dì 14 Gennaro, 1793.* 8vo. 48 Pages.

CUR readers will recollect that the French envoy at Rome, *Hugo de Bassville*, having rendered himself disagreeable to the papal court, by protecting an officious spirit of proselytism to the opinions then professed at Paris, found on a sudden the protection of the police insufficient to preserve his

palace against the attacks of the mob ; and that he himself was murdered during the progress of the riot. This popular outrage, which happened in January 1793, is here made the subject of a serious epic poem, resembling in manner those of Dante, and certainly not inferior in fanciful sublimity. The author takes the ground of a high religious zealot, to whom the insulted rights of his sacred country are most dear. He qualifies the fury of the rabble as *dispetto magnanimo e giusto sdegno*, and seems ambitious of canonizing the holy army which tore in pieces the supposed enemy of the church. He first presents us with the slaughtered body of *Basseville*, and exhibits the soul as slowly liberating itself from the clay. Satan lays claim to it : but an angel of light obtains charge of it for the period destined to its purgation, and transports it through the air to France :

*E supplicio ti sia la vista orrenda
Dell' empia patria tua !*

The aerial journey is highly poetical. On the Sardinian shore they behold the fragments of shattered ships, and carcases of the repulsed invaders. They visit Marseilles only to shudder at the licentiousness of the populace, and at the profanation of a crucifix. Next they hover over the apostate town of Avignon. At length, sights of increasing horror announce the vicinity of Paris.

The second canto allegorically describes the abominations of this *second Babylon* : then the execution of Louis XVI. The ghosts of *Damiens*, *Ravaillac*, *Ankarstroem*, and of a fourth, who conceals with the hand his name written in blood on his forehead, bring fogs from the abyss to quench all emotion of pity in the spectators. The spirits of the French martyrs who fell for their king receive his soul, and accompany it to Empyreum.

The third canto introduces *Basseville* moved by this scene to penitence, and asking forgiveness of Louis ; to whom he narrates his adventure, and who bestows his pardon in these sublime words :

*Amai, potendo odiarlo, anco il nemico ;
Or mè tolto il poterlo :*

Now follows the triumph of the Parisians for the death of Louis. The ghosts of the philosophers are represented as thronging greedily about the scaffold, to drink the blood of the king. A cherub with a flaming sword restrains them. Two are thus characterized :

*Capitano di mille, alto si vede
Uno spettro passar lungo ed arcigno
Superbamente coturnato il piede ;
E costui di Ferney l' empio e maligno*

Filosofante,

*Filosofoante, ch'or trai morti è corbo
E fu trai vivi poetando un cigno.*

Again :

*Vassene solo l'eloquente ed irto
Orator del Contratto, ed al par del manto
Di Soso, ha caro l'Afrodiso mirto.* —————

These spirits, like the fallen angels of *Klopstock*, contend which has done most mischief; and the author of the *Système de la Nature* obtains the prize.

Were it not that we are loth to see maxims of intolerance and fanaticism supported by the charms of a very bold and vigorous poetry, we should be tempted to recommend, to the excellent translator of Dante, this fine production of the same school.

ART. VI. *Le Comte de Strafford: Tragédie, en cinq Actes, et en Vers.*
Par Le Comte DE LALLY-TOLENDAL. 8vo. pp. 138 and 408.
12s. sewed. Elmley, De Boffe, &c. London. 1795.

THE literary talents of the Comte DE LALLY-TOLENDAL are already known to the public from his *Letters to his Constituents*, which appeared in January 1790, and contained his reasons for relinquishing his office of Deputy to the Constituting Assembly of France. His eloquence is of the warm sentimental kind, so common among the students of Rousseau; and his opinions, like those of an English Whig, tended to favour in his own country the institution of an aristocratic senate, and inclined to keeping a king with much parade of deference. He now offers to the public a tragedy, and subjoined to it a copious biography of the hero of the piece, the Earl of *Strafford*.

Of French tragedies, an Englishman is not commonly predisposed to form an advantageous opinion; and, although they mostly excel our own plays in plot, in propriety of style, and in the moral sentences, maxims, or sentiments, inserted in the declamation; yet they seldom address the feeling by so powerful a pathos; and still more rarely do they interest the observer of the manners, by bringing into action characters so various, so distinct, and so completely evolved, as is common on the English theatre. *Moliere* and *Diderot* have indeed displayed great knowledge of human nature, both in the multiformity and consistency of their delineations of character: but in *Corneille*, *Racine*, *Voltaire*, there are few and faint traces of this distinguishing excellence of *Shakspeare*.

It is not, however, on the same bench with the great tragic authors of his nation that the Comte DE LALLY-TOLENDAL can claim a place. *Corneille* would have given a more colossal importance to the character of *Strafford*: *Racine* would have

impressed a more exquisite tenderness on the domestic anxiety ; and *Voltaire* would have shortened the tedious narratives and declamations, would have secured a climax of interest, and have allotted to every subordinate part that precise proportion of attention, which its bearing towards the whole required. We shall not rank among the fault of this tragedy the violations of historic truth and historic probability, which are of a nature chiefly to offend an English audience : particularly as it appears, from the dedicatory epistle, to have been the writer's intention to dramatise, under the name of *Strafford*, the misfortunes and ill-usage of his own father ; and as it cannot but be suspected that, under the name of Charles the First, he wished to delineate the well-meaning weakness and imbecile inconstancy of Louis XVI. — a portrait but too ominous. Neither shall we complain over the degradation of the venerable * *Pym* into a Palais-royal rioter, and of his highly principled party into a proscribing faction ; contenting ourselves with extracting, for the reader's information, one of the most successful scenes.

Strafford is in the Tower, expecting the order for his execution. His wife and children have propitiated the guards, and come to solicit his flight :

* *Strafford*. Laissez-moi vous serrer dans mes bras,
Ma femme, mes enfans, mon Eliza, mon frère !

* *La Comtesse*. Cher & cruel époux !

* *Sir George*. O mon frère !

* *Tous les Enfans*. O mon père !

* *Strafford*. Quel moment !

* *La Comtesse*. C'est celui qui change notre sort ;

Qui va briser tes fers, qui t'arrache à la mort.

Par des détours secrets, inconnus au vulgaire,

Tu peux quitter ces lieux, & sortir d'Angleterre.

Des soldats jusqu'au port avec toi marcheront ;

Ta femme, tes enfans, ton frère, te suivront ;

Allons, viens.

* *Strafford*. Songez-vous au peuple, à sa furie ?

Au Roi ?.... Savez-vous bien qu'il y va de sa vie ;

Que les Communes, Pym....

* *La Comtesse*. Eh ! que me fait à moi

Ce peuple & son sénat, l'Angleterre & son Roi ?

C'est toi, c'est mon époux, c'est *Strafford*, c'est leur père

Que je veux préserver d'une main meurtrière.

Périssent ces tyrans, & ce sénat impur

Qui veut toujours du sang, & du sang le plus pur !

Tombe à jamais ce trône, où l'on vit, d'âge en âge,

Des crimes sans pudeur, des vertus sans courage !

* The Speech of John Pym, Esquire, touching my Lord of Strafford, published in June 1641, is a masterpiece of argumentative eloquence.

Périsset l'Angleterre, & son peuple, & son Roi;
Et de ce peuple entier qu'il ne reste que toi,
Toi qu'ils n'ont su connaître, ou qu'ils n'ont su défendre,
Qui leur donnas ton sang qu'ils brûlent de répandre!

Aussi barbare qu'eux, veux-tu nous condamner?
Pour la seconde fois veux-tu m'assassiner?
Peins-toi, si tu le peux, cet horrible veuvage,
Ces tourmens éternels qui feront mon partage.
Je ne pourrai pas même, au sein de mes douleurs,
D'un souvenir touchant garder quelques douceurs,
Si tu meurs aujourd'hui, volontaire victime,
Ta mort envers l'amour va devenir un crime.
C'est trop peu de te perdre, il faudra t'accuser,
Pleurer sur des liens que tu voulus briser,
Et détestant le jour, & te portant envie,
Dire: S'il m'eût aimée, il eût chéri la vie.

• *Strafford.* Tu déchires mon cœur.

• *La Comtesse.* Ne puis-je l'ébranler?

Regardes ces enfans, veux-tu les immoler?
Sans appui, sans soutien, orphelins dès l'enfance,
Ils te reprocheront ta mort & leur naissance.

• *Strafford.* Arrête.

• *La Comtesse.* Rends-toi donc. Ah! t'ai-je mal connu?
Peux-tu voir tous nos maux, & n'en pas être ému?

• *Strafford.* Je ne le suis que trop.

• *La Comtesse.* Tu pleures! La nature
Enfin parle à ton cœur. Strafford, je t'en conjure,
Ne la repousse pas. Ah! réunissons-nous;
Mon frère, mes enfans, tombons à ses genoux;
Demandons-lui sa grace.

(*Ils tombent tous à ses genoux.*)

• *Strafford.* O Ciel!

• *Sir George.* Vivez, mon frère.

• *Le Fils de Strafford.* Vivez pour votre fils.

• *Une des deux Filles.* Consolez notre mère.

• *Tous Ensemble.* Grace!

• *Strafford.* Où suis-je?...Grand Dieu, dans ce cœur combattu,
Fais descendre ta force, affermis ma vertu,
Connais mon sacrifice, & vois ce qu'il me coûte...
Lève-toi...levez-vous, & que chacun m'écoute.

(*Il va s'asseoir avec la Comtesse sur le banc de pierre, & il sont environnés de leurs enfans.*)

Elisa, non, ton cœur ne fut point abusé,
Quand des plus tendres feux il me crut embrasé;
Et depuis que mon ame, à la tienne enchaînée,
Se rangea sous le joug d'un si saint hyménée,
Je jure que jamais je n'ai vu naître un jour,
Qui n'accrût mes respects ainsi que mon amour.
J'espérais aujourd'hui, tranquille & solitaire,
Oublier parmi vous le reste de la terre.

Le monde, ses grandeurs s'effaçaient à mes yeux.
 J'allais goûter des biens cent fois plus précieux.
 Je le voulais.... Le Ciel autrement en dispose :
 C'est à nous de subir la loi qu'il nous impose.
 Crois qu'il faut, pour briser ces liens adorés,
 Des efforts.... bien cruels ! des devoirs bien sacrés :
 Mais le premier de tous est de rester fidèle
 Aux Rois que nous donna la justice éternelle.
 J'ai vécu, je mourrai rempli de cette foi,
 Qu'on doit être martyr pour son DIEU, pour son ROI.
 Dans le dernier combat j'ai pu perdre la vie :
 C'est un autre combat qui me l'aura ravie.
 Sous cet aspect moins triste envisage ma mort :
 Tes pleurs seront plus doux, tu plaindras moins mon sort.
 (*A son Fils.*)

Mon Fils, je vous remets le soin de ma mémoire.
 Votre nom peut encore se porter avec gloire.
 Quels que soient les complots tramés l'obscurcir,
 Vous lui rendrez l'éclat qu'on a voulu ternir.
 Mon enfant, les tyrans ne sont pas invincibles.
 Tu trouveras des cœurs généreux & sensibles :
 On portera tes vœux, on essuiera tes pleurs ;
 Ton sort a ses tourmens !.... il aura ses douceurs.—
 Il faut nous séparer.—Embrassez votre père,
 Mes enfans,—

(*A Sir George.*)

Quelquesfois souvenez-vous d'un frère.

(*A la Comtesse*)

Adieu...mon Eliza...tourne vers moi les yeux....

* *La Comtesse.* (*Qui, depuis quelques instans, a les yeux fixés contre la terre, & semble méditer quelque grand projet.*)

Non, je ne reçois point ces funestes adieux,
 Cruel ! &, malgré toi, je te ferai connaître
 Que de ta vie enfin tu n'es pas le seul maître.
 Je voulais te sauver sans péril, sans combat,
 Sans exposer le trône, & sans troubler l'Etat.
 Aussi faible que toi, j'épargnais ta patrie,
 Et ce Roi pour lequel ton cœur nous sacrifie.
 Mais tu veux par du sang qu'on rachète tes jours ;
 Tu seras satisfait.

* *Strafford.* Eliza, quels discours !

Vous me faites frémir.

* *La Comtesse.* Allons, volons, mon frère.

Qu'on donne le signal. Viens défendre ton père,
 Mons fils ; on nous attend.

* *Strafford.* Où portez-vous vos pas ?

Ah ! mon frère, parlez, je ne vous quitte pas :
 Eh ! qui donc vous attend ?

* *Sir George.* Les chefs de votre armée.

Leur amitié par vous aujourd'hui réclamée...

* *Strafford.*

‘ *Strafford.* Je n’ai point demandé le secours de leurs bras ;
J’en voulais pour témoins, & non pas pour soldats. —
Leur zèle cependant & me touche, & me flatte.
Ainsi donc, hautement, pour moi ce zèle éclate ?

‘ *Sir George.* Ah ! si vous aviez vu quelle était leur ardeur !
Comme ils répandaient tous des larmes de fureur !

‘ *Strafford.* Trop généreux amis ! Guerriers trop magnanimes !
Réprimez leurs efforts impuissans & sublimes.

‘ *Sir George.* Ils ne seront pas seuls.

‘ *Strafford.* Adieu.’

The life of *Strafford*, which fills the remainder of the volume, deserves considerably higher praise. The French have long been too much accustomed to substitute eulogy for biography, and, in the lives of their celebrated men, to display them only on the splendid side. The present account is drawn up with an industrious attention to documents and facts ; and, although a chivalrous spirit of loyalty to the prince obviously biases the whole course of the narrative, it contains circumstances enough to supply the reader with the means of an impartial estimate. Posterity will delight in comparing the Long Parliament of England with the Constituting Assembly of France, the similarity of their laws, and the disappointment of their views ; *Essex* with *La Fayette* ; and Charles I. with Louis XVI. Nor has the national vanity of Britons much reason to shrink from the comparison. For legislative wisdom, for decisiveness of character, for respect of justice, of morals, and of piety, and even for sound eloquence, the English leaders may dispute the palm ; and, if Imagination be more captivated by that studious attention to the beautiful and systematic in public ceremony and institution, which characterized the fathers of French liberty, Reason may be more satisfied with that honourable regard for the just and the practicable, which distinguished the English innovators. On this topic our author thus expresses himself :

‘ *Le Long Parlement* d’Angleterre est tellement connu ; on y a été si cruellement rappelé pendant ces dernières années, qu’ici les détails deviennent superflus.

‘ Le 3 Novembre 1640 s’ouvrit cette assemblée qui devait hélas ! être surpassée un jour, mais qui était condamnée à donner la première un exemple horrible. Les Presbytériens étaient parvenus à remplir le plus grand nombre des places. Rien qu’on apprenant les élections, Charles avait du regretter avec plus d’amertume que jamais le dernier Parlement qu’il avait dissous. En parcourant celui du jour, il n’y rencontrait plus aucun membre qui lui fût absolument dévoué : il voyait partout, autour de lui, ou des ennemis implacables et de criminels conspirateurs, tels que Pym et St. Jean ; ou des hommes estimés pour leur science et pour leurs mœurs, tels que Hollis et Hampden, mais exaltés par le fanatisme de la liberté, et capables de se précipiter par

passion dans ce que les autres feraient par crime; ou, ce qui lui paraissait peut-être le plus redoutable, des hommes exempts de tout reproche, non moins distingués par leur raison que par leur vertu, amis de la monarchie et du monarque, mais amis sévères, fatigués des convulsions que produisaient toujours des pouvoirs indéterminés, et résolus d'y mettre un terme en soumettant le sceptre lui-même à l'empire de la loi: de ce nombre étaient Digby, Culpeper, Bagshaw, Waller, Dearing, Palmer, surtout Hyde et Falkland, noms qu'on ne prononce qu'avec le recueillement du respect.'

It is worthy of remark that, in the defence of *Strafford*, according to Mr. Hume, these words occur: "Were it not for the interest of these pledges which a saint in heaven left me, I should be loth," &c. This seems to imply the previous death of his wife: whereas, according to our author, and to truth, she appears to have been alive at the time of his execution.

Nothing can be more interesting than the opinion of a well-informed foreigner on a topic of national history. Necessarily free from the prejudices of the soil, whatever be the points of view deriving existence from his political or religious habits of thinking, he will commonly be found to approach more nearly to the ultimate decisions of posterity, than may be hoped from any native;—and when a man of talents so brilliant, and of fortunes so celebrated, as the Comte DE LALLY TOLENDAL, becomes himself the historian of a great statesman in a foreign country, the offering can scarcely be received with too much gratitude. May he long continue, by his literary labours, to instruct and to caution posterity!

ART. VII. *Historische Nachrichten und Politische Betrachtungen, &c.*
i. e. *Historical Information and Political Remarks concerning the French Revolution.* By CHRISTOPHER GIRTANNER, M.D.
&c. &c. 7 Vols. 8vo. Berlin. 1792-4.

DR. GIRTANNER is advantageously known to the literary world by a discussion concerning the antiquity of the Siphylis, and by other medical and chemical tracts: (see Rev. vol. xii. New Series, p. 492.) He passed some time at the University of Edinburgh, where he imbibed many of the opinions taught in Dr. Brown's *Elementa Medicinæ*.

He now enters the field as a philosophic historian; and, although he appears desirous of confining himself to the notice and succinct narration of those circumstances whence important inferences are to be drawn, yet these have already filled seven volumes without reaching to the period of the notorious tenth of August. The historical account is interspersed with numerous and often with valuable dissertations and reflections; in which the author displays a sufficient knowledge of those writings

writings of the French, which founded the chief philosophic sects that have become conspicuous during the revolution. A lucid order does not pervade the arrangement of his materials, which is too anxiously chronological and too obviously desultory. The sources of information, to which Dr. G. has resorted in the composition of the first four volumes, appear to have been more copious and satisfactory than could afterward be commanded: indeed the latter three might in all respects be rivalled by a series of selections from the *Moniteur*.

In opinion, Dr. GIRTANNER appears to be somewhat inimical to an order of clergy, studiously cautious and reserved when speaking of an order of nobility, a friend to royalty, and to a legislature of *two* branches. His political morals are respectably austere; and his declarations against the use of foul means are uniform and decided. He considers the French nation, from the very beginning of the revolution, as in a state of progressive disease; he no where discovers the tendency to health, to amendment, to regeneration; and he makes those symptoms of vigor and beauty, which the distant European spectator admired for a while, to resemble that purple complexional glow, and that high pulse, resulting from the circulating miasma of an imbibed contagion, which announces to the experienced eye the approach of fever, convulsive agony, and frightful declension.

We shall avoid transcribing the table of contents, which is very ample, as it would be found to contain little else than a dull chronicle of events, that have rung to satiety on the public ear: but we shall devote a few lines to each section or book, in order to point out such passages as appear most characteristic, or such as derive from their novelty or justness some claims to selection.

The 1st book is taken up with a discussion of the predisposing causes of the revolution, which are principally these:

1. The profligacy and corruption of the court and nobility, the insufficiency of the public income to provide for the ever-thickening swarm of parasitical dependents on the government, and the consequent defalcation of allegiance.

2. The state of public opinion; in which is especially remarkable, first, the unpopularity brought on the national religion by the philosophers, and countenanced by the ministry for purposes of confiscation, and by the monied interest in order the more easily to realize their capitals; and, secondly, the growth of the sect of *economistes*, whom the author, after the manner of his country, very conveniently terms *physiocrates*, and their doctrine the *physiocratic* system. This consists in maintaining that *nature*, not *labor*, is the true and only productive power;

that all taxes, however named and levied, ultimately fall exclusively on the produce of the soil, the price of which they enhance; that it is simpler, cheaper, wiser, juster, to levy these taxes directly, like a tythe, on each year's crop, than to levy them indirectly on carriages, horses, servants, stamps, salt, leather, &c. needlessly surcharged with the maintainance of a host of unproductive collectors; that every sort of patronage or restriction is alike injurious to manufactures and commerce, and a certain burden to the consumer, whose interest is chiefly to be consulted; and that custom-houses, excises, patents, companies, contracts of apprenticeship, navigation-laws, and all kinds of privileges and restraints, should be entirely done away, and all nations trade with all without favour or impediment, without bounties or duties. Of this system, Dr. GIRTANNER names *Quesney* as the founder, and the Marquis *de Mirabeau*, author of *Ami des Hommes*, as the most distinguished advocate. To this sect *Turgot* belonged.

3. The slackness of the public mind in a highly civilized community, its in-irritability to common topics and events, and the consequent necessity of hazardous movements, and comprehensive operations, to agitate and delight the people. We shall translate on this head the author's extraordinary philosophical observation, p. 116.

'People in the great world, the nobles, the opulent, the distinguished, have their feelings so worn out and blunted by the continual exhibition of gratifications, that only the *strongest* of all applications can arouse or act on them. In former times, in order to superinduce this degree of impression, people had recourse to gladiators and poison-mixers. Now, tragedies, bull baiting, boxing, alchemy, ghost-seeing, animal magnetism, the convulsions of the Abbé Paris, and the celestial bed of Graham, these are the resources attempted:—but, when this irksome indifference, this dull and tedious debility of the general mind, this morbid craving, has arrived at its highest pitch, as in France, the stimulus required is—*Regicidism*. After this, nothing remains but that a nation should murder one another, and make room for a sounder, purer, and better generation.'

The II^d section opens with anecdotes of the king and queen and M. *de Maurepas*. Here we perceive a defective inattention towards the circumstances which introduced *Turgot* to power, and enabled him to make conditions with the court, and towards his project of *administrations provinciales*, which was eventually of so much influence. The account of *Necker* is very curious, and full of particulars hitherto rarely noticed; for which the author appears to have been indebted to the Marquis *de Pesay*. The history of *de Calonne's* administration, and of the convention of notables, contains the usual particulars. Inci-

dentally, the author takes under his protection the character of the emperor Joseph II. whom he seems inclined to set up as realizing the idea of a Patriot King.

Book III narrates the second meeting of notables, the emission of the edict for convoking the States General, the consequent ferment, active and literary, of the French, and finally the assemblage at Versailles. Among the works to which Dr. GIRTANNER ascribes at this period a decisive influence, are two of which we do not recollect to have seen English translations, *Le bon Sens* by *Kersaint*, and *Qu'est ce que le Tiers Etat*, by *Syeyes*. Speaking of the edict of convocation, the author breaks at page 227 into the following invective against the French clergy:

‘ This edict, which restored its original liberties to a people so long oppressed, passed with the fat and lazy prelates for *blasphemy*;—and dared they thus express themselves at the end of the eighteenth century?—but such are the fruits of an ultramontane hierarchy, such are the genuine maxims of jesuit philosophy! blind obedience and stupid submission are preached to them from early youth. Dialectical nonsense they call reasoning; a knowledge of papal bulls and decrees of councils—learning; a *bodgepodge* of holy legends and pious stories—information; the rule in all things to take the crooked and avoid the strait path—prudence. Flattery and crouching, sience and bowing, they consider as Christian humility; the treacherous smile of refined hypocrisy as mildness, and the movement to embrace a man whom one would gladly stifle as love of one’s enemies. They smile, when they are about to wound; are never so friendly as when their cabals have succeeded; and the politeness, which tickles while it stabs, and smears with honey the brim of the poisoned chalice, they admire as the perfection of uniting the wisdom of the serpent with the gentleness of the dove. They wanted a revolution too—but such as in Brabant, where the armies take the crucifix for a standard and the *immaculate* conception for a watchword. Of this obliquity of character, their education was chiefly the cause, which made them such complete hypocrites that even the most cautious were frequently deceived.’

This Philippic is not only too partial for an historian, but too bitter even for an orator.

The IVth section contains the history of the States General, from their period of meeting until the overthrow of the Bastille. Dr. GIRTANNER gives full credit to the wild conspiracy ascribed, at this early period, to the Palais-royal party; and he believes that, on the 24th June 1789, preparations were made for proclaiming the Duke of Orleans protector or viceroy, and even that a band of assassins was in actual waiting at Versailles to poniard all the resisting nobility. The progress of the revolution is not favourable to this hypothesis. A band of assassins cannot be enlisted like a band of soldiers. Notwithstanding

standing the licentious and horrible language to which multitudes were already accustomed, repeated instances of *unpunished* murder must occur, before men will be found to undertake it without anger, familiarly, and for the trifling motive of a sum of money. The earlier summary executions of the French evidently resulted from the furious effervescence of an ignorant rabble: they were serviceable to no particular cause: they coincided with the views of no specific party: years of anarchy were necessary to form and train the execrable men of the 3d of September. Had the corporation of Paris, or the assembly, resolutely dragged to punishment the first murderers, assassination could never have grown into a system.

The Vth book contains a very circumstantial account of the confusion, mischief, and civil warfare, which signalized the 13th and 14th of July; and which (applauded as this revolt has been,) must have exceeded that of the 10th of August. *De la Salle* is on this occasion mentioned with high encomium, p. 161. Parallels occur between *Necker* and *Cicero*, *La Fayette* and *Cato*, neither of which is very fortunate.

Section VI contains many constitutional discussions, and very properly blames the rashness of the assembly on the 4th of August in its mode of abolishing the feudal system. Dr. GIRTANNER inclines to the opinion that the declaration of rights ought wholly to have been avoided, or at least postponed, until after the completion of the constitution. In p. 249, he notices the solitary vote of *Syeyes* against the suppression of tithes without indemnity. It was, it seems, a point of honour with the clergy not to vote in their own cause; and, by this idle affectation of disinterestedness, they conferred on injustice the honours of almost unanimous approbation. A like vanity defrauded the people of the liberty of re-choosing the members of the constituting assembly into the ensuing legislature.

At the close of this section, we have an analysis of the representative body, which the author distributes into five parties, distinct in aim and opinion: 1. the royalists; 2. the aristocrats or *Feuillans*; 3. the democrates or *Jacobins*; 4. the Orleans faction; and 5. the alarmed (*die furchtsamen*), who were constantly shifting to that side, which had the popular cry in its favour on the depending question, and thus gave an habitual majority to out-door opinion. Dr. GIRTANNER ascribes to the second party, which comprehended *Mounier*, *Malouet*, *Lally-Tolendal*, *La Fayette*, *Clermont-Tonnerre*, *Bergasse*, &c. the exclusive praise of being the true friends of the people, the pure patriots. In what sense does he use these equivocal phrases? If he means to say that *honesty of intention* existed only among these gentlemen, will he deny the same quality to *Rabaud*, to *Dupont*,

Dupont, to *Noailles*, to *Syres*, and to others of the democrates? Can he believe any large party to consist principally of men of disinterested virtue, or that the proportion of virtuous men can materially vary in different large parties? If he means to say that *wisdom of pursuit* existed only among those whom he has named, will he deny that they often differed from each other, and that the votes of each are on several occasions open to sound objections? Besides, as it belongs to the statesman to estimate justly the public mind, and not to pursue the impracticable, but the best practicable, an ultimate want of success is some proof of want of prudence. Neither ought it to surprise us that these persons, by attempting to subject both king and people to their peculiar will, and by alternately weakening and strengthening both, in order to balance the one against the other, should have finally lost all useful influence over both.

The VIth book also elucidates the state of Paris preliminary to the 5th and 6th of October, and the VIIth continues the description of that riotous procession, when 'the royal captives, who followed in the train, were slowly moved along amid the horrid yells, and shrilling screams, frantic dances, infamous contumelies, and all the unutterable abominations, of the furies of hell in the abused shape of the vilest of women.' Of this enterprize, the author, we suspect, attributes too much to the conspiracy of his Orleans faction. It is probable that very temperate friends to liberty were about this period apprehensive that the king, become sensible of the progressive and systematic diminution of his power, wished to throw himself into the arms of the royalists, to dissolve the assembly, and to withdraw from Versailles. It is probable that they considered the confinement of the royal family as the only adequate preventive, and that they believed this imprisonment could be accomplished most decently and most effectually by compelling their removal to Paris. *La Fayette's* letter to *d'Estaing* is a plain proof that the various means of securing the king's person had long been agitated in the metropolis. *Maillard's* connection with the *Hotel de Ville*, and the order given by the municipality to *La Fayette* at the head of the national guards to protect the king's journey, are all evidences that not the murder of the monarch, (as Dr. GIRTANNER would have us believe,) but the secure possession of the living king was the object of those who planned these disgusting 'orgies of liberty.'

Section VIII opens with a biography of *La Fayette*; in which the author says that, in 1781, when in America, Lord Cornwallis wrote home concerning him that *the boy could not escape him*. It terminates with the appearance of the king in the delighted assembly on the 4th of February, and the incomprehensible

hensible execution of *Favras*, the Fenwick of the French revolution.

The IXth book includes an account of the preparations for the august ceremony of the federation, at which the author was present. Thus far his work has gone through a second edition, and appears to have derived great improvement from a deliberate revision.

The fourth volume opens with a second VIIIth section or chapter; there having been an addition of two chapters to the new edition of the preceding volumes. It paints the magnificent spectacle of this national festival, with a glow worthy of its singular sublimity. The IXth and Xth chapters proceed to the disturbances at Nancy and the resignation of ministers.

From the beginning of the fifth vol. chap. XI, we shall extract a rhetorical passage, for the animadversion of those who are pursuing constitutional reforms:

‘Of this threefold power (legislative, judicial, and executive,) into which sovereignty branches, one is by its very nature always tending to domineer, always struggling for independence. This is the legislative power. This alone is to be feared. This alone can become despotic, or dangerous to liberty. Even the executive power can never degenerate into despotism, without incroaching on the legislative. The legislative power must consequently be carefully separated from the executive power; and it must be more severely limited than the executive power, because it is the most dangerous of any.

‘Now there are no other means of limiting the legislative power, than by partitioning it. Hence the essential institution of an upper and a lower house; without which, or something equivalent, no great state can remain free. If the legislative power be not divided, if it consist as in France only of one house, one body, one assembly,—all the laws, which it may affect to make for its own controul and limitation, will prove mere resolutions, which a breath has formed and can dispel, and by which it will never submit to be bound. As the staple of the setters, which it may affect to put on, remains in its own hand, they can in no respect restrain its movements. The legislative power, not partitioned, can no more keep within bounds, than Archimedes could move the earth; and for the same reason,—it wants the stationary point.’

Dr. GIRTANNER then goes on to approve of making this upper house a court of judgment for state-prisoners: an opinion which, we should suppose, can only arise from his inattention to the history of English state-trials, so very few of which can be admired for the equity of their termination. It is rather desirable that the practice of impeachment (if we may use this word for attempting the punishment of crimes not previously defined by law,) should expire; and that all culprits, even when accused by a committee of the representative body, should take

take their trial in the regular courts of justice, and before juries of the people. It is true that, in periods of ferment, the verdicts of juries will lean prejudicially towards the popular wish : but for this evil the remedy seems to be, at the petition of the prisoner and with the advice of the judge, to grant a new trial at some moderate distance of time.

At page 174 begins a sketch of the life and death of *Mirabeau*. In consequence of his decease, a deputation from the magistracy of Paris waited on the assembly ; when *Pastoret*, in its name, solicited that a temple should be set apart for the burial-place of the great men of France ; that it should appertain to the legislature to allot this sepulchre ; that to the remains of *Mirabeau* the honor be conceded ; and that the building, formerly the church of Saint Genevieve, be hallowed to this use, and inscribed " To patriots, by their grateful country." The legislature acceded to the proposal, and thus laid the first stone of a species of canonization, which, if cautiously awarded, would probably have degenerated,—during the age of anti-christian barbarism and ignorance, so likely to revisit France,—into a new idolatrous dæmonism, into the worship of the manes of their great men. The funeral procession of *Mirabeau* was splendid, but less classically beautiful than that planned by David for the apotheosis of *Voltaire*. The constituted authorities voluntarily adopted a mourning of eight days. When it is considered that the Duke de la Rochefoucauld, and other most respectable *Feuillans*, were foremost to recommend and to concur in these posthumous celebrations, *Mirabeau*, and consequently the Orleans party, of which he was the soul, must surely be acquitted of those dark regicidal projects, which Dr. GIRTANNER ascribes to them on the 24th of June and 6th of October.

Book XII continues the narrative to the period of the king's escape. Dr. GIRTANNER notices the remarkable fact that, in the year 1789, the original forms of convocation recognized in Paris more than 300,000 citizens, having suffrage and eligibility both for municipal and legislative functions ; whereas, in the representative constitution imagined by the assembly, only 77,371 had preserved this privilege ; so that no less than three-fourths of the people were deprived of their political liberties, and were degraded in their civil condition, by this constituting assembly. Yet, notwithstanding its aristocratic precautions, disobedience and anarchy seem to have been regularly progressive during the whole continuance of its sway.

The XIIIth section relates to the flight and re-capture of the king, and of the royal family. It concludes with an account of the riots at Birmingham, accompanied by a remark which we shall transcribe, but not in the popular dialect: p. 147.

‘Es ist schändlich, dafs, in dem achtzehnten Jahrhunderte, England das Beispiel einer solchen Intoleranz und einer Religionverfolgung giebt. Indessen erhellt doch auch hieraus, was alle Diejenigen einstimmig gestehen, die sich lange genug in England aufgehalten, und nicht blofs flüchtig beobachtet haben, was ich aus meiner eigenen langen Erfahrung bestätigen kann: dafs nemlich England eines der allerabergläubigsten und unaufgeklärtesten Länder in Europa ist.’

The XIVth book begins to evolve the progress of the now avowed wish of the Parisians to abolish royalty in France. Dr. GIRTANNER speaks with great bitterness and contempt both of *Condorcet* and of *Thomas Payne*, whose writings, as well as those of *Brissot*, about this period came into great request. *Gregoire*, *Robespierre*, *Pethion*, proclaimed in the assembly their wish that a national convention might be summoned in order to try the king. These seditious proposals, seconded by the petitions and correspondence of the clubs, necessitated a formal separation of those friends of liberty who had hitherto acted in concert. The constitutional party, known by the name of *Feuillans*, at this time seceded from the Jacobin club, which retained almost all its private but only six of its senatorial members—*Pethion*, *Buzot*, *Robespierre*, *Roederer*, *Antoine*, and *Coroller*. An address was published by the *Feuillans*, soliciting the provincial affiliated societies to separate from the republicans, and offering itself as a centre of union: but in vain. The Jacobins retained almost universally the adhesion of their brethren, and from this time every observer foresaw the downfall of the constitutional royalty. The conquest of Avignon by fraternization is justly reprobated:—A copy of the constitution; as finally accepted by the king, is inserted; and the separation of the constituting assembly is related.

The XVth section, which occupies the whole seventh volume, comprehends the period intervening between the meeting of the legislative assembly and the declaration of war against Austria. It notices the inefficacy of the law against clubs, so impertinently voted on the death-bed of the preceding legislature:—it traces the progress of the Jacobins in their great plan, the success of which the author attributes to their consistency and industry;—and it concludes with an invective against democracy, inferior in eloquence, but not in bitterness, to those of Mr. Burke.

As we shall have occasion to resume the consideration of this work, whenever the remaining volumes shall reach us, any farther opinion of its general merits may be deferred to that period. Indeed, from the analysis which we have given, each reader may form a judgment for himself.

ART. VIII. *Grammaire Italienne; &c. i. e. An Italian Grammar*, composed from the best Authors and Grammarians of Italy, and conformably to the most modern Manner of writing and speaking at the present Time. By M. PERETTI, Professor of the Italian Tongue. 12mo. pp. 400. 5s. sewed. Elmsley, &c. London. 1795.

THE Italian grammar of *Veneroni* has so long enjoyed unrivalled celebrity, that it appears an arduous enterprize to attempt another. The author before us, however, after having candidly acknowledged that the grammar of his predecessor was the most ample, and the best, that had been written for a different country from that in which Italian is the natural idiom of the inhabitants; and that he had himself always proposed it as such to his scholars, particularly with respect to the verbs, which *Veneroni* has treated more fully and satisfactorily than his competitors;—proceeds to give his reasons for the undertaking; and, as *Veneroni* is to be *written down*, before the fame of a new Italian grammar can *rise*, Signor PERETTI has given twenty-five critical remarks on the errors of his formidable predecessor; some of which are perhaps disputable. However, the greatest number seem fair and well founded: but it is a great eulogium on *Veneroni*, that a century has passed since his grammar was written, before its defects were discovered; and that even now their number is small, and their consequence not very important.

An English edition of *Veneroni* was published by Nourse, in 1763, which has probably long since been out of print. It contained 462 pages, besides an Italian and English dictionary of 200 pages more.

Signor PERETTI has omitted the *vocabulaire portatif*, or portable dictionary in Fr. and Ital. and Ital. and Fr. inserted in all the editions which we have seen of that work: but, as it was not sufficiently ample to save a student the expence of a more copious dictionary, it seems an unnecessary appendage to a grammar.

It is a circumstance worthy of remark, and with which Signor PERETTI seems unacquainted, that *Veneroni*, who contributed so much to the study of Italian literature in France and England, during the last and the present century, was not a native of Italy. He was born at Verdun in Lorraine*, and his family name was *Vignerons*: but, as he had studied Italian, and proposed teaching that language at Paris, he called himself a Florentine, and Italianized his name.

Signor P. seems to have consulted the best Italian grammarians, philologers, and most eminent writers in general, for

* *Nouveau Dictionnaire Historique.*

authorities : which was not the practice of *Veneroni*, who seldom either cites or illustrates and confirms his rules from books. The author of the present grammar appears well acquainted with the work of the admirable *Bommattei**, and the notes of *Salvini*, which the Tuscans still regard as their grammatical code, though this treatise has been written nearly 200 years :—but, when Signor P. says that *Veneroni*'s grammar has never been used nor known in Italy, the objection is not very cogent. It is no disgrace to the author of an Italian grammar written in French for the use of the natives of France, that it is not cited in the *Crusca* dictionary, nor mentioned either by *Fontanini*, or his admirable annotator, *Apostolo Zeno*, in the *Bibl. dell' Eloquenza Italiana*. We want not the same kind of grammar for our vernacular tongue which foreigners require, who have pronunciation to learn, and several other peculiarities of phrase and idiom, which we obtain in the nursery. We never attempt to learn any foreign language in grammars used by the natives, but in such as have been written expressly in English, or in some other language which we understand.

Veneroni has bestowed nearly 80 pages on the verbs ; and this important part of speech has not been slighted by Signor PERETTI, who has laboured the chapter on that subject with equal pains and to an equal extent.

Lingua Toscana in bocca Romana, is a proverb to which the Florentines never would subscribe. *Martinelli*, in his letters, has long since disputed its accuracy†. The Tuscans have ever been more respected for diction than pronunciation. Italian seems to lose its native softness and delicacy by their gutturalizing all words which begin with *ca*, *co*, and *chi*, which is as offensive to the rest of Italy and to foreigners, as the *parler gras* in France, and the *Newcastle bur* in England.

In slightly casting our eyes over the collections of words and phrases, which Signor P. has given previously to the dialogues, we were surprized to find *Scaffale*, *Scanfia*, for *Biblioteca* ; *Colizione*, for *Colazione* ; and, in his definition of musical terms, the explanation of *fuga*, p. 351, surpasses any thing in absurdity which we could possibly expect from an Italian, in speaking of that art which his countrymen have taught to the rest of Europe. Of *fuga*, *fugue*, he says : ‘ We generally give to notes a movement as quick again as in *allegro* : that is to say, we give the length of a minim to a semibreve ; to a minim the length of a crotchet : to a crotchet that of a quaver, &c.’ Our knowledge in music is not sufficiently profound to enable us

* *Della Lingua Toscana*.

† *Lettere familiari e critiche*, 1758. Londra.

to comprehend the author in this definition :—but we believe that our countryman, Old MORLEY, would give to the *prolation of the less* the same explanation which Signor P. has assigned to *fugue*. Every smatterer in music knows that *fugue* implies a *flight* and *pursuit*, in which the several parts imitate and follow each other : but it has nothing to do with diminishing the value of notes in modern music : as there are fugues, we believe, in every species of measure. *Cavatina* is not more happily defined. We fancy that term to imply an air without a second part, or *da capo*. In the dialogues, we find words that seem not to be Italian : as *certainente*, p. 365—*appuntamento*, p. 366, for a rendez-vous or appointment, which is not to be found in the *Crusca* nor any other good dictionary. A table of errata seems wanting ; as p. 364 we have *ne ne* for *me ne—dipo* for *dopo*, &c.

The specimens of Italian poetry are few, and almost wholly confined to Dante, Petrarca, and Tasso. No example is given of lyric compositions, of which such charming specimens might have been selected from *Metastasio* ; and which, as Signor P. has given no translations of the verses that he has quoted, would have been so easy and pleasant a task for the students in Italian, who may take his grammar for their guide.

The work of Signor PERETTI would doubtless have been of more utility to his scholars here, and to the English nation in general, had his instructions been written or translated into our language ; as many persons in our country may wish to study the Italian language, who do not understand French :—but as for those who have already learned French, it must be owned that learning Italian through that medium is as useful to students in preserving their French, as it has ever been thought in our schools for boys to learn the rudiments of Greek in the Latin tongue.

On the whole, this seems to be the fullest and most complete Italian grammar that has been built on the foundation of *Veneroni*, and on which our author has constructed a more modern and more elegant edifice.

ART. IX. *Transactions of the Collège of Physicians of Philadelphia, Vol. I. Part I.* 8vo. pp. 284. 4s. Boards. Philadelphia, printed, and imported by Dilly, London. 1793.

THIS small volume contains a number of articles, but no great abundance of information. Our readers, we presume, will excuse us if we omit the titles of such papers as we think unimportant.

A catalogue of the patients admitted at the Philadelphia Dispensary, with the name and event of the disease, fills more than 40 pages. It is a laudable attempt to improve the bills of mortality. Physicians should look over this catalogue with attention. We were surprized at the number of consumptive persons, said to be cured, small as the proportion is.

Among the papers, are two unsuccessful cases of hydrocephalus internus, with the appearances on dissection; one curious, p. 249; and two supposed cases successfully treated by mercury. Of hydrophobia, one case, with no unusual appearance. Of tetanus, we have a case by Dr. Clarkson, which terminated unsuccessfully: the patient in 6 days took 12 quarts of wine; 3 ounces of laudanum; half an ounce of Haarlem oil; and 2 drachms of vol. alkali. Nearly 2 ounces of mercurial ointment were rubbed in about his neck and jaws.—Another case of tetanus, from the extraction of teeth with injury to the jaw, is related by Dr. Rush. The patient was bled while the physicians were uncertain of the nature of the disorder, and, in a few minutes afterward, convulsions of the opisthotonos kind supervened; 2 grains of emetic tartar produced no effect; wine and bark were freely administered; the patient recovered.

Dr. Rush ordered a bucket of cold water to be thrown over a female patient, in whom tetanus is said to have been complicated with hysteria; a syncope was instantly produced, which lasted half an hour. ‘When she recovered from this state, she spoke; and in half an hour was able to swallow,’ which she could not do in the smallest degree before. *Post syncopen statim catamenia inopinato redierunt.*

Dr. Moses Bartram discovers one of the causes of the uniformly fatal *trismus nascentium* in the bad management of the navel, which is common among the negroes. Mr. John Willday, much afflicted formerly with calculous complaints, assures Dr. Rush that he has never had a bad fit since he began a method which he has practised during two years. He places a basin of cold water on a night-chair, and every morning applies a sponge, dipped in it, two or three times to the small of his back and lower down. Dr. J. Hall gives an account of the sudden removal of a gall-stone by three strong electric shocks, passed from the left arm and breast to the right side. Dr. M. Bartram relates, among others, the following curious case. His patient had ‘a most obstinate constipation with tumefaction, tension, and pain of the abdomen, frequent and almost constant vomiting, and quick full pulse for 8 or 10 days.’ Purgatives, clysters, opium, fomentations, blistering, were employed in vain: but not bleeding! Cold water was at length thrown on the legs,

legs, thighs, and pubes. The patient felt easy directly, but had no discharge: the belly was then swathed in a cloth, dripping wet in cold water; and such a cloth was also applied to the lower extremities. In half an hour, an evacuation followed, and the recovery was rapid; though the pulse was too quick to be counted, and was reduced so low at the time of this application as to feel like a thread; the limbs also were cold, and the debility was extreme.—An account by Dr. Rush of a singular case of small-pox successfully treated by the plentiful use of bark, fermented liquors, and animal food, deserves the more attention, as we have reason to believe that the confluent small-pox should, much oftener than it is, be treated on the same plan. Dr. Senter and Dr. Currie very strongly (and, we suppose, justly) protest against the application of corrosive sublimate to cancers, as recommended not long since by Dr. Moseley.—The former of these physicians has recorded a *singular case of ischuria*; and we consider his communication as of much importance. Its value will be felt by every physiologist. The following passage contains the most essential circumstances of this fatal case:

‘ Whenever I omitted to draw off her water once in 30 or 36 hours at farthest, she never failed to vomit it up. To ascertain so extraordinary a fact beyond the possibility of a mistake on my part, or a deception on hers, I often visited her about the time I knew she must vomit if the catheter was not introduced; and I examined her bladder, found it full, hard, and tender; and sat by her till the vomiting recurred, saved the water that she brought up this way, and compared it with what I drew off, and found it the same in every respect.

‘ During the time her urine came off by vomiting, she suffered extreme anxiety, and always complained of great heat, smarting, extreme thirst, and a sensation of inversion or turning up of something (running, as she expressed it,) that appeared to tear her bowels.

‘ As the affair had become so lengthy, and my business was such that it was not in my power to attend upon her as often as her case required, I instructed the young gentlemen who lived with me, in the use of the catheter, and they waited on her in my absence as often as they could conveniently.

‘ In the month of January 1787, from some cause unknown she could not be relieved with the instrument, nor could she vomit up her urine for several days; when it passed off by the *navel*, for three days successively; after which, the catheter was used with the same effect as before.

‘ From this time, to the August following, there was so great a sameness in her complaints, that nothing occurred worth noticing. About the beginning of this month, a *brick-coloured gravel* began to pass off through the catheter, and soon became so large and plentiful, that neither urine or gravel could be completely evacuated by the instrument in its usual form. I had one made of a different construction, open at two of the sides for about half an inch, which answered my wishes,

‘ She continued to discharge gravel this way, whenever her urine was drawn off, till the beginning of November, at which time she felt more distress than usual, whenever her urine came off by vomiting, and she soon observed a *gritty substance* in her mouth. When I was informed of this new phenomenon, I requested her to save the urine for my inspection, the next time she vomited. I compared this with what I drew off, and found it contained the same kind of *gravel* as that which passed the catheter. I procured and saved several drachms of this gravel, that came from her both by the instrument and by vomiting, and could observe no difference either in the colour or consistence of them.

‘ From this period to the summer 1788, her complaints continued much the same. When her water was not drawn off, she always brought it up by vomiting, commonly attended with great pain in the head. During this summer, she twice passed a small quantity of urine, through the urethra, in consequence of being frightened, once by thunder, and the second time by the falling of a window in her room. This served only to raise her spirits for a few days, with the expectation of her urine returning through its natural channel. Her case, however, continued the same in that respect, and grew every day more complicated in others. The *hypogastrium* became more tumid and tender, and her bladder appeared very much thickened, and extremely sore, even after it was evacuated. Add to this, the apparent inequality of the surface of the bladder, was so great, and the tumour shifting sometimes towards the right, and at others to the left inguen, according as her body was moved, that I began strongly to suspect a stone.’

These circumstances, we apprehend, are too precise to leave the least suspicion of mistake. Dr. Senter concludes his narrative with some reflections; among which the most important is, that we have here a strong proof of the inverted motion of the lymphatics.

The papers not comprized in our analysis contain principally obstetrical and meteorological observations.—The ‘ Act for the Incorporation of the College,’ and the ‘ Constitution’ of the society, are *prefixed* to the volume. Also a judicious ‘ Discourse delivered before the College, Feb. 6, 1787, on the objects of this institution,’ by Benj. Rush, M. D.

ART. X. *Du Gouvernement, Des Mœurs, &c. i. e.* On the Government, Manners, and Conditions in France before the Revolution: with Characters of the principal Persons of the Reign of Louis XVI. 8v. pp. 326. Hamburg. 1795. De Boffe, London. 4s.

THIS book is written with a neatness and fluency which adapt it for circulation in the polished classes; to whom its general cast of opinion will be by no means disagreeable. Notwithstanding a marked hostility to democratic notions and proceedings, the author abstains from virulence and invective, and displays

displays an urbanity which is scarce among the advocates of party, and is therefore entitled to commendation. To palliate—is indeed the characteristic object of almost every section throughout his work.

The *Preliminary Considerations* deprecate, with much gentleness, that deference to fortune, that partiality to success, which begins to endanger an equitable estimate of French affairs; and the introductory remarks on the *Government of France, and its constituent principles*, represent it as practically much more useful than might be supposed from its theory.

The work is divided into sections, the drift of each of which we shall briefly point out. The account of the *Manners of the Court* marks in them nothing of that depravity or grossness, which passes for a regular symptom of extreme civilization. *The king and queen*, it is said, have been the victims of libel; and even the famous story of *the necklace* is impliedly denied. In behalf of the morals of *the clergy*, an old testimonial of Bishop Burnet is seriously adduced. *The nobility and its privileges*, the writer thinks, were by no means grievous to the amount, nor absurd to the degree, that has been supposed. *The tiers état* was not so trammelled in its industry, nor so trampled in its treatment, as demagogues have urged. The improving taste in manners was gradually bringing about *the blending of conditions*, which it was needless, therefore, to solicit from the law. *The parliaments* had their Catos. *The administration* itself is defended with a self-betraying sophistry. *The venality of offices* was perhaps the best security for an independent magistracy. *The lettres de cachet* were not numerous; they were issued cautiously; and the author was once of opinion (p. 157.) that a project for abolishing of them would soon have been laid before government by the parliaments. *The public debt and the public taxes*, before the revolution, are the topics next considered, and the author seems not averse from the experiment of an *impôt unique*, a consolidation of all the taxes into a single land-tax; which was the favourite scheme of *Turgot*.

We shall translate great part of the chapter superscribed of *literary men*;

* With the reign of Louis XV. or in a few years afterward, the celebrated men who adorned it disappeared. Intrigue and cabal placed the sceptre of literature in the hands of *D'Alembert*, who survived *Voltaire*. While no one read his *éloges*, so full of affectation and quaint phraseology; nor his history of the overthrow of the Jesuits, in which acrimony contends with buffoonery; nor his uninteresting *éloge* on Queen Christina; nor his essay on literary men, the offspring of caprice and prejudice; while all well-informed persons despised his translations of Tacitus; *D'Alembert* was the dictator of literature, and disposed of all seats in the academy:—but, if he has

enjoyed, especially under Louis XVI. an usurped celebrity, he cannot be reckoned among the writers who have adorned that monarch's reign; all his writings having appeared in the time of Louis XV.

' *Condorcet*, who laboured to succeed to *D'Alambert's* throne, belongs to the age of Louis XVI. : but he cannot be quoted among illustrious authors. His works, of which scarcely the titles are remembered, have neither animation nor depth, and his style is dull and dry. Some bold attacks on religion, which ought not to have been countenanced, and trivial declamations against despotism, have alone given a degree of fame to his writings.

' The *Abbé de Lille*, a man of truly poetic genius, ranges in the period of Louis XVI. Had he been born at a time in which poetry was more the object of delight; had he composed, instead of translating; had he chosen interesting subjects; he would justly have enjoyed the greatest reputation.

' Among the very small number of writers whom this age can properly enter on the list of those of the reign of Louis XVI. the *Comte de Choiseul-Gouffier* is entitled to distinction; and I know not whether, in any æra, we can find a man of his rank who has composed a work equal in merit to his *Travels in Greece*. This publication unites, with the deepest knowledge of antiquity, a pleasing style, diversified, and always suited to the subject.

' The numerous and celebrated authors of the time of Louis XIV. and Louis XV., who exercised their talents in various ways, having augmented the turns of language, and varied the forms of style, it seems as if language had supplied itself in their skilful hands, and that thence may have resulted a general facility of expression and composition. In fact, a crowd of examples of all kinds offer in some degree, to every writer, assortments ready prepared, from among which he may clothe his ideas. These have been incitements to write, and the number of authors has increased to infinitude under the reign of Louis XVI. : but scarcely one of them has raised himself above a certain standard.

' A small work, in which are united spirit, elegance, and humour, *the Almanack of Great Men*, has made known the vast number of men in France who have been subjugated by the mania of scribbling. It is astonishing to see the quantity of productions, from the madrigal to the tragedy, which appear and disappear in the metropolis, like insects which are born, flourish, and perish in the course of twenty-four hours. Two remarkable works were published during the reign of Louis XVI. One is the *History of the Discovery of the two Indies*, which met with the greatest success, without causing a high opinion of the author, who was regarded only as the editor of another person's ideas. This work is composed of various reports, and forms a whimsical combination of different styles, principles repeated over and over again, high-flown declamations, and, sometimes, the most disgusting delineations of voluptuousness: altogether, meretricious ornaments have here entirely robbed the subject of its grandeur. Such is the book of the *Abbé Raynal* on the discovery of both the Indies. The reader of it might imagine that he was hearing a quack doctor, mounted on his stage, and dispensing to the gaping multitude common-
place

place sarcasms (*des lieux-communs*) against despotism and religion, which are remarkable only for their boldness. This book is no longer read, and is only consulted as a dictionary:—but, in a short period, when time and various circumstances shall have effected alterations in the colonies, when some shall have declined and others shall have advanced in consequence, the *Abbé Raynal* will not be of any the least utility.

‘ The other work, the *Travels of the young Anacharsis*, was the consequence of more than thirty years of application; the models of this learned composition were the *Cyropædia*, *Sethos*, and the *Travels of Cyrus*; the form, which the author has given to it, requires that the young *Anacharsis*, in some degree resembling *Telemachus*, should interest the reader:—but the work contains only a frigid, uniform, and unanimated narration. *Anacharsis* asks questions, and they are answered; and it is without any enhancement of the amusement of the reader, that the author has given to his book the dead carcase (*cadavre*) of a romance. It cannot be included among the productions of genius: it comprehends no profound design, it offers no grand result, and the style has no character.

‘ To *Sethos* and the *Cyropædia*, as models for the author of *Anacharsis*, may be added an antient work, the *History of the Dinosophists of Athens*:—but there is another, which appeared in this century, and which seems to have formed the outline of the *Travels of Anacharsis*; viz. the *History of the Seven Wise Men of Greece*. The sages meet at the Court of *Periander*, king of *Corinth*, and converse together on religion, politics, and the different governments of *Asia*; they travel through several celebrated countries; they go to *Scyros* in order to see *Pythagoras*, and thence to *Samos*, with that philosopher. They then repair to the Court of *Polycrates*, and lastly come to *Sardis* to visit *Cræsus*.

‘ *Anacharsis*, who has travelled to *China* to see *Confucius*, finds the *Seven Wise Men* at *Sardis*, and gives them an account of his adventures. *Anacharsis* is one of the principal actors in this historical romance, which comprehends the most interesting details respecting various countries of *Greece*, and the most important events of that period. This work has been forgotten, but merits not oblivion:

‘ *Et habent sua fata libelli.*

‘ *M. Necker* must be reckoned among the writers of the reign of *Louis XVI.* He is the first who consecrated the pomp of eloquence and the flowers of imagination to matters of civil administration: but his works, which answered the end of the author, that of making an impression on men of the world, and elevating him to a high situation, are void of learning and of sentiment. The success of the publications of *M. Necker* should doubtless have encouraged placemen in *France* to write on the same subjects, and to promulgate sound theory, supported by experience: in fine, the example of *M. Necker* should have triumphed over the prejudice which prevented those persons, who were called to fill exalted stations on account of their birth and their situation, from giving their ideas to the public.’

The author now passes to what, by a strange misnomer, he terms a *conclusion*, which is introductory to six chapters of anecdotes

notes relative to *Maurepas*, *Turgot*, *Saint Germain*, *Pesai*, *Necker*, and *De Brienne*, which may be read without fatigue, and forgotten without much regret.

ART. XI. *Considerations sur la Revolution Sociale.* 8vo. pp. 261. 3s. sewed. De Boffe, London*. 1794.

THIS volume, ascribed to M. FERRAND, is said to have been "read and approved" by persons of weight in the diplomatic scale; and it has thence derived an importance, to which it is not entitled by compass of thought, eloquence of style, nor soundness of counsel. It may be considered as speaking the language of the Concert of Princes. It continues to hold up the pretended secret *Propaganda* Society, supposed to have branched from the Jacobin Club of Paris over the whole surface of Europe, as an institution of infinite concern, alarm, and danger; as directed by leaders of silent activity and unrelenting zeal, no less prudent than determined, no less unprincipled than able. It contemplates not only the overthrow of hereditary institutions, and of all corporations and establishments, as the darling pursuit of this hidden combination, but supposes it to meditate the destruction of property itself, and, with it, of the very cement of social and civilized life. Against this chimera, the author thinks it the deadly sin of the European powers to have waged war with so feeble an effort; and he advises them to cross the Rhine with new emigrants, and to ascend the Loire with new Chouans, in order to carry into execution the manifestoes of the Duke of *Brunswick*, and to substitute in France a regular military government, instead of its despotic anarchy.

Page 224 the author thus goes on:

"I know that it will be objected to me, that the very excesses of the Jacobins have stopped the progress of their doctrines, and that their principles are less to be feared, since we have seen how they apply them.

"I acknowledge that the people were at one time on the point of being undeceived: their own misfortunes naturally recalled them to submission and to reason. This was the moment which governments ought to have seized, in order to crush a sect which had just made itself detested by those whom it had seduced; to testify that horror of it in which their people were then disposed to join with them; and to attach more strongly to their authority those who began to perceive that their own happiness was interested in maintaining it. But this is what governments have not thought it proper to do: it is perhaps that of which they had no idea: the moment is passed in which they might have availed themselves of it, and that moment will not

* Though *London* appears in the title-page, the work was printed abroad.

return. The Abbé Sieyès and Robespierre have perceived that the edifice, which they constructed, grew feeble under the weight of the crimes which were to have elevated it; that the exercise of the *most sacred of duties* was stained by so many murders, combustions, and anarchical plunderings. They have thrown on the shoulders of the party which they wished to ruin, the mass of atrocities which arose from the general recesses of the republic, in order to spread itself among foreigners: by them *Brissot*, and after him *Danton*, have been charged with every thing: like the unclean animal, the death of which, among the Hebrews, expiated all national iniquities, *their* punishment was offered as the just satisfaction which the republic made at the shrine of humanity; and, after the produce of their pillages had been taken away, their lives, being become suspicious or formidable, were sacrificed to the revenge of individuals, and converted into burnt-offerings to public indignation*.

* The Convention had decreed that there should no longer be any other divinity than Reason and the Country: it had legally established Atheism. These absurd decrees excited universal indignation among foreign nations. *Danton* is alone found guilty; and the infernal genius of the *Committee of Public Safety* dared to take on itself to revenge the Deity. The dogma of materialism revolted from common sense; Robespierre is become the apostle of God: in truth, he has created a divinity after his own principles: *he has formed God after his own image*. France has had four religions in four years: *catholic* at the opening of the States General; *schismatic* under the pretended Constituent Assembly; *atheistical* under the Convention; *deistical* in the vizirat of Robespierre. In the last instance, she has solemnized the inauguration of this speculative idolatry; Robespierre was the patriarch; but the horror, which the person of the grand priest inspired, did not extend to the doctrine itself: which was already secretly embraced by the greatest number. This belief has nothing of constraint, this morality has nothing of rigor; it flatters instead of combating the passions: therefore all the passions will declare themselves on its side; the government which has consecrated it regulates itself only by these very passions; therefore it will give birth to them wherever it may penetrate. In all countries, so commodious a religion and a law will always obtain the secret assent of the multitude, and will consequently form the religion and the law of the strongest. It is no longer doubtful what the *constitutionalists*, what the first *republicans*, had done, and which they said could only take place in France. In every country, the number of unprincipled people is greater than that of persons who *have* principles; and the number of the poor is greater than that of the rich. In all countries, the majority of the people, incited to murder by impunity, induced to pillage by the law, and freed from the troublesome reins of a self-denying religion, will not long hesitate between their present interest, which is always placed before their eyes, and true principles, which are never recalled to their minds.*

* * The Convention, after the death of Robespierre, followed the same course which it took after the death of Danton.*

If there yet be persons, in this or any other country, so insatuated as not to turn with contempt from the ravings of these Anti-jacobins, and so wicked as to delight in the fresh hot streams of human gore with which they are inundating Europe, it may be well to remind their prudence, that armies are recruited by an appeal to the religion and loyalty of the populace; that the friends of monarchy, hierarchy, aristocracy, are those who hasten to the front of the battle; that the disaffected, from a horror excited by the cause of the allies, prefer parish-pensions to those of the military chest; and that every regiment, which disappears before the frown of fate, is equivalent to a massacre of so many men attached to the antient order of things, and sufficiently courageous to arm in its behalf.

ART. XII. *Commentarius in primam partem, &c. i. e.* A Commentary on the First Part of Aristotle's Book concerning Xenophanes, Zeno, and Gorgias; with a Defence of the Megaric Philosophy. By Professor M. G. L. SPALDING. 8vo. pp. 81. Berlin. 1793.

THIS fragment of Aristotle, in which the most obscure of all subjects is treated, is still farther obscured through the corruptness of the text. Some valuable corrections are made, by the assistance of the Leipzig manuscript, in Fabricius's Greek library, book iii. c. 6. Professor SPALDING had an opportunity of examining this manuscript, but was unfortunately in such haste, that he could only extract from it a few authorities to justify his own emendations. These have considerable philological merit: but neither the commentary, the corrections, nor the defence, have the smallest tendency to explain and reduce to common sense the doctrine of the *τεττι*; that is, that whatever exists is one, eternal, and immovable; a doctrine nearly resembling that of Spinoza, as absurd as it is impious, and clearly refuted by Aristotle, both in his physical and metaphysical works.

ART. XIII. *Reflexions sur la Paix, &c. i. e.* Thoughts on Peace, addressed to Mr. Pitt—and to the French Nation. 8vo. pp. 48. 1s. 6d. Printed at Geneva; Debrett, London. 1794.

THE title-page informs us that this pamphlet was printed at Geneva: but, as French books are as accurately printed at Geneva as at Paris, and as this publication contains several typographical errors, which are evidently of English origin, we are inclined to think that, wherever the work might have made its first appearance, the present edition is from the London press. Those who are intimately acquainted with the French language will the more readily join with us in this opinion,

nion, when they see how often the accents are misplaced, and how often totally omitted.

The author has divided his work into two parts, the first addressed to Mr. Pitt, the latter to the French nation; and his object is to convince both of the necessity of a speedy peace, and to remove the obstacles which on both sides impede the completion of so desirable an end. He says, we ought to apply to Mr. Pitt for an account of the fate of Europe, which depends on the measures pursued by England, at the head of whose councils he is placed.

‘England, (says the writer,) ought to have been the tutelary genius of the combined powers, when she confederated with them to make war on France: her constitution, the master-piece of reason and of liberty, gave her a right to decide ultimately and authoritatively in this great debate of the world. It was noble in a nation, which is wisely independent, to spurn from its alliance a people who sullied their cause by crimes; and to popularize the coalition by subjecting it to the ascendancy of a free government. It was not as the rival of France that she should have entered into this contest, but as the protectress of social order, which, being attacked in its very vitals, could not be partially saved; and her allies ought to have derived their principal support from the splendour of her virtues and her wisdom. Has this been the object that really influenced her? Has she obtained this end?’

We wish, for the honour of our country, that we could answer the author’s questions in the affirmative: but truth compels us to say that it was by motives less generous, less noble, and more selfish, that we were led into the war; that the confederates appear to have had principally in view to scramble for the spoils of a neighbour, and, instead of kindly endeavouring to extinguish the flames which were consuming his house, to plunder his effects, and enrich themselves at the price of his ruin.

The part of this work addressed to Mr. Pitt is divided into three chapters; in the first, the author takes a view of the actual strength of France; in the second, he considers the conduct of the allies; and in the third, he points out the advantages which all Europe will derive from a general peace. He observes that the whole force of the revolution consists in the art of *fanaticising* (if we may use the word) the public opinion, and then converting it to public purposes. In this, he remarks, the rulers of France were powerfully assisted by those who professed to oppose them; for the allies, by shewing that they were not acting on one general principle of public good, but pursuing their individual interests, compelled all men of all parties in France, however opposite in other respects, to unite in resisting powers whose object it was to enrich themselves with the spoils of France. Royalists who loved monarchy,—

Constitu-

Constitutionalists who loved the constitution of 1789,—Republicans who loved a democracy,—much as they hated one another, still loved their country, and felt their pride interested in defending it against those, who, whatever might be their professions, aimed only at dismembering it. The French saw the English proclaim the constitution of 1789 at Toulon, and yet aid and abet the Vendéans, who were fighting for the restoration of the old unlimited monarchy; while the Emperor, who affected to have for his sole object the dispersion of the spirit of Jacobinism, was annexing to his own crown all the places which his arms had torn from that of France. Hence it was, as the writer tells us, that resistance to invasion became, among Frenchmen of all descriptions, a general sentiment. He observes, and (in our opinion) with justice, that, even if the objects of the allies had been ever so honourable and disinterested, it was absurd in them to attempt to destroy opinion by force. No sensible man, he remarks, ever thought of destroying religion by the martyrdom of its votaries; and the chimerical system of equality he calls a political religion, the fanaticism of which can be weakened only by time and peace. He thinks that the system of the allies ought to have been to endeavour to influence the public opinion of France, and thus to keep asunder the different parties which distracted that unhappy country, instead of driving them into each other's arms for their common defence. The imprisonment of *La Fayette*, and the treatment experienced by *Dumourier*, and by the friends of the constitution, shewed to all those of their party that they had nothing but unkindness or harshness to expect from the allies: while the rejection of the terms, on which some republican leaders offered to declare for the confederacy, plainly told them that they could trust to nothing but their union and their arms.

The erection of a royal standard in France, he is persuaded, will not be attended with the success expected from such a measure. The partisans of the constitution of 1789, he asserts, are a thousand times more numerous than those of the old government, and would oppose the restoration of an unlimited monarchy, which would never forgive them their attempt to limit it. The way which the allies ought to pursue would be to declare, and to give proofs of their sincerity, that they aim only at enabling the sound part of France to pull down the demagogues who have deluged the country with blood, and would then leave the French nation in the full enjoyment of its natural right to make choice of whatever form of government it shall think best calculated to insure the happiness of the people.

The author next proceeds to obviate one grand objection to peace, arising from the fears of many individuals that peace

will be attended with greater danger than the war itself; 'for, (say they,) the moment the French republic is acknowledged, that very moment insurrections will break out in the confederated states!' These the writer calls idle fears; for France, it is evident, is able to maintain any government which she may think proper to adopt, whether other nations do or do not recognize it; and therefore we should take it as it is, not as it ought to be. A public recognition by foreign powers does not establish a government in France; it only declares, by a solemn act, that it already exists, and is established.

This argument is carried on to some length, and with ability, by the author; who, though apparently without a blind attachment to any party, possesses nevertheless the vanity inseparable from the character of a Frenchman, who thinks his country able to march on with a firm step to universal empire, and to conquer nations with as much facility and rapidity as others can take towns. A sample of this national vanity may be discovered in the following passage, page 23: 'It is clear that France is now disposed, of her own accord, to set bounds to her conquests: but, if peace be not concluded in this winter, it is impossible to foresee *in the heart of what empire the French will next year refuse to make it.*'

With respect to the consequences of peace, the author makes the following wise and judicious observations:

'If, at the peace, the French cannot or do not know how to found their republic on the true basis of society, the convulsions with which they will be torn will inspire the surrounding nations with horror at the sight of their situation; and, as every thing in nature has a tendency to rest, after a civil war, after a long series of misfortunes which will still more deter the neighbouring people from following so fatal an example, the impossibility of establishing a republic will bring the French back to their first wish—a limited monarchy. If, on the contrary, the moderate party shall prevail; if it be possible to find in the American constitution a truly applicable form of a republic, the principles of universal justice, the more rigid republican virtues will be established in France; and the other governments will sit down in peace round a neighbour, who shall no longer retain any thing of royalty or feudality, but who will be delivered from that system of anarchy which alone is fatal to the real tranquillity of Europe.'

After having shewn that the dread of the French breaking the peace, immediately after we have concluded it, is chimerical and unfounded, he thus concludes his third chapter:

'It is Mr. Pitt whom the French charge with having been the author of the present war; it is for him alone that the English carry it on; we might stop here and reproach him with the numberless faults that he has committed in the direction of it: but what we should ask of him is peace; or rather it is for the nation to judge whether it be better first to bear all the misfortunes which threaten it, than to give
its

his confidence to the man who, in the moment of crisis, has kept opposition within the bounds of the constitution, a man who has been true and steady to his opinion, even when by adhering to it he was placing himself equally at a distance from popularity and power. The war keeps Mr. Pitt in office; peace would recall Mr. Fox to it. Such is the real alternative that ought to be submitted to the English; there is none other to be feared; it is that alone which makes Mr. Pitt tremble. Ought the nation to think as he does? This is not a war in which the errors of a minister will fall only on the generation that saw their birth; it is a war which, in its consequences, involves the very existence of England, the glory of the world, and the being of liberty.'

The second part of the work, which is addressed to the French nation, contains arguments chiefly calculated to induce the different parties in France to lay down their arms; we will therefore pass over it without observation, as being in no other sense interesting to an English reader, than as they may be conducive to the restoration of the peace of Europe, by proving to the leaders of the Convention that they have more personal danger to apprehend from the prosecution of the war, than from a cessation of hostilities, and a general pacification; and that, if they wish that their country should enjoy a real and lasting repose, they ought to repeal all the laws against emigrants of every description, and restore the forfeited estates.

In the pamphlet before us, the writer manifests a manly mind, great powers of discrimination, much knowledge of the human heart, and an understanding unbiassed by passion or party. He writes with elegance, and in general reasons with effect; possessing the happy talent of persuading, even where he does not fully succeed in convincing.

☞ Since we wrote the above, we have heard that Madame DE STAEL, daughter of M. Necker, and lady of the Baron de Stael, Minister from Sweden to France, is the author of this pamphlet.

ART. XIV. *Mémoires du Comte de Grammont. Par le Comte ANTOINE HAMILTON.* 4to. à Londres, chez Edwards, Pall Mall.

BY those readers who are attached to the perusal of romances, particularly such as have some foundation on facts, Comte HAMILTON's entertaining Memoirs of the Comte de Grammont, though published so many years ago, will probably be easily recollected. More than a single translation of them has appeared in our language; and, so long since as the year 1754, we find the mention of one in our Review, vol. ix. p. 395. We do not remember, however, that any elegant or handsome edition of them has been given to the world; and, therefore, readers of miscellaneous taste will doubtless be thankful for the impression

sion which now lies before us, and which unites all the beauty of modern paper and typography with the rich and gratifying decorations of engraving.

An advertisement premises the following remarks :

‘ These Memoirs have been so favourably received by the public, that we have thought it right to give a new edition of them, with every advantage of which they were susceptible. *Unique*, in its kind, this work has no need of commendation : it has indeed, if we may so speak, become a *classic* in every country of Europe.

‘ Besides the adventures of Comte de Grammont, of themselves extremely *poignant*, these Memoirs comprehend the Amorous History of the Court of England in the reign of Charles II. They are, moreover, written in so lively and ingenious a manner, that they will not cease to give great pleasure, even when the subject of them shall become less interesting.

‘ The portraits, with which this edition is ornamented, are engraved from original paintings preserved by their descendants ; who have communicated them, together with many private anecdotes. All contemporary [and later] historians have been consulted, in order to form notes, which are equally necessary for the history of the period, and to enable the reader to enter fully into the spirit of the author.’

The plates are seventy-eight in number, and are ably and pleasingly executed ; except in a few instances, in which there appear less finishing and less harmony than in the greater part. The portraits of *Madame Royale*, daughter of Henry IV. of France, Nell Gwyn, Miss Jennings, Oliver Cromwell, Duke of Ormond, Lord Russell, Duke of Marlborough, &c. seem to us to be among the best.

The notes and elucidations are copious, occupying 77 pages, and contribute greatly to the value of the edition. Clarendon, Hume, Voltaire, Burnet, the present Lord Orford, Macpherson, &c. &c. are among the authorities quoted. The following anecdotes of the hero of the work will afford some insight into his character :

‘ It is thought that the marriage of the celebrated Comte de Grammont was a *forced one*. During his stay in England, he very assiduously courted Miss Hamilton * ; but he left London without fulfilling his engagements. The lady’s brothers, who were young men, pursued him, resolved to chastise him if he would not adhere to his word. They overtook him near Dover, and asked him if he had forgotten nothing at London : *O yes*, said the Comte, who saw their intention, *I have forgotten to marry your sister* ; and he returned to London to complete the marriage.

‘ The humour of this reply leads me to observe that this was the same Chevalier de Grammont, who directed the siege of a place, the governor of which surrendered after a short defence, and obtained an honourable capitulation. “ *To tell you a secret*,” said the Governor to

* Sister of the author of these Memoirs.

516 *Albrecht's Inquiries concerning the English Constitution.*

M. de Grammont, "want of powder forced me to capitulate."—"To let you also into a secret, replied the Chevalier, "I should not have granted you such honourable terms, had I not been in great want of ball." Biog. Gallica, vol. i. p. 202.

The Comte de Grammont was taken dangerously ill in 1696. The King, who knew that this nobleman was not very religious, desired the Marquis de Dangeau to visit the Comte, and to say, from him, that it was time to think of another world. M. de Grammont, on hearing this, turned towards his wife, and said, "Countess, if you do not take care, Dangeau will trick you out of my confession."

A well-executed translation of this work is published by Harding, in Pall Mall, (price 4l. 10s.) accompanied with the same engravings and notes which adorn and illustrate the present edition in French. The notes, we are informed, were first written in English, and have been translated into French for Mr. Edwards's impression.

ART. XV. *Untersuchungen über die Englische Staatsverfassung, &c.* i. e. *Inquiries concerning the English Constitution.* By HENRY CHRISTOPHER ALBRECHT. First Part, pp. 336; Second Part, pp. 364. 8vo, Leipzig. 1794.

AMONG the innovators of Germany, there exists, it seems, a considerable party who are for new-modelling the constitution of that empire on the plan of the British government. In order to resist this Anglo-mania, the present work has been published; which depicts the ruling institutions of this country in an unfavourable point of view, and holds up their construction to notice as a warning and not as an example. Great part of the first volume is taken up with the abuse of religious establishments, of Henry the Eighth the founder of the Church of England, and with the history of the *persecution* of Dr. Priesley. The second volume talks about the constitution of Alfred, the convention of Runymede, and the deficiency of the representation, in a manner from which an Englishman can learn nothing but audacity of discontent. The author concludes with the opinion that this nation ought not to pursue a *parliamentary* reform, which would remedy absurdities rather than evils, and those in one branch only of the legislature, but a *constitutional* reform, or a revival and reconstruction of the whole system.

These dissertations are written with a spirit of freedom which rivals that of the Letters of *Groenvelt*, (see Rev. N. S. vol. ix. p. 169.) but they exhibit symptoms of offensive coarseness and scanty information.

ENGLISH LITERATURE.

ART. XVI. *History of the principal Republics in the World: a Defence of the Constitutions of Government of the United States of America, against the Attack of M. Turgot, in his Letter to Dr. Price dated the twenty-second Day of March 1778. By John Adams, LL. D. and a Member of the Academy of Arts and Sciences at Boston. A new Edition. 8vo. 3 Vols. 11. 1s. Boards. Stockdale. 1794.*

PERHAPS it would not be an extravagant assertion, if we were to say that at least one half of the confusion, which arises in the world, is owing either to an ignorant misapprehension, or to a perverse abuse of words. In the affairs of politics, this axiom might be exemplified by a thousand examples, but by none more pertinently than by that which is the main subject of the present work, the term *republic*. Many persons, to whom, notwithstanding the early prepossessions of a classical education, the very name of republican, from various accidental causes, is become odious, will be surprised at being told that the British state, in its original spirit and true character, is in reality a free republic; and will wonder still more that an American republican, and one of the most able and active members of that Congress which, in 1776, first declared the American colonies free, sovereign and independent states, has written one of the most able defences of the British Constitution that has ever appeared. Yet we are very much mistaken if the truth of all this will not be confessed by every impartial reader, who attentively peruses this *History of the principal Republics in the World*—the additional title very properly prefixed to the present edition*.

The circumstance which gave rise to this publication was an objection made against the constitution of the States of America by M. Turgot, in a letter to Dr. Price; "that they had, without any particular motive, imitated the customs of England, and instead of collecting all authority into one center, that of the nation, have established different bodies,—bodies of representatives, a council, and a governor, because there is in England, a House of Commons, a House of Lords, and a King." In reply to this observation, Dr. Adams undertakes to prove, at large, that a free republic is the best of governments, and the greatest blessing to which mortals can aspire; and that the freedom of a republic can only be secured by instituting three independent branches in its legislature and preserving their independence sacred, and by keeping the legislative and executive authorities perfectly detached from each other. In order to maintain his point, this able politician sometimes reasons theoretically: but, doubtless aware of the difficulty of

* For the first edition, see M. R. vol. lxxvi. p. 394.

establishing a practicable system of government merely on abstract principles, he very judiciously makes his principal appeal to facts. He takes a succinct view of most of the states which have subsisted in the world under the name of republics : examining the various modes of government, both nominal and real, in each ; and detailing such particulars, respecting the internal and external condition of these states, as may serve to illustrate his general position. In the result, he finds that each state has been respectively free and happy, or otherwise, in proportion to the attention which has been paid to the distribution of its power into three orders, a governor, a senate, and the general body of the people acting personally or by their representatives. The term republic, *res publica*, principally signifies in general *public affairs*, and is applicable to every kind of government, but it has been lately by many writers arbitrarily confined to the democratic form of government, in which the whole power or sovereignty of the people is centered in a single assembly, chosen by them at stated periods. This term Dr. Adams applies with precision to his own system, by adding to it the epithet *free* ; and his work is a demonstration, founded on induction, that the great principle of a free republican government is, that it shall be so constructed as to preserve an equilibrium of estates or orders, and an independent execution of the laws.

We must not attempt to follow our political historian through his well-arranged details. Our readers will derive much pleasure, and we shall not perhaps presume too far if we add, instruction also, from the perusal of his account of republics democratical, aristocratical, monarchical, or regal and mixed, at present existing in Europe ; from his retrospect, in the first volume, of the several republican forms of government in Greece and Rome ; and from the full descriptions which he gives, in his second and third volumes, of the rise, progress, and operations of the several political constitutions in the Italian republics, through the middle ages, to the 14th century. The general observations deduced from the whole survey are, that, though there be no example of a government simply democratical, there are many of forms nearly or remotely resembling what is at present understood by collecting all authority into one center ; from all which it appears that caprice, instability, turbulence, revolutions, and the alternate prevalence of those two plagues and scourges of mankind, tyranny and anarchy, have been the effects of governments without the balance of three orders.

In the argumentative parts of the work, the author reviews the sentiments of many eminent writers ; particularly, among the antients, Plato, Aristotle, Polybius, Dionysius Halicarnassensis,

nassensis, Cicero, and Tacitus ; and, among the moderns, of Machiavel, Sydney, Montesquieu, Harrington, Locke, Milton, Swift, Hume, Franklin, Price, and Nedham. The work of this latter writer, entitled *the Excellence of a Free State, or the Right Constitution of a Commonwealth*, published in 1656, containing every semblance of argument which can possibly be urged in favour of the democratic system, and being the work from which M. Turgot's idea of a commonwealth was probably borrowed, is examined at large by Dr. Adams. The reply to this tract, which fills about three hundred pages of the third volume, forms a very important part of the present work ; which we recommend to the attentive perusal of those who adopt the opinion that nothing but declamation, or sophistry, can be offered in defence of any form of government besides that which is purely democratic.

We must not take our leave of this very important, and at the present time particularly interesting, publication, without copying two or three passages ; in which the author's political sentiments are fully expressed, and his forcible method of supporting them is well exemplified. We begin with selecting a few miscellaneous remarks on *Representation*, &c. from the preface :

‘ Representations, instead of collections, of the people—a total separation of the executive from the legislative power, and of the judicial from both—and a balance in the legislature by three independent equal branches—are perhaps the three only discoveries in the constitution of a free government, since the institution of Lycurgus. Even these have been so unfortunate, that they have never spread : the first has been given up by all the nations, excepting one, who had once adopted it ; and the other two, reduced to practice, if not invented, by the English nation, have never been imitated by any other except their own descendants in America. While it would be rash to say, that nothing further can be done to bring a free government, in all its parts, still nearer to perfection—the representations of the people are most obviously susceptible of improvement. The end to be aimed at, in the formation of a representative assembly, seems to be the sense of the people, the public voice : the perfection of the portrait consists in its likeness. Numbers, or property, or both, should be the rule ; and the proportions of electors and members an affair of calculation. The duration should not be so long that the deputy should have time to forget the opinions of his constituents. Corruption in elections is the great enemy of freedom. Among the provisions to prevent it, more frequent elections, and a more general privilege of voting, are not all that might be devised. Dividing the districts, diminishing the distance of travel, and confining the choice to residents, would be great advances towards the annihilation of corruption.’—

‘ There can be no free government without a democratical branch in the constitution. Monarchies and aristocracies are in possession of

the voice and influence of every university and academy in Europe. Democracy, simple democracy, never had a patron among men of letters. Democratical mixtures in government have lost almost all the advocates they ever had out of England and America.

Men of letters must have a great deal of praise, and some of the necessities, conveniencies, and ornaments of life. Monarchies and aristocracies pay well and applaud liberally. The people have almost always expected to be served gratis, and to be paid for the honour of serving them; and their applauses and adorations are bestowed too often on artifices and tricks, on hypocrisy and superstition, on flattery, bribes, and largesses. It is no wonder then that democracies and democratical mixtures are annihilated all over Europe, except on a barren rock, a paltry fen, an inaccessible mountain, or an impenetrable forest. The people of England, to their immortal honour, are hitherto an exception; but to the humiliation of human nature, they shew very often that they are like other men. The people in America have now the best opportunity, and the greatest trust, in their hands, that Providence ever committed to so small a number since the transgression of the first pair: if they betray their trust, their guilt will merit even greater punishment than other nations have suffered, and the indignation of heaven. If there is one certain truth to be collected from the history of all ages, it is this; that the people's rights and liberties, and the democratical mixture in a constitution, can never be preserved without a strong executive, or, in other words, without separating the executive power from the legislative. If the executive power, or any considerable part of it, is left in the hands either of an aristocratical or a democratical assembly, it will corrupt the legislature, as necessarily as rust corrupts iron, or as arsenic poisons the human body; and when the legislature is corrupted the people are undone.

The rich, the well-born, and the able, acquire an influence among the people that will soon be too much for simple honesty and plain sense in a house of representatives. The most illustrious of them must therefore be separated from the mass, and placed by themselves in a senate: this is, to all honest and useful intents, an ostracism. A member of a senate of immense wealth, the most respected birth, and transcendent abilities, has no influence in the nation in comparison of what he would have in a single representative assembly. When a senate exists, the most powerful man in the state may be safely admitted into the house of representatives, because the people have it in their power to remove him into the senate as soon as his influence becomes dangerous. The senate becomes the great object of ambition; and the richest and the most sagacious wish to merit an advancement to it by services to the public in the house. When he has obtained the object of his wishes, you may still hope for the benefits of his exertions, without dreading his passions; for the executive power being in other hands, he has lost much of his influence with the people, and can govern very few votes more than his own among the senators.

The idea suggested in this last paragraph is uncommon, and furnishes an important argument for the institution of a senatorial body. We proceed:—

• The

* The United States of America have exhibited, perhaps, the first example of governments erected on the simple principles of nature; and if men are now sufficiently enlightened to disabuse themselves of artifice, imposture, hypocrisy, and superstition, they will consider this event as an æra in their history. Although the detail of the formation of the American governments is at present little known or regarded either in Europe or America, it may hereafter become an object of curiosity. It will never be pretended that any persons employed in that service had any interviews with the gods, or were in any degree under the inspiration of heaven, any more than those at work upon ships or houses, or labouring in merchandize or agriculture: it will for ever be acknowledged that these governments were contrived merely by the use of reason and the senses. As Copley painted Chatham; West, Wolf; and Trumbull, Warren and Montgomery; as Dwight, Barlow, Trumbull, and Humphries composed their verse, and Belknap and Ramsay history; as Godfrey invented his quadrant, and Rittenhouse his planetarium; as Boylston practised inoculation, and Franklin electricity; as Paine exposed the mistakes of Raynal, and Jefferson those of Buffon, so unphilosophically borrowed from the *Recherches Philosophiques sur les Americains*, those despicable dreams of De Pauw—neither the people, nor their conventions, committees, or sub-committees, considered legislation in any other light than ordinary arts and sciences, only as of more importance. Called without expectation, and compelled without previous inclination, though undoubtedly at the best period of time both for England and America, to erect suddenly new systems of laws for their future government, they adopted the method of a wise architect, in erecting a new palace for the residence of his sovereign. They determined to consult Vitruvius, Palladio, and all other writers of reputation in the art; to examine the most celebrated buildings, whether they remain entire or in ruins; compare these with the principles of writers, and inquire how far both the theories and models were founded in nature, or created by fancy; and when this should be done, as far as their circumstances would allow, to adopt the advantages, and reject the inconveniences of all. Unembarrassed by attachments to noble families, hereditary lines and successions, or any considerations of royal blood, even the pious mystery of holy oil had no more influence than that other of holy water: the people universally were too enlightened to be imposed on by artifice, and their leaders, or more properly followers, were men of too much honour to attempt it. Thirteen governments thus founded on the natural authority of the people alone, without a pretence of miracle or mystery, which are destined to spread over the northern part of that whole quarter of the globe, are a great point gained in favour of the rights of mankind. The experiment is made, and has completely succeeded: it can no longer be called in question, whether authority in magistrates, and obedience of citizens, can be grounded on reason, morality, and the Christian religion, without the monkery of priests, or the knavery of politicians. As the writer was personally acquainted with most of the gentlemen in each of the states, who had the principal share in the first draughts, the following letters were really written to lay before the gentleman to

whom they are addressed, a specimen of that kind of reading and reasoning which produced the American constitutions.'

With respect to the British constitution, considered theoretically, Dr. A. as we have already intimated, is liberal in his commendations. Of M. de Lolme's work on the subject, he says that it is the best defence of the political balance of three powers that ever was written. He adds :

' If the people are not equitably represented in the house of commons, this is a departure in practice from the theory.—If the lords return members of the house of commons, this is an additional disturbance of the balance : whether the crown and the people in such a case will not see the necessity of uniting in a remedy, are questions beyond my pretensions : I only contend that the English constitution is, in theory, the most stupendous fabric of human invention, both for the adjustment of the balance, and the prevention of its vibrations ; and that the Americans ought to be applauded instead of censured, for imitating it as far as they have. Not the formation of languages, not the whole art of navigation and ship-building, does more honour to the human understanding than this system of government. The Americans have not indeed imitated it in giving a negative, upon their legislature, to the executive power ; in this respect their balances are incomplete, very much, I confess, to my mortification : in other respects, they have some of them fallen short of perfection, by giving the choice of some militia officers, &c. to the people—these are however small matters at present. They have not made their first magistrates hereditary, nor their senators : here they differ from the English constitution, and with great propriety.

' The Agrarian in America is divided into the hands of the common people in every state, in such a manner, that nineteen twentieths of the property would be in the hands of the commons, let them appoint whom they could for chief magistrate and senators : the sovereignty then, in fact, as well as morality, must reside in the whole body of the people ; and an hereditary king and nobility, who should not govern according to the public opinion, would infallibly be tumbled instantly from their places : it is not only most prudent then, but absolutely necessary, to avoid continual violence, to give the people a legal, constitutional, and peaceable mode of changing these rulers, whenever they discover improper principles or dispositions in them. In the present state of society, and with the present manners, this may be done, not only without inconvenience, but greatly for the happiness and prosperity of the country. In future ages, if the present states become great nations, rich, powerful, and luxurious, as well as numerous, their own feelings and good sense will dictate to them what to do : they may make transitions to a nearer resemblance of the British constitution, by a fresh convention, without the smallest interruption to liberty. But this will never become necessary, until great quantities of property shall get into few hands.

' The truth is, that the people have ever governed in America : all the weight of the royal governors and councils, even backed with fleets and armies, have never been able to get the advantage of them, who

who have always stood by their houses of representatives in every instance, and carried all their points; and no governor ever stood his ground against a representative assembly: as long as he governed by their advice he was happy; as soon as he differed from them he was wretched, and soon obliged to retire.'

We shall conclude these extracts with the following concise and animated picture of American freedom:

'Our people are undoubtedly sovereign—all the landed and other property is in the hands of the citizens—not only their representatives, but their senators and governors, are annually chosen—there are no hereditary titles, honours, offices, or distinctions—the legislative, executive, and judicial powers are carefully separated from each other—the powers of the one, the few, and the many, are nicely balanced in their legislatures—trials by jury are preserved in all their glory, and there is no standing army—the *habeas corpus* is in full force—the press is the most free in the world—and where all these circumstances take place, it is unnecessary to add, that the laws alone can govern.'

With a constitution so admirably adapted as that of Great Britain is shewn to be for the preservation of liberty, such, in the general outline, with due allowance for antient institutions, ought to be the present picture of British freedom. If the fact be in any respect otherwise, the defect, not being in the machine, must be in the manner of working it. When the absurd and disgraceful antipathy, which has arisen in this country against *reform*, shall have subsided, we trust that such regulations will be adopted, as will effectually prove that the balancing system of government, so ably defended in this work, is practically, as well as theoretically, productive of every blessing which can be enjoyed in a free government,

ART. XVII. *A Journey in the Year 1793, through Flanders, Brabant, and Germany, to Switzerland.* By C. Este. 8vo. pp. 381. 6s. Boards. Debrett. 1795.

IF it be true in writing, as in painting, that it is a proof of genius to be a *mannerist*, the author of this journal has an unquestionable title to rank in the classes of literary distinction as a genius; for his manner as a writer is very singular, and very much his own. Some travellers are contented with relating, in a plain and simple narrative, whatever may afford information and amusement to their readers. Not so Mr. Este. He brings, indeed, a variety of objects before his reader;—he exhibits countries, cities, people, arts, commerce, governments, public events, and particular customs; and these often accompanied with particular details, which could not have been collected without much pains, and which would of themselves furnish the intelligent reader with much matter for reflection:—but it is not this traveller's manner to leave his reader to his

own reflections. He pours on him, on every occasion, whether important or trifling, a torrent of remarks; which do not always appear to have been very carefully digested, nor brought forwards from the general mass of thought with much discrimination: but they are the natural ebullitions of an enlightened and active mind, and of a heart warmed with the sentiments of liberty and philanthropy. On the style of the work we cannot bestow unqualified praise. Sometimes, the author proceeds in a course of easy narrative, without any great peculiarity; at other times, he becomes abrupt, affected, and obscure. In construction, he for a while approaches to the ease of conversation, but this is soon interrupted by a singular quaintness of phraseology, which throws the writer at the remotest distance from this kind of excellence, so peculiarly proper in a journal.

Whether we have succeeded in our attempt to express, in general terms, our idea of the peculiar character of this work, the reader will be better able to judge, if we lay before him two or three short extracts.

The horrors of war are feelingly pictured in various parts of this work, particularly in the following account of the author's journey

‘ FROM LOUVAINE TO LIEGE.

“ And memorise another Golgotha.” *Shakspear.*

‘ For thus, alas! the road had it through St. Tron and Tirlemont from Louvaine to Liege! Had all the amateurs of war been present, there was enough of the sublime, &c. to have satisfied the most sanguine of them all!

‘ It was now many a mournful month since the dire mischiefs had been first bewailed! And yet through many a long mile, there was the cry of havoc still! Heaving forth from every object around.

‘ Through a main track, almost every house was pierced through and through. In each poor clay wall, there remained the hideous stigma of every cannon shot! Of many houses, battered and burnt, there was not left one stone upon another! Of the few straggling trees, that continued on the way side undestroyed, not one escaped, unstained, from the abomination of spilled blood! The bones of horses and of men were scattered over every field! the fragments countless, as when one heweth wood upon the earth! entire skeletons were yet to be seen—not yet dry, nor denuded quite!

‘ Every face was in sadness—every heart seemed faint! The father bereaved of his children—the widow and the orphan, through astounding sorrow torpid, in silent supplication for bread!

‘ Calamity and death, at any time, in any form, cannot but be full of awe! Yet human violence, more fell than accident, seems to make disaster doubly dreadful!

‘ One poor fellow, a farmer of the best life and conversation, fell in his own house in the last solemn duty of the day. A cannon ball rushed into the room—and killed him! his wife and children also at their

their devotion, kneeling all around! An excellent young man, but the day before a bridegroom, was another victim! He was coming forth from his chamber, when a random shot struck him. He dropped down dead!—and his bride, young and beautiful, her swelling heart literally burst!—she shrieked out, “O God!” and never spoke more! A brave boy, not fourteen years old, was in the field—a dæmon, in the shape of a hussar, furiously assailed him—and roared out, in broken French “Grace? Grace?”—Questionably thus—

“The poor boy, either did not know what was meant, or disdained if he did. He replied “*Et pourquoi, Grace?*” when instantly, the ruffian let fall his sabre, and the boy, from his head, down, was cleft in twain! It was in another such scene of horrors, conjured up and perpetrated from the storehouse of all ill, that our gallant countryman, Colonel Eld, had a picture, which he wore hanging about his neck, driven into his heart! It was a miniature of a lady he had left in England—who had his plighted faith!

“Horrors like these, too hideous to be borne, were most rife and raging about St. Tron and Tirlemont, in the following villages, Driesche, Visscot, Tirhaegen, and Roere—about Overwinden, and between Neerwinden and Landel.

“There, it seems, after the best information, scarcely possible to doubt, that the army of the French republic was finally sold. For M. Dumourier made the attack at Neerwinden, *suo ex motu*, altogether—without the customary forms of deliberation and council. There was not even any formal reconnoitering of the enemies position! Though the enemy were posted with manifest advantage of the ground! Though their force, 52,000 effective, far exceeded the force of the French. Though they were fortified with artillery more exceeding still!

“The engagement, the first day, lasted but three hours, viz. from three to six o’clock, and in that short lapse of time above three thousand men were murdered!

“If traditions are at all true, the dismay and disasters of former wars, do not fade away, on comparison with these three days of horror, between Liege and Louvaine! This was the very ground, chiefly between Neerwinden and Landen, where a century before (July 1694), there was another dire consummation of the inspired poet’s worst imagined curse, “the people being sold for nought”—when, the Marechal Luxembourg bought, with such prodigal guilt in blood, the barren honours of the field.

“We were shewn the place, by a divine old man. He was a substantial land-holder—venerable in hoary-headed strength! but more, from the strong wisdom of age!—with all his ideas and wishes justly bent upon good-will and peace.

“There,” said he, still sighing heavily from his inmost heart, “there is the fatal spot—there—there—now, near a hundred years are past, since the earth was thus blasted by the despots of that time! Then, thirteen of my kindred, I have been made to know—thirteen were doomed in one day to die! God help their endangered souls! I hope they had no misdeeds, as to the death of others!”

“The

‘ The excellent old man broke from us in silence, and in tears! We found, after enquiry, he had a fresh grief too—but that, why we know not, he was too proud or too sore to tell. We looked after him as long as we could, with strong emotion! emotion yet soothing too! for it was sympathy additionally ennobled by every preference, rational and good, by pity and by esteem!’

The following account of the petty principality of Neuweid may be read with pleasure, as a contrast to the preceding picture :

‘ Neuweid—the pretty white stone town, in the midst of poplars, on the opposite bank of the Rhine.

‘ This prince is, very happily for his fellow citizens, his neighbours and friends, one of the few gentlemen of that order, who seem to understand themselves and their condition—that they, like every body else, are ordained to live under the universal and equal laws of responsibility.—That with so much privilege and enjoyment, there should be so much duty and merit.—That pre-eminent rank ought to arise proportionably with pre-eminent use!

‘ Accordingly his life, embodying these ideas, has been adorned unceasingly with a series of exertions, manifestly tending to the public good!—None of the German trade in war—no shuffling into corrupt influence—no pilfering of a private treasure!—All was the policy of virtue, pure, disinterested, humane!—He began with the moral glory of self-government, to shew that he was fit to govern others. He discharged the debts of his predecessors, though their superstitious sacrifices, wasting their lands, had diminished his means of doing it.—He reformed and retrenched in every department. Religious toleration was unbounded. The game laws and all other feudal oppressions he abolished. There are no longer any droits d’Aubaine, no arbitrary fines, no impositions upon property, whether bequeathed or sold—no taxes upon ingenuity and labour—no personal constraint.

‘ The place is free to all; and every tradesman or artificer, who has any thing to do, may do as he pleases. Each new comer has at once the rights of citizenship—and nothing to pay for them, but, after four or five years, like the other citizens, a contribution of two half crowns.—And even that, he does not pay if he builds—if he builds with stone he has fifty years exemption—if in wood, he has ten years. The ground, for a house, is given by the prince to every settler, without any quit-rent whatever!

‘ These and other privileges were ratified by a public guarantee, in a placard written, signed and published by the prince himself; dated March 12, 1762. And from that time to this, they have never been known to fail. With the most liberal construction, with the most beneficent observance, every iota of each declaration has been fulfilled to all!

‘ The sequel of the story gratifies as much as the beginning. These virtuous plans, in each part, have been executed with success, equal to their merit. The town and territory, already vaunt a new aspect, one of the best upon the Rhine! The population is doubled! and ingenious arts and economic industry, and manufactures referring with the

best, because the most necessary, applications to life, all have encreased ten-fold! Iron works, cotton weaving, paper making, printing, watches, cabinet making, flourish daily, more and more!—The iron made there, has already made a great impression on the market of Holland—The forgeries and founderies already give plenty to above a thousand men, and cheap as life is, and all that keeps it well together, in Germany, there are several men who are carriers about the works, earning with only a single horse, above 30 crowns a month!—The steel trade also looks to be very thriving.

‘ The cotton manufacture is already important; and not a month passes without its being more so. This was the first establishment of cotton work in Germany. It is not much above 20 years old, and yet, there are now near 3000 men at work, and their circulation at a fair, has been forty or fifty thousand florins. Their chief articles are nan-keens, handkerchiefs, and figured goods, either for furniture or drefs. Like the Swiss, their colours are very shewy; they dye well.

‘ Their paper trade includes furniture paper.—And their designs and colours are of the best school, Reveillons at Paris.

‘ In education too, as well as watch-making, they seem resolved to follow the Genevese and the Swiss.—And there is a plan of study, in an establishment said to be very thriving, for the living languages, as well as the dead—for mathematical learning and mechanics.

‘ Their printing, like the trade in Flanders and Holland, goes to other books rather than German.—Chiefly French literature and the most popular Latin classics.—And there are already two Journals, one in French, and one in German, printed at Neuweid—For it is not found necessary to have any impositions on the press there. In public conduct, as well as private life, what is wise and virtuous cannot have any thing to fear!

‘ The prince in the mean while, has advanced in the advancing welfare of all around him. And without the smallest scandal, like begging or extorting a single rix-dollar from his people, but merely from his own money funds, he has built two new palaces, from which the eye of morality, as well as landscape, may revel with fair satisfaction, over the ruins of the old.—The castle of Frederickstein upon a rock, is another fine object to him.

‘ But his best objects, though he has an horizon of thirty leagues, are those which have been raised by himself. Each substantive good work, for the prosperity of the common weal, to soothe the lot, and to satisfy the necessities of our common nature.—To aid the advances of civilization—and on his appointed ground, to leave life better than he found it.

‘ Such is the praise of the Prince of Neuwied. The rare and enviable praise. He began life with the treaty of Vienna, and he ends as gloriously as he began it. He was employed in making peace, once—but in making war, never.

‘ And yet, as times go, he might have pleaded poverty in apology for any affection he might have had to the obvious profits of war—for there are but seven and twenty villages, and three towns, in the whole of his little territory—and his revenues at the first, were not much more than an hundred thousand florins!

‘ Blush,

'Blush, grandeur, blush—Proud courts withdraw your blaze;
Ye little stars—hide your diminished rays.'

In the Appendix, are given four letters from Linné to Lord Baltimore; and the first chapter of Spalanzani's Tour to Vesuvius, *Ætna*, &c. as a specimen of an intended translation of the whole work.

ART. XVIII. *Medical and Surgical Observations*. By Aug. Gottlieb Richter, M. D. Professor of Medicine in the University of Göttingen, &c. &c. Translated from the German. 8vo. pp. 336. 5s. Boards. Robinsons. 1794.

WE perfectly agree with the translator of this work in his opinion of the utility of medical observations in general, and of those which result from foreign practice in particular, on account of their tendency to enlarge the sphere of our knowledge, and to relax those chains of national prejudice which, in every department of art and science, are so ready to involve us. The author, whose work he has chosen to lay before his countrymen, enjoys a reputation which makes him well worthy of such a distinction; and any differences in medical theory between the German school and the English, even though they were all to the disadvantage of the former, certainly do not destroy the value of medical facts, accurately and impartially stated. From Professor Richter's preface, we learn that his office of superintendent of the public hospital at Göttingen has furnished him with the greater part of his observations; and though it is a very small hospital, (not containing above 15 beds,) yet, as they are selected patients, we cannot but agree with him that, if attention be paid to them, their importance will atone for their want of number. The following remark on this subject is worth transcribing:

'Indeed I do not think that the experienced practitioner is formed by the number of patients. Experience is the result not of seeing merely, but of reflecting. It is not eating alone, but digestion that gives strength. A physician, who tells us that he visits an hundred and fifty and even a greater number of sick people daily, has, in my opinion, so little pretensions to the title of an experienced practitioner, that I would even deny he had any experience at all. Truly, nature is not so complaisant that she will unveil herself at once to whoever merely casts his eyes upon her.'

The observations are arranged under 25 chapters, some of them comprising only a single case, but others treating generally on a disease, and illustrating a doctrine by cases. As the work will probably be perused at length by many of our medical readers, we shall content ourselves with noticing such parts

parts of it as appear to us to contain matter of the most novelty and importance.

In the chapter concerning *diseases of the breasts*, we find it to be the author's practice to remove the whole of the gland, even where no very considerable part of it is schirrous. He thinks that the greater severity of the operation is fully compensated by the greater security against a recurrence of the disease. An useful caution is given relative to securing all the bleeding vessels by ligature, as hæmorrhages are apt to return after the operation, and sometimes go to a great length before they are perceived.

The chapter on *jaundice* is remarkable from the author's total disbelief of the theory, which supposes this disease to be owing to a regurgitation of bile accumulated in the gall-bladder; and he attributes it for the most part to a stimulus acting on the hepatic system, preventing the bilious fluids from taking their proper course. He does not attempt to solve the question how the bile causing jaundice returns into the circulation, or whether it was previously secreted and prepared, or whether its secretion was prevented; nor does he think these discussions of consequence in the medical treatment of the disease. Regarding it as of a spasmodic nature, proceeding from irritation, he relies for the cure chiefly on emetics and sedatives; as ipecacuanha in small doses, and opium. In like manner, he considers the *diabetes* as a spasmodic complaint, which requires a similar plan of treatment.

His observations on three epidemic *dysenteries* in the principality of Gottingen have convinced him that this disease was of a rheumatic or catarrhal nature, and that its bilious character was merely accidental and accessory. On this account, he principally depends on opium and antimony for allaying irritation and raising a diaphoresis. When evacuation by the bowels seemed necessary, the most effectual remedy was calomel. Rhubarb, on the other hand, he thinks highly prejudicial on account of its irritating quality.

A case of *vomiting of blood* entirely cured by an emetic, after other remedies had failed, is worthy of notice.

Some cases of *ischias nervosa* are good instances of the efficacy of the actual cautery, applied by means of kindled cotton in M. Pouteau's way.

In that *acidity at the stomach* which proceeds from a vitiated secretion of the digestive fluids, making even the bile itself sour, pills composed of equal parts of asafoetida and ox's gall are recommended as almost a specific.

Bilious fevers are the subject of one of the chapters. The Professor uses the term in a very extensive sense; meaning by it all those fevers in which the morbid matter is chiefly evacuated

culated by the intestinal canal, whether by nature or art. This, according to German theory and practice, seems to include the greater part of fevers of the continued and remitting kind; and the Professor renders an useful service to his countrymen by throwing these fevers into certain divisions, or cases, and pointing out the mischief done in some of them by the prevalent practice of re-iterated vomiting and purging, and the use of the medicines called attenuating. He has not, however, been able to free himself entirely from the influence of notions concerning morbid matter, which seem merely derived from hypothesis.

Some cases are given of *gutta serena*; the cause of which, in the author's opinion, was seated in the abdominal viscera, as they were cured by deobstruent and evacuating medicines. The formula which he employed was the following: R. Gum. ammon. afæœtid. sapon. venet. rad. valerian. summit. arnic. aa ʒij. Tart. emet. gr. xvij. f. pil. pond. gr. ij. sumat N^o xv. ter quotidie. These are to be continued though no sensible relief be perceived for some weeks. In a few cases, it has been necessary to use them for four months before the sight was completely restored. Probably, mercurials would have done the business in a shorter time.

In a chapter on *mucous consumption*, or that disease of the lungs which consists in an increased and vitiated secretion of mucus, it is justly remarked that this affection has often been taken for the ulcerous or purulent phthisis; and that, when the latter has been supposed to be cured by some of the most noted antiphthisical medicines, the former has generally been mistaken for it. The symptoms of the two kinds are often so similar, that the Prof. knows of only one mark of distinction on which we may depend, viz. the various and unexpected changes of the expectoration in the mucous kind. After vomits and other evacuants, the lichen islandicus proves very effectual in removing this complaint.

A chapter on *hydrops vagus* begins with a declaration of the writer's doubt whether visceral obstructions be the most frequent cause of dropsy. From various observations, he is more inclined to impute this disease to his favourite notion of a *peculiar irritation* deranging the lymphatic system, in a habit previously debilitated. Particularly, the wandering dropsy, alternating with rheumatic pains and other symptoms of irritation, is probably owing to a spasmodic affection of the lymphatics brought on by a stimulus. In these cases, diuretics are generally ineffectual; and the disease is not removed till the irritation is either allayed by sedatives, or diverted to some other channel by the efforts of art or nature.

Most

Most of the surgical chapters are short, and consist of a single observation. We do not think it necessary to abridge the subjects of any more, as it would afford no new information to our intelligent readers; though a perusal of the cases at length may suggest useful hints.

With respect to the translation, it has the appearance of faithfully expressing the sense of the original in a plain unaffected manner. It is somewhat deformed with occasional Scotticisms, and especially abounds in that inelegant use of the verb to *get*, which is frequent among medical writers beyond the Tweed—he *got* such a medicine, for he *took* it, or *had* it. The very odd epithet *hysteric*, applied to *the liver*, we suppose to be a peculiarity of the author.

ART. XIX. *Specimens of Hindoo Literature*: consisting of Translations from the Tamoul Language, of some Hindoo Works of Morality and Imagination, with Explanatory Notes: to which are prefixed Introductory Remarks on the Mythology, Literature, &c. of the Hindoos. By N. E. Kindersley, Esq. of the Hon. East India Company's Civil Service on their Madras Establishment. 8vo. pp. 335. 7s. 6d. Boards. Wingrave, &c.

WE are now gradually approaching towards a complete acquaintance with the sciences and mythology of India: Persons of eminence and talents are exerting, throughout that vast region, their best abilities to procure genuine information on a subject, till of late years, involved in the most profound obscurity. Every different resident in the various provinces, dependent on the British government in India, should make it one indispensable part of his duty to collect all the information in his power relative to the antiquities and history of the region under his jurisdiction, and should be obliged to transmit it, together with his dispatches, to the Presidency under which he acts; and a board should be established to compare, arrange, and digest the documents thus transmitted.

To the spirited and extensive researches of the gentlemen who compose the Asiatic Society of Calcutta, great praise is due; the proper field, however, of *their* inquiry is Upper Hindostan, Agra, Benares, Patna, Delhi; those mighty and renowned cities of India, astonishing for their magnificence and venerable for their antiquity, lie more immediately under their survey: but the peninsula, especially in its more southern regions, and towards the coast of Cape Comorin, has been, comparatively, but little explored. The late war with Tippoo has, indeed, by opening a passage into the heart of that country, greatly contributed towards this desirable object. Still,

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however,

however, much remains to be done, in the way of vigorous and patient investigation, by persons of ability and science.

Among this class, the author of the 'Specimens of Hindoo Literature' possesses by no means an inferior rank, and they come recommended by the additional qualities of candour and diffidence in the writer. Situated in the south-eastern provinces of the Coromandel coast, provinces beyond the reach of the outrages of the first Mohammedan invaders, he had an opportunity of contemplating, in its genuine features, the remains of that stupendous system of superstition which, in antient eras, overspread the whole of this most beautiful and wealthy region of the Greater Asia. The hordes of barbarians who, attracted by the prospect of that beauty, and incited by the hope of obtaining that wealth, burst from the northern frontiers of Hindostan on its enervated progeny, and bowed them down beneath their yoke, were unable to penetrate into these distant regions on which the vertical sun darts his servid beams, inflames the rage of passion, and elevates the ardour of superstition. What our author witnessed on this remote shore, he seems accurately to have marked and faithfully to have portrayed. His language is easy and perspicuous, and every page breathes the dictates of a sincere and benevolent heart.

Mr. Kinderley, however, is not the first investigator of the peculiar religious rites and ceremonies prevalent on the coast of Coromandel; at Madura, the Jesuits had in the last century established themselves; and, in the ninth volume of the *Lettres Edifiantes et Curieuses*, the reader will find a long account of the Madurians, and their customs, by Father Bouchet, the superior of the mission, in a letter to Bishop Huet, the celebrated author of *Demonstratio Evangelica*. We have compared this and other letters in that voluminous work with the book before us, and are induced to think more favourably than heretofore of the verity of those pious missionaries, from the general consonance of their narration with that of our ingenious countryman. We could not have conceived that the Supreme Deity, who,—Sir William Jones informs us in the Asiatic Researches, is, in India,—universally styled *Brahme*, should, at Madura, be known only by the name of the *Parabaravastou*; yet this is really the case, with only a little change in the orthography, as the reader will find in the following summary of the peninsular creed: which, however in some points it may vary, bears on the whole too general a feature of similitude to that of Upper Hindostan, to admit of a doubt that, in the most antient periods in the Indian empire,—periods perhaps beyond the reach of human annals,—the natives of this extensive region

were

were not less bound by *one grand religious code*, than obedient to the sceptre of *one powerful sovereign*, whose domain extended from the snowy ridge of Caucasus, in latitude 34 north, to the parched mountains of the south which terminate at Cape Comorin, within a few degrees of the line.

‘ The *Hindoo* mythology may be divided into five distinct parts, forming one complete scheme of religious faith: *viz* their belief in,

‘ I. The one Supreme first Cause of all things; called by them *PARAUBAHRAH-VUSHTOO* *.

‘ II. The three divine powers of *creation, preservation, and destruction*, residing in three distinct intelligences, named *BRUMA*, *VEESHNOO*, and *SHIVVEN*; who are supposed to be not only *three persons*, but also in an intimate degree consolidated into *one compound being*: they are accordingly indiscriminately termed *MOOMOORTIGOEL* † (or the *three gods*); and also *TREEMOORTEE*; or the *triple god*. The respective wives and descendants of these (who as such, also receive divine honours) may be ranged under this second head.

‘ III. A race of *dæmons*, who are invoked, not for positive good, but solely for protection from evil, and are termed *DAIVAUDGOEL*. With them we shall class those evil spirits, against whose malevolence this protection is sought.

‘ IV. A very different order of intelligences, which bear a near resemblance to the *genii* of the Arabians, and in some respects to the *demi-gods* of the Roman mythology; as among them are supposed to exist their ancient heroes and saints. These are termed *DAIVERGOEL*.

‘ V. Nine principal celestial luminaries; in whose influences on human events they have great faith, and which are called *NOVA GREGUM*.

‘ The great first Cause of all, *PARAUBAHRAH-VUSHTOO*, has no temples or religious rites whatever; nor is he ever publicly and directly worshipped in his spiritual immaterial capacity; and I apprehend, he is very rarely the immediate object of private devotion. The *TREEMOORTEE* are by some of the more intelligent and learned (though by no means by the bulk of the *Hindoo*s) worshipped, not only as *one*, but as the Supreme Being himself. They are now, however, more generally adored separately; and, as well as their wives and offspring, universally, through the medium of external images. The *dæmons* are no otherwise objects of invocation, than merely for the negative benefit of protection from evil spirits, over whom they preside. As for the fourth and fifth classes, they are not honoured either with temples, or regular rites of worship.’

Not only the Jesuits, but the Dutch traveller Nieuhoff, with Baldæus, and M. Sonnerat, had previously explored these southern districts of India; none of these writers, however, have given so minute an account of the superstitious notions, predominant among the natives, as Mr. Kindersley has pre-

* * In the northern parts of India the great first Cause is, I understand, called *Brabme*.’

† The termination *goel* serves to express the plural number.’

sented to us. Those who may compare his relation with the essay of Sir William Jones on the gods of Greece, Italy, and India, in the first volume of the Asiatic Researches, will trace, under all the disguise of the Tamoul or southern orthography, the mythological characters of the higher India: with this advantage to those who may hereafter visit the same region, that every word is spelled as the author heard it pronounced on the spot. Thus, *avatar* is written *avandaur* with the syllable *am* annexed: the termination *am* being usually added in the Tamulian dialect to neuter substantives, in the very same manner as, in Latin, substantives of that gender terminate in *um*. See Mr. Chambers on the Tamulian dialect, in Asiatic Researches, vol. 1. p. 146.

Having before observed that the mythology over all India, however varying in minuter points, rests on the same basis; having also, in various preceding Reviews, and especially in those which detailed the learned labours of the Asiatic Society, entered at large into that mythology; we must refer such of our readers as may wish to mark the *shades of difference*, visible in the various and distant regions in India, to the work itself; concluding our general strictures on the first or introductory section of the volume under consideration, with the author's curious account of the *nova-grægum*, or *nine great luminaries*:

‘ 1. *Surian* (the Sun), is the principal and father of the five primary planets; Mars, Mercury, Jupiter, Venus, and Saturn. He has no temples or separate public worship; but when the Bramins go (as they do every morning) to wash themselves in rivers or *tanks*, they *use* to take some water in their hands, with which making certain motions, and looking towards the sun, they regularly offer up a short prayer to that great luminary. This diurnal ceremony is called *jeb-bidannum*. It is moreover to be observed, that no act of public worship to any deity whatever is engaged in by day, without an express ostensible regard to the Sun. He has a wife called *Sauryab-Daivee*, and a charioteer, *Auroonon* (the dawn), which is very expressively represented by the doubtful figure of the *upper half only* of a man; the rest of his person being supposed not yet emerged from darkness.

‘ 2. *Chundrai* (the Moon) is supposed to be a *male intelligence*, and is accordingly furnished with a wife named *Rogunnee*.

‘ 3. *Shevau* (by which is signified the planet *Mars*).

‘ 4. *Bouden* (Mercury).

‘ 5. *Veeyanyum* (Jupiter).

‘ 6. *Velli*, or *Sboocra*, (Venus).

‘ 7. *Shunnee* (Saturn).

‘ It is a circumstance of great singularity, that these several luminaries give the *Hindoo* names to the days of the week, in the precise order they obtained among the Romans, and, from them, among the southern European nations at this day. Not only so, but from the circumstance of *Velli* (who presides, as did Venus, over *Friday*) being the only *female* intelligence among the five primary planets; and from the resemblance

resemblance which the character of *Shunnes* (of which alone I know any thing), will, in the following romance, be found to bear to that of *Saturn*, there is every reason to conclude (not only, what is very certain, that the very *same* planets give names to the *Hindoo* days of the week, in the exact rotation they did among the Romans, but) that the intelligences supposed to dwell in them are meant to denote the *identical characters* which furnish the Latin names to these planets; a circumstance which affords a strong presumption of the Roman and *Hindoo* mythology being derived from one common origin.

'To complete the number of *nine* intelligent luminaries, the *Hindoes* add,

' 8. *Rucca*, or the *caput draconis*.

' 9. *Kaydoo*, or the *cauda draconis*.

' These two stars they conceive to belong to an immense snake (or in other words, to the constellation known to us by the name of the *Dragon*). This snake was transformed by *VERSHNOO* into this figure, from that of two giants; he is, in consequence, supposed to bear mortal enmity to the Sun and Moon, by whose machinations the transformation took place, and whom he accordingly from time to time *eclipses*, by attempting to swallow them.

' Lost as the science of astronomy is at this day among the *Hindoes*, yet their present ability to calculate eclipses, is a sufficient proof that this story was fabricated (contrary to the better knowledge of the *Bramins*), merely for the purpose of engrafting on the popular mythology; which probably has a nearer connection with their astronomy than is generally imagined.'

The circumstance, above noticed, of the same planets giving name to the same days of the week in India which they antiently were applied to denote in Greece and Rome, is very curious, and would incline us to conjecture that the Indians, either by means of Pythagoras, who visited the old Brachmanes, or else from the Arabians in later periods, had borrowed the principles of the Greek astronomy,—did we not more reasonably conclude that the nations of the east, who were so grossly addicted in the earliest ages of the world to the worship of the heavenly luminaries, had previously formed a system of astronomy, which might have been first imported into Egypt from the Greater Asia, and by the usual channel might afterward have flowed into Greece.

We come now to the consideration of the *TEEROA-VAULAYER KUDDU*, or the Ocean of Wisdom; a moral and didactic poem, abounding with unaffected sentiments of philanthropy, fraught with sublime precepts of piety, and every where illustrative of the original habits and simple manners of the yet uncorrupted progeny of Brahma. Mr. K. has not translated the whole of this poem, the original of which, in the Tamoul dialect, is of considerable antiquity, and of great length: but he has obliged his readers with various extracts from it; by which

the mind is strongly impressed with an idea of the high value of the original as a work inculcating on man the great duties of his station, his moral relation as a rational agent, and particularly the practice of the amiable virtues of domestic life.

Throughout this tract, it is remarkable how generally the notion of a *pre-existent state*, the source of the intended apology for the nameless evils that embitter human life, is diffused. It is deeply connected with that prevailing idea in the religious code of Hindostan, that the period of terrestrial sojourning is a state of discipline and probation, preparatory to a better, and has an immediate relation to past scenes of joy or sorrow, of piety or guilt, extending upwards through the vast chain of Being to its first link, and stretching forwards to eras of which the immense distance mocks the curious glance of the contemplative mind. On this doctrine, the metempsychosis was doubtless founded, and it is intimately connected with the Christian doctrine of the fall of man from a state of original rectitude and happiness; whether that fatal calamity happened in some garden of an earthly paradise, or in the regions of celestial bliss. His weaknesses, his wants, his imperfect attainments, speak him a degraded creature: religion declares the fact; and oriental traditions, descending from the primitive race, apparently corroborate it.

A few extracts from this venerable work, which the author states to be 1400 years old, will prove the uniform opinions of the Indians on this point, as well as justify our assertion in regard to its general character, as a valuable repository of sacred and moral precepts:

‘ON THE WORSHIP OF THE SUPREME BEING.

‘As in all languages the letter A is at the head of the alphabet; so is the all-wise God at the head of all the worlds.

‘Though one should be intimately acquainted with the whole circle of sciences, and master of the respective principles on which the most abstruse of them are founded; yet, if this knowledge be unaccompanied by the humble worship of the omniscient God, it shall prove altogether vain and unprofitable.

‘Those, who with devout hearts draw near to the adorable feet of the Supreme Being, whose seat is on *flowers**, shall ascend to that state, which is above all the worlds, and there enjoy incorruptible happiness.

‘The praise or censure of this world, shall not affect those who worship, and sincerely seek the glory of the true God.

‘Being *seated on flowers*, implies, I imagine, a state of complacency and beauty.’ (The sacred flowers of the Lotos, on which all the Eastern deities recline, are in this passage doubtless meant.

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‘Those

‘ Those who uniformly mortify the five senses of sight, hearing, taste, smell, and feeling, shall for ever enjoy bliss unperishable.

‘ Those only who in prayer humbly approach the feet of that Being, to whom nothing is equal, shall escape the ordinary cares and troubles of the mind : and only those who serve that Being, whose benevolence is boundless as the ocean, shall pass over and quit the *sea of mortal existence**.’

To the above extract we shall add a few passages, which forcibly impressed our minds with admiration of the purity and sublimity of the antient Hindoo system of ethics :

‘ ON CHARITY.

‘ True charity implies a heart free from impurity ; without this, all pretensions to that virtue are a mere exterior, a mask.

‘ It is essential to real benevolence, not to envy the possessions of others ; to despise the low pursuits which so much engage little and debased minds ; and finally, not to suffer the pursuits of gain to affect the heart, the temper, or the tongue.

‘ Do not fondly say to yourself, I am now young ; when I advance more in years, I will then practise benevolence ; and why ? because life is uncertain ; and at all events, it passeth away like water poured into a broken vessel ; therefore exercise charity and self-denial at the present moment, and at the hour of death your prayers shall be answered.

‘ That the advantages of charity are infinite, it is not necessary to prove by laboured deductions from the *vaides* and *shastries* : for behold yonder *palanqueen* :—what occasions one man to ride on it at his ease, and the rest to groan under its weight ? certainly it is because in their *preceding* state of existence, the former was beneficent ; the latter were deficient in charity.’

‘ ON DOMESTIC LIFE.

‘ The simple head of a family, who walks through life in the paths of innocence and benevolence, is really a superior character to the abstracted ascetic ; or the most rigid *Sance-afsee*†.

‘ A family life is, upon the whole, more meritorious than a sequestered solitude ; at the same time those who, embracing the latter, give no room for reproach or scandal, are to be highly venerated. In

‘ * The *Hindoos* believe not only in a future, but also in a *prior* state of existence ; and the particulars of this doctrine seem to be nearly as follows ; viz.

‘ That man is born into this world *seven times as man*. That according to his conduct in each state of existence, is his birth, fortune, &c. in the succeeding one. That when good men are entirely purified from all imperfection, they no longer are detained in the *sea of mortal existence*, but are transferred to different degrees of bliss : and, finally, absorbed into the infinite ocean of eternal life, God :—while bad souls are sent to do further penance on earth, in the bodies of jackalls, crows, pigs, &c. &c. or sometimes of *dæmons*.’

‘ † A *Sance-afsee* is a recluse of very high order.’

short, the good father of a family, though a mere mortal, is a fit companion for the *Daivers** It is incumbent on a professed hermit, utterly to renounce his passions and worldly pursuits; but where a domestic character refrains only from the *abuse* of these, he shall be found duly prepared for the worlds of bliss.'

‘ ON PARENTS AND CHILDREN.

‘ A good child is to be considered a treasure; first, as being the immediate reward of the father's good deeds; and next, because the parent's fame and happiness, both in this life and the next, will be improved by the virtue of his offspring.

‘ Sweeter to the parent than the *sea of milk*, is the simple *congee* †, which has perhaps been soiled by the little hands of his child.

‘ No external sensation is so grateful to the body, as the touch of the soft cheeks of one's own child.—No sound so delightful to the mother's ear, as the voice of her infant.

‘ He who is a stranger to the feelings of a parent, may take delight in the mellifluous notes of a flute, or in the more sonorous viol; but to the parent's ear, these are less harmonious than the simple music of an infant's prattle.'

‘ ON HOSPITALITY.

‘ As the sensitive plant shrinks from the slightest touch; so does an unkind look cause the countenance of the dependant guest to fall.

‘ It may be added, that the mere smelling of the sensitive plant, will not, if it be untouched, occasion it to shrink; but a look, without a word, will suffice fatally to *close up*, as it were, the comfort of a dependant.'

‘ ON INGRATITUDE.

‘ Never forget, never desert him whose friendship has extended itself to you in the days of calamity. Remember it, if possible, through all your *seven* stages of human existence.

‘ To forget a benefit received is scandalous in the extreme; but instantly to cast away the recollection of the injuries you may have experienced, is truly great.

‘ If he that has rendered you a voluntary disinterested service, should afterwards do you even a mortal injury; think of his former kindness, till you consider as such, even his evil dealings towards you †.

* * Such concessions from the pen of a *Hindoo priest*, made 1400 years ago, will have some credit with those who know at how low a rate, moral duties have been estimated in Europe, within these 2 or 300 years; or indeed, in some parts, even now.'

‘ † The water in which rice is boiled; which, with the addition of a *kappicum*, forms a very common beverage.'

‘ † This hyperbolic style, (which is apt to startle the correct ear of Europeans), seems to pervade all Eastern writings; especially the more ancient: and to have been perfectly understood by the readers of that day. We observe it particularly in some parts of our Saviour's exquisite sermon on the mount.'

‘ He

* He who frustrates the intended effects of great charities, commits an atrocious sin, which however there are means of atoning; but ingratitude is a crime which can never be done away.

* To cut off the teats * of a cow; to occasion a pregnant woman to miscarry; to injure a *Bramin*; are sins of the most aggravated nature: but more atrocious than those, is ingratitude.*

In the second and last 'Specimen,' we find a system of morality equally sublime and interesting with that of the former, but cloathed in a more agreeable dress. Didactic precepts most feelingly impress and delight the mind, when they are blended and enlivened with the brilliant sallies of imagination; and it has therefore been the constant practice of the philosophers of Asia to deliver their precepts in the way of parable and pleasing allegory. The *Hecetopades*, a translation from Sanscrit, by Mr. Wilkins, though already in part known to the world under the title of "*Fables of Pilpay*," is a remarkable and beautiful instance of this oriental mode of propagating the principles of morality and wisdom. Jesus Christ himself, the greatest teacher that ever appeared among men, adopted this method of promulgating the pure dogmata of the noblest religious and moral code ever given to the world.

The *NELLA-RAJAH* is a Hindoo romance; abounding with picturesque and fervid imagery, and opening to the European investigator of Asiatic antiquities a wide field of amusement. From the text, new light is reflected on a subject very little known,—the mythology of the southern region of India; and from the notes, always instructive and judicious, on the same subject, much additional information relative to the general religious rites and customs of the Hindoos is to be gleaned. It is valuable also as a powerful dissuasive from gaming: a vice which infects not only the Eastern world, where it has immemorably reigned triumphant, but also the still more licentious empires of the West. Chess, and many other games in high repute, had their birth in Asia; and one of its greatest monarchs, Shah Rukh, derived his name from his having been born at the moment in which his father Timur, engaged at chess, had just made the stroke which the Persians call *Shah Rukh*; that is, when the rukh, which we name the knight, has given *chec* to the king. In a part of the world, therefore, in which gaming is so predominant, a production of this kind could not fail deeply to interest, and have an excellent moral effect. The story is, briefly, as follows:

Nella Rajah, the sovereign of a vast empire, possessed of splendid talents of mind and great personal accomplishments, was united to a princess, young, affectionate, and of exquisite

* * The cow is held sacred by all Hindoos.*

beauty. They lived in the enjoyment of every accumulated blessing to which their elevated station entitled them, till the spirit of gaming, (personified by *Shunnee*) entered into the former; who, in one fatal hour, left his throne, his treasures, and every appendage of grandeur, and, with his beautiful wife, was obliged to take shelter in the desert from the scoffs and insults of his lately devoted and submissive subjects. Here the bitterest anguish corrodes the heart of the repentant monarch, while the soothing and tender consolations offered by his faithful consort only aggravate his grief, and harrow up with remorse his wounded soul. Here he proves how treacherous is the proffered friendship of those who surround the throne of princes; how interested is their adulation; and in general how deeply stained with baseness and ingratitude is the heart of man in this his *degraded state*. His situation and distraction in this dreary desert are described in the following animated manner:

‘ Having cheered the drooping spirits of his wife with these flattering assurances, intermingled and sweetly enforced with fond embraces, they proceeded on their way; which *Shunnee*, whose malice was yet unsatiated, took care to render as dreadful as possible. Impervious darkness suddenly spread around them, while these unfortunate travellers were now obstructed by rocky heights, now hurled down fearful declivities. The king, though surrounded with multiplied horrors, yet animated by the remonstrances and example of his queen, maintained his fortitude; and both of them fervently adoring the great preserver *VEESHNOO*, were by him invisibly led to pools of water, where they rested from their toils, and allayed their raging thirst. Here lost in pitchy darkness, ignorant of the course they were pursuing, and oppressed with extreme fatigue, they laid themselves down on the bare ground, where sleep insensibly sealed the eyes of the exhausted *Tummai-untee*, (the queen). The king, however, remained on the watch, and as was natural in this melancholy retirement, gave way to the most mournful reflections. His own infatuation and folly; the insolent cruelty of the *Peep-carrah-Rajah*; the adventure of the deceitful birds; all passed in dismal review before his recollection: but nothing occasioned him such keen sensations of anguish, as the consideration of the undeserved distress into which he had involved *Tummai-untee*.

‘ Turning his languid eyes towards his sleeping bride. “ Oh gods!” cried he, “ there on the hard earth, has sunk, under the pressure of calamity, my lovely mate! like the sickly *lotus*, whose juicy stock has been withered by the fierce rays of a vertical sun. Every ordinary prince is reposed at this hour on soft beds, and their most fanciful wants are obsequiously supplied by obsequious attendants; while friendless, and famished lies there the wretched queen! — Oh God! I can no longer endure to witness the miseries I have brought on this marvellous woman. Perhaps, nay it is highly probable, if I now leave her, when light returns, abandoned by me, and recollecting the way which I pointed out as leading to *Veederapoor*,

poor, she will bend her steps thither; which, while I am present, she never will consent to do. There, in the arms of her parents and children, she will at least be delivered from the hardships of this vagabond life." The more he considered the subject, the more did he approve the plan of quitting her while she was asleep; till finally resolving on the measure, he started from the ground; and tearing off four cubits length of the only cloth that was left to both, he prepared, almost choked with excess of agony, to part with his only remaining comfort:—incomparably more precious to him than life. Tearing himself away from the dear spot, he had scarce left her before his heart failed him, and his rebellious feet insensibly brought him back to his sleeping love: "Why, my *Tummai-untee*!" exclaimed he, as he hung over her charms; "why did you so rashly reject the king of *Daiwers* in favour of a sinful mortal?—and oh! what crimes can I have formerly committed to cause me to be the instrument of such misery to this harmless innocent!—But hush! my soul;—no beings whatever can control the decrees of BRAHMA; shall an earthly mortal then dispute them?" Observing her fair neck exposed, he first kissed, then gently covered it with the cloth, and again attempted to leave her: but again his treacherous feet led back the love-bound monarch to his *Tummai-untee*. That resplendent countenance which still beamed beauty through the cloud of her misfortunes; that form of symmetry more graceful than the figure of the heavenly *aunnays*; that singular display too of manly wisdom and fortitude, combined with the tender attachment and obedience, which on this severe trial she had exhibited; all conspired to swell his bursting heart, till exhausted nature, unable to support such a continued conflict of passion, sunk under the weight, and left the *Rajah* senseless on the ground.

Recovering, however, from this situation, and ashamed of his weakness, he made another effort to quit her; but still, still in vain. And thus for three hours was the enamoured monarch moved forwards and backwards by contending passions, as a swing agitated by varying winds. At length, summoning up his courage, he finally departed, after calling down upon her the blessing of Heaven in the following terms. "Oh, mighty *VERSHNOO*! who beholdest this innocent sufferer, preserve her, I beseech thee, from all the dangers of this scene of horrors; guard her from the latent serpent, from the ferocious tiger, the wild elephant, and all the deadly inhabitants of these woods; protect her more especially from the more fell grasp of human villainy; and convey her in safety to her parents and children." With this fervent ejaculation he finally quitted the unconscious *Tummai-untee*; and had already made considerable progress into the immense wilderness; when his inveterate and powerful enemy *Shunnee* prepared for him another trial of fortitude.

The Prince and Princess thus separated, (not, we think, greatly to the honour of the *Rajah*'s gallantry,) they respectively undergo a variety of adventures, which make room for the agency of the principal characters in the Indian mythology, extravagant indeed, but not improperly introduced into a professed romance. The result is, that, after three years absence from

from each other, after the severest trials of her connubial constancy, and after the expiation of his offence by a variety of sufferings, they are again united, and re-established on their throne with increased splendour and felicity, founded on a more durable basis.

The doctrine of the pre-existence of souls also pervades every page of this instructive allegory; that peculiar and ardent love which the Hindoos possess for their children, breaks forth in many affecting passages; the solar and lunar supersession of the Hindoos is constantly in view; and the Lotos gives birth to not less brilliant families than the productions of Benares. The system of mythology therefore is the same, however the inferior machinery may vary; Madura and Mattira pour the same song to Veshnoo; and the Deity shines forth with equal splendour, as an Avatar, in Crishna at the latter place, as in Rama near the southern promontory. Could there be any doubt of this fact, or were there any apparent foundation for supposing with Mr. Chambers, in the Asiatic Researches, that a very different system of devotion from that of the Brahmins reigns on the southern extremity of the peninsula, it would still be destroyed by the specimens of sculptures and paintings, copied on the spot from venerable temples or choultries, presented to the reader in the final section of this volume. We recommend to the European artist an attentive inspection of the style of architecture, and of the minutely elaborate decorations of the columns, which the plates represent; and, to the amateur of Asiatic antiquities, an accurate examination of the mythological figures engraven on them. The first plate in the work exhibits to us the Hindoo Cupid, riding on a parrot, with a sugar-cane for his bow, and with a flowery arrow. The second displays the *Tremourtee*, or divine triad of India, 'which (says our author) is commonly expressed by *three faces on one body*, but here the *unity* of this triad is still more distinctly noticed by *three separate bodies on one leg*.' The third plate represents Shivven (or Seena) dancing in his anger, with the infernal goddesses Caullee; or Time, the destroyer.

On the whole, these specimens of Hindoo literature cannot fail to amply gratify both the European and the Asiatic reader. The former will have his heart improved by the benevolent system of Hindoo ethics, and his fancy delighted with a new train of poetical imagery; the latter will find his knowledge of oriental mythology and history extended and enlarged, with this additional satisfaction, that his information springs from a genuine source.

ART. XX. *Polyænus's Stratagems of War*; translated from the original Greek, by R. Shepherd, F. R. S. 4to. pp. 366. 18s. Boards. Nicol. 1793.

THE very title of this work expresses a satire on the art of war; for the term *stratagems*, though it implies ingenuity, at the same time implies deceit. What judgment must philosophy form of an art which only teaches men to cheat and to murder one another! The whole current of history contradicts the assertion of the present translator, that 'war does not necessarily involve in it desolation, oppression, and distraction.' In all its operations, it counteracts so many of the best principles of the human heart, and is productive of so many mischiefs, moral as well as natural, that we are loth to concede to him his position that war is a necessary evil; or to admit that the desirable objects of security and peace might not be preserved to a great nation without armies. We are inclined to indulge the hope that experience will, in process of time, give men such an universal conviction of the folly of war, that they will unanimously agree to convert "their swords into ploughshares, and their spears into pruning hooks."

As long, however, as the unwise system of war subsists, stratagems will be practised, and descriptions of stratagems will be acceptable to military men;—and though, since the introduction of gun-powder, the art of war has undergone such material alterations that no officer would think of studying it in Polyænus, nor in any other antient writer, yet a large collection of anecdotes, respecting the manner in which the most celebrated commanders of antiquity conducted their operations, cannot be wholly either unamusing or uninstruative; especially as, under the general head of stratagems, are introduced, however improperly, many memorable examples of heroic virtue.

Polyænus, who was by birth a Macedonian, and flourished about the middle of the second century, was well qualified to execute the task which he undertook. He had passed the early part of his life in armies, and, when he was far advanced in years, drew up his collection of stratagems as a brief subsidiary of military science; dedicating it to the Emperors Antoninus and Verus, for the benefit of their commanders in an expedition against Persia. The original work, which contained nine hundred stratagems, is incomplete, and the text is in a very great degree mutilated and corrupted; and where the text is perfectly preserved, it can boast few graces of composition, beyond mere perspicuity. Each story is a plain and consistent statement of a fact; and, in a long succession of these, the reader cannot fail of perceiving a tedious uniformity. These circumstances have induced Mr. Shepherd sometimes to deviate from

the strictness of translation, in order to elucidate doubtful passages, and to diversify the style of the narrative; and he has, perhaps, rendered his version as pleasing as the nature of the original work would admit. The sense is often given somewhat diffusely, but commonly with sufficient fidelity; as the learned reader will perceive by comparing the two following articles with the original,—the latter of which deserves a better title than a stratagem:

‘ PHALARIS.

‘ The people of Agrigentum having determined to build a temple to Jupiter the governor within the castle, both because the ground there was the firmest and hardest, and therefore the most proper for the foundation; and also because the site was the most elevated, and as such properest for the temple of the Deity: Phalaris undertook to superintend the work; and at a fixed sum engaged to finish it, employing the ablest workmen, and supplying the best materials. The people from his occupation, which was that of a publican*, supposing him a proper person for conducting the work, accordingly contracted with him for it; and paid into his hands the money. With this he hires a number of strangers, farms the prisoners, and buys a quantity of stones, timber, and iron. As soon as he had laid the foundation, he pretends his materials had been stolen; and directs proclamation to be made, that whoever would discover those who had stolen the stones and iron from the castle, should receive a sum of money in reward. The people expressed great indignation at the theft: and gave him the leave which he requested, in future to prevent such larcenies, to fortify the castle, and throw a trench round it. He then struck off the prisoners’ irons, and armed them with battle-axes, hatchets, and stones; and, while the citizens were intent on celebrating the feast of Ceres, suddenly fell upon them, slew many of the men, made himself master of the persons of the women and children, and possessed himself of the sovereignty of Agrigentum.’—

‘ GESCON.

‘ Amilcar, one of the ablest generals the Carthaginians ever had, commanded their forces in Lybia: but after a series of great successes, became obnoxious to a faction, who envied him his reputation; and charging him with designs against the liberties of the people, procured him to be condemned, and executed. And his brother Gescon was banished. New generals were then appointed; under whose conduct the Carthaginian arms met with nothing but repeated defeats: till their very existence became a matter of doubt. In these difficulties what could they do? They could not raise Amilcar from the tomb. They therefore addressed a penitential letter to Gescon; recalling him from exile, constituting him general of their armies, and engaging to deliver up to him his own, and his brother’s enemies, to

* The *Τελωναι*, or publicans, were those that received the fines due for the celebration of public worship. They were at Athens ten in number; and chosen out of the *πυταγοσομεδοντες*.

be punished at his discretion. Gescon, on his return to his country, ordered his enemies to be brought before him in chains; and commanding them to lie down upon their bellies on the ground, he thrice put his foot lightly upon their necks; and said, he had by such humiliation of them taken sufficient revenge for his brother's death. This done, he dismissed them; adding, I will not return evil for evil, but repay evil with good. This conduct procured Gescon a general esteem, and the ready obedience of all parties, both of friends, and enemies; as a character equally amiable and great. And their public affairs soon took a different turn, his courage conquering; and the sweetness of his manners engaging the vanquished to him.

Whether this publication will be found useful to the commanders of armies, in the degree which the translator expects, we are inclined to doubt: but, as a translation of an antient classical work, containing many curious fragments of history, it is an acceptable present to the public.

ART. XXI. *A Ramble through Holland, France, and Italy.* 12mo. 2 Vols. 12s. Boards. Cadell. 1793.

THIS rambler may be very properly characterized as *The Merry Traveller*. Wherever he goes, instead of fretting at accidents which are unavoidable, he finds in every occurrence an occasion of mirth. His *gaieté de cœur* appears at the opening of the work, in a humorous and witty dedication to his Grace Duke Humphrey; at whose table, he says, he first conceived the thought of sending his tour into the world, and to whose *Attic* entertainments he attributes the spirit of the performance. The pleasantry which runs through every page of this narrative we have found abundantly sufficient to "unfurl the wrinkled front" of criticism; and though our sense of decorum has now and then prompted us to frown, it has by an irresistible impulse been immediately converted into a smile, and not unfrequently into that vulgar convulsion, a downright laugh. We shall not anticipate the pleasure which the reader will derive from these amusing volumes, further than by quoting a single passage. We select the author's humorous account of a religious ceremony performed at Rome:

• What to do with my shallow domestic, Abel, I know not—the fellow hath been perverted by an Irish renegado, and is crossing his forehead and beating his breast before every Virgin Mary he passes:—if I take him to a church there is no getting him away; and if I leave him at home I am obliged, when I return, to go to the churches to find him.

• As the holy week is at hand, pilgrims are flocking in from all parts of the globe.

• Previous to their partaking of the general pardon, it is required that they shall have paid their adoration to the crucifix at the top of the stair-case that was brought from Jerusalem; and which is said to
be

be taken from Pontius Pilate's house; being the same that our Saviour frequently ascended to undergo examination.

‘ I have practised myself to look at the Catholic ceremonies with temper; but this scene was so infinitely ridiculous, that, without any evil intentions, I threw a whole body of pilgrims into the utmost consternation.

‘ The stair-case consists of eight-and-twenty marble steps; each of which may hold about ten people abreast, and at this season of the year it is constantly crowded.—The pope himself durst not mount it on his feet.—Upwards of two hundred pilgrims were at this instant ascending, to pay homage to the crucifix, *on their knees*, and in this attitude moving on from step to step towards the top—Figure to yourself this group—They first appeared to me to be afflicted with the hip gout—they moved like horses with the stringhalt—I could still have borne it all, had I not seen Abel grubbing on in the midst of them, which made me burst into such a fit of laughter, that the holy ones were thrown into such a scene of confusion as you have never witnessed. Suddenly recollecting the expence of plush breeches, I commanded Abel to descend.—Enthusiasm had deafened him to every worldly consideration;—and, what added to my chagrin was, that the pilgrims had greatly the advantage of him, ten out of eleven being sans culottes—so finding all remonstrance ineffectual, I waited to see the conclusion of the ceremony.

‘ The holy receptacle at the top contains a splendid crucifix, surrounded by about a dozen portable saints, which are shewn off by a strong light in the back ground; and it has much the appearance of a magic lantern. As the pilgrims advance they batter their foreheads against the upper step, more or less according to their superstition, or the weight of sin that overwhelms them; and then, as the same method of descent, being as I have informed you, upon their knees, might possibly be more rapid, they go off at the top through two narrow passages or defiles that look like a couple of cracks in the wall; which, I suppose, are intended to answer the purpose of a weighing machine, to ascertain how much they are wasted by fasting and praying.

‘ It was evident that they had not used the same artificial means of reducing themselves, that a Newmarket jockey does, by wearing a dozen flannel waistcoats at a time, for most of them were barely covered with the remnant of a shirt—what fasting might have done I know not, but am apt to give very little credit to the effect of their prayers.—Indeed there was a more natural way of accounting for their leanness, as most of them had walked some hundreds of miles previous to the ceremony; and we may discover a cause for the strange attitude which they used on the occasion, by conjecturing, that being leg-weary, they had recourse to their knees by way of a change.

‘ These narrow passages did well enough for a mortified taper catholic, (one or two of whom I have seen towards the conclusion of Lent, reduced to such a point that one might almost have threaded a bodkin with them) but in nowise answered the purpose of your portly well-fed protestant; so Abel, as was easy to foresee, stuck fast in the middle

middle—several of them endeavoured to pull him through, till at last he was so completely wedged in that he could neither get backwards nor forwards—Finding him in this situation, the pilgrims were suddenly disarmed of sufficient strength to withstand the temptations of their old pilfering system; so one ran away with his hat, another clawed hold of his hair, and had very nearly scalped him, supposing it to be a wig—In short, after a violent exertion, Abel effected his escape, and promised to make no more religious experiments for the present; but is persuaded that he should never have got through, had it not been for the interference of the crucifix and portable saints.*

Our only advice to the reader, with respect to this work, is, not to sit down to it after he has been regaling with Duke Humphrey, but to take it up when a good dinner and a cheerful glass have disposed him to be pleased with what he reads, “he knows not why and cares not wherefore.”

We observe that the author, who is so happy in the patronage of Duke Humphrey, has a numerous list of *titled* friends; his subscribers, except a few ladies and divines, are all nobles, baronets, and *esquires*.

ART. XXII. *The History of France*, from the most early Records, to the Death of Louis XVI. The ancient Part by William Beckford, Esq. Author of a Descriptive Account of the Island of Jamaica. The modern Part by an English Gentleman, who has been some Time resident in Paris. 4 Vols. 8vo. 1l. 4s. Boards. Jordan. 1794.

BESIDES the English translations formerly published of several French historians, and the original history of France given in the Modern Universal History, the public has lately been presented with two histories of France, one written at full length by Mr. Gifford, in four volumes quarto*, the other judiciously abridged in three volumes octavo*. It might seem that these publications would be amply sufficient to supply the wants of the public on this subject. Curiosity is, however, at present so much awakened with respect to the affairs of France, that Mr. Beckford and his associate have presumed that there is still room for another history of that nation. The work which their joint labours have produced is, however, by no means either a complete or an uniform history. The political character of it is indeed throughout liberal; and the authors are agreed in affixing a deserved stigma on the tyranny which, with very few exceptions, has disgraced the French monarchy from its commencement to its termination:—but the literary character of the work is very unequal. The antient part, written by Mr. Beckford, which comes down to the end of the reign of Charles VI. and fills the first two volumes and part of the

* Rev. N. S. vols. x. and xi. and vols. ii. and iii.

third, is written with considerable energy of thought, and with some attention to the graces of composition: but the latter part is a dry journal of facts, enlivened with no embellishments of style. We shall give a specimen of Mr. Beckford's manner of writing, in his review of the state of the people in France at the close of the Carolingian line, about the end of the tenth century:

'The people, the most numerous, as the most useful class of the community, were all, more or less, slaves, under the arbitrary dominion of the feudal barons. Subjected to the most disgraceful services, oppressed by the most persevering cruelty, and overwhelmed by the most intolerable taxes, there was scarcely any distinction left between the freeman and the slave. Every lord was the unlicensed tyrant of his demesnes, which was a real prison to his subjects. With the name of freemen, they had not the liberty to dispose of their effects, either by any act during life, or by a testamentary disposition at their decease. In default of children, not domesticated in the fief, the baron became the heir of their respective properties. They were not permitted to marry without his consent, and his permission was seldom obtained but by purchase. They could not terminate a suit, once commenced, by accommodation, lest it should deprive him of the perquisites of his court. If they obeyed not his summons in time of war, they were liable, with their descendants, to be reduced to slavery. This precarious state of misery, in perpetual dread of some additional burden,—or subject, upon the most trivial pretences, to a confiscation of all their goods, induced many to make a voluntary surrender of themselves, in the expectation of experiencing less inhumanity.

'While those attached to the duties of husbandry were thus afflicted by the iron hand of power, those resident in the towns were not in a better situation. Living together without any civil ties, they were cruelly subjected to the tyranny of the counts, whose castles, erected contiguously to their places of residence, kept them in constant subjection to his will. The most trifling concession, although purchased from their lord, was deemed a favour. They were compelled to supply their haughty superior and his companions, whenever he lived among them, with every kind of necessary. Their commodities, exposed to sale, were heavily taxed, or, in some places, interdicted from a public market, or so monopolized by the baron, as to cause them to be thereby prevented from receiving any advantage from their exertions, and thus proved an effectual check upon their industry. Even the domestics of the most potent chieftains took under their protection robbers and banditti.'—

'The rise of the peerage has been a matter much disputed, its foundation having been attributed to Charlemagne, and with as little probability to Hugh Capet and Robert. Peers, as the Count of Boulainvilliers observes, were more ancient than the peerage; were coeval with the fiefs, the enjoyment of which conferred a right to execute justice in conjunction with their equals. Thus the vassals of the monarch in his court were peers one with another; so their vassals in the courts were in the like situation with each other; and peers implied not, therefore, at that period, any superior dignity.

• There was a distinction made between the vassals of the crown, and those of the duchy of France, although united in the person of Hugh Capet. Of the number that held immediately of the crown at the accession of that Prince, such as the Dukes of Guienne, Normandy, Burgundy, the Counts of Flanders, Thoulouse, and others, they were reduced, by the reign of Philip Augustus, to only six; the most powerful having probably obtained a superiority by the gradual lapse of time; and to these above mentioned, it seems to be generally allowed that six of the most dignified clergy were associated by Lewis the Young, to assist at the coronation of his son Philip Augustus; and, from that period, they were fixed at twelve, who, confined to that number, were considered as peers of France, with all their peculiar and local privileges.

• That there was not any general assembly of the nation under the latter Princes of the Carolingian line, or the first of the Capetian monarchy, in which resided a legislative authority, extending over the community at large, is proved by the state of the feudal government above described, and by the collection of the laws of France. The last Capitulary, digested by Monsieur Baluze, was at the close of the reign of Charles the Simple; and the first *Ordonnance* of the kings, which appears to have extended to the whole kingdom, was in the reign of Philip Augustus; so that, in the space of two hundred and seventy years, no new law was added to the statutory code of the Gallic monarchy.

• The assize courts of the early Princes of the third race were the same as those held by their vassals, the jurisdiction of which extended only within their own demesnes, and were called together, at stated times, with peculiar pomp and ceremony, the lower class of barons seldom holding theirs but when expressly required by their vassals. Women who inherited a fief, were likewise competent to hold their courts. Three or four persons were sufficient to sit in judgment; and when a baron could not assemble a proper number, it was customary to borrow the vassals of a neighbouring lord.

• With the feudal law was introduced the right of primogeniture; a custom entirely unknown under the princes of the first race, in which the sons divided equally amongst them the inheritance of their fathers. When fiefs became hereditary, seniority was fully established, as well in the crown as the fief, which was in itself considered as no more than a great fief. Surnames, also, became in use about the same time: the nobles derived them from their territories, the lower orders from the places of their births, and not unfrequently from either personal advantages or defects.

• The revenues of the princes arose from nearly the same source, the produce of their own demesnes; the perquisites of their courts of justice; some small rights upon their vassals, as upon the marriage of his eldest son, or daughter; and the taxes upon the Jews, who were deemed the property of the lord within whose lands they resided.

• Manners, as may be easily supposed in this undetermined state of government, were still barbarous. Without any check upon their natural ferocity, the barons exercised the most unjustifiable acts of tyranny: the people, poor and contemptible, were sunk, as were
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their despots, in the most profound ignorance: few of the nobles could either read or write: there were no titles to possessions but usage, no authentic deeds of marriage but tradition; hence, what was entrusted to memory was soon lost. The want therefore of records, occasioned those perpetual disputes relative to succession, and to the degrees of kindred: a circumstance of which the clergy availed themselves. All arts, but those of war, were held in contempt. Surrounded by his vassals and dependents, the powerful baron, when not employed in some predatory inroad upon the lands of his neighbour, commonly resided at his country seat, where military exercises, and the sports of the field, were his only occupations. Without arts, sciences, commerce, they even lived without the most slight connexion with neighbouring provinces; a singular instance of which is preserved, among others, in the collection of Dom Bouquet. An abbot of Cluny in Burgundy, being requested to remove his monks to Saint Maur des Fossés near Paris, excused himself from undertaking so long a journey into a strange and unknown land. If any person travelled from one part of the kingdom to the other, he was obliged to acknowledge himself within a year and a day the vassal of the lord in whose territory he had settled, or be subject to heavy penalties; and the wretched inhabitants of the maritime provinces, who sought protection from the Normans by flying into the interior parts of the country, renounced one tyrant for another, by being immediately reduced to a state of servitude.'

The work is incorrectly printed, and the engravings cannot be styled excellent.

ART. XXIII. *Plutarch's Treatise upon the Distinction between a Friend and Flatterer*: With Remarks. By Thomas Northmore, Esq. M. A. F. S. A. 8vo. pp. 132. 4s. Boards. Payne. 1793.

OF writings so richly stored with the treasures of history and philosophy as those of Plutarch, it is much to be regretted that an entire English version, adapted to the improved taste of the present times, has not appeared. The task has, indeed, been in part executed with ability and judgment in Langhorne's translation of Plutarch's Lives: but much yet remains to be done with respect to those miscellaneous pieces commonly known under the title of his *Morals*. One of the most pleasing of the pieces is here presented to the public in a dress which does much credit to the translator's judgment and taste. Mr. N. has been very attentive to correctness of version, and has only allowed himself such a degree of freedom of interpretation, as was requisite for the sake of idiomatic propriety and harmonious arrangement. The difference between an elegant and a rude exhibition of the same sentiments, every reader, who has cultivated a taste for the graces of composition, will perceive from comparing the two following versions of the same passage; the former from the translation by various hands published in 1694; the latter by

Mr. Northmore. The moralist is laying down rules respecting reproof :

Old Version.

" In the next place, let us free our discourse from all contumelious language, all laughter, mockery and scurrility, which spoil the relish of our reprehensions. For, as a Chirurgion makes an incision in the flesh, he uses decent neatness and dexterity in the operation, without the affected and superfluous gesticulations of a quack, or mountebanck : so the lancing the sores of a friend may admit indeed of a little humour and urbanity, but that so qualified, that it spoil not the seriousness and gravity requisite to the work. For boldness, insolence and ill language destroy its force and efficacy. And therefore the sidler reparteed handsomly enough upon *Philip*, when he undertook to dispute with him about the touch upon his instrument : *God forbid that your Majesty should be so unhappy as to understand a fiddle better than I do.* But *Epicarmus* was too blunt upon *Hierom*, who inviting him to supper a little after he had put some of his acquaintance to death, replied, *Ay, but you could not invite me the other day to the sacrifice of my friends.* And so was *Antipho* too rude in his reflection upon *Dionysius*, who on occasion of a discourse about the best sort of brass, told him that was the best in his opinion of which the *Athenians* made statues of *Hermodius* and *Aristogeiton*. For these scurrilous abusive jests are most certainly disagreeable, and pain, to no purpose, being but the product of an intemperate wit, and which only betray the enmity and ill-nature of him who takes the liberty to use them, which whosoever allows himself in, does but wantonly sport about the brink

of

New Version.

" In the second place, let us purify our reprehensions of every unpalatable seasoning, and banish from them all expressions of reproach, scorn, ridicule, and scurrility. For as a surgeon ought to be very attentive to preserve neatness in his operations, and as every kind of unsteady, wavering, superfluous motion should be far removed from his hand ; so freedom of reproof, provided its respectability be preserved, admits of a proper degree of humour and urbanity ; but on the approach of the least impudent, scurrilous, or opprobrious language, all its purposes are defeated. And therefore the musician very shrewdly and pertinently silenced *Philip*, who was beginning to dispute with him about notes and sounds, by telling him ; " *God forbid, O King ! that you should ever be so unfortunate as to know these things better than I do.*" But *Epicarmus*, the Pythagorean philosopher, acted very imprudently, when, upon being invited by *Hiero* to a dinner a few days after he had put to death several of his companions, he replied ; " But you did not invite your friends to your late sacrifice." Nor was the response of *Antipho* at all better judged, when, the discourse turning upon the best sort of brass, and *Dionysius* inquiring which it was, he told him ; " That, with which the *Athenians* made the statues of *Harmodius* and *Aristogiton.*" For neither is this bitterness and severity of any service, nor are these scurrilous jests at all agreeable ; but such language bears rather the appearance of intemperance and animosity blended with contumely and malice, and

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they

of that pit, which one day will swallow him up and ruin him. For *Antipho* was afterward executed under *Dionysius* : and *Timagenes* was in disgrace with *Augustus Cæsar*, not for any extravagant freedom in his discourse, but only because he had took up a foolish custom of repeating these verses at every entertainment and walk where the Emperour desired his company :

*For nothing else but merely to make sport,
Amongst the merry Greeks they did resort—*
allegding the pleasantness of his humour, as the cause of his favour at court.

“ Thus you shall meet with several smart and satyrical reflections in a comedy, but the mixture of jest and fool in the play, like ill sauce to good meat, abates their poyancy, and renders them insignificant. So that upon the whole, the poet acquires only the character of a sawcy and foul-mouth'd buffoon, and the auditors lose that advantage, which they might otherwise reap from remarks of that nature.

“ We may do well therefore to reserve our jollity and mirth for more suitable occasions ; but we must by all means be serious and candid in our admonitions ; which, if we be upon important points, must be so animated with our gestures, passion and eagerness of voice, as to give them weight and credit, and to awaken a tender concern in the persons to whom they are addrest.”

Numerous remarks are added, in the way of notes, at the end ; chiefly for the purposes of illustrating the moral doctrine of the essay, and of bringing it into comparison with Cicero's treatise on Friendship, translated by Mr. Melmoth. In the course of these notes, many just observations are made, and many elegant quotations are happily introduced. The author does not at present enter on verbal criticism, but reserves his philological remarks till he publishes the original, of which he intimates an intention.

they who indulge in it often bring on their own ruin, plainly dancing, according to the proverb, on the brink of a well. Thus *Antipho* was put to death by *Dionysius*. And *Timagenes* lost the friendship of *Augustus Cæsar*, not for the freedom of his reproofs, but because he would scatter his abuse and slander in the public walks and convivial meetings for no serious purpose,

But to excite the laughter of the Greeks ; alledging the cause of friendship as a pretext for calumny. Thus too our comick writers often introduce upon the stage many grave and salutary remarks, but the ridicule and buffoonery which are mixed with them, like bad seasoning with a good dish, vitiate the whole and render the admonition useless and insignificant ; so that the speakers acquire only the reputation of being scurrilous and abusive, and the audience derive no advantage from what is said. At other times indeed we should relax in our severity, and indulge with our friends in the cheerful jest and laugh, but in our admonition and censures we should carefully observe a proper degree of gravity and decorum ; and if the subject be of more serious importance, our passions, gestures, and tone of voice should be so regulated as to give weight and energy to our sentiments.

ART. XXIV. *Walks in a Forest* : or, Poems descriptive of Scenery and Incidents characteristic of a Forest, at different Seasons of the Year. Inscribed to the Rev. William Mason, of Aston in Yorkshire. 4to. pp. 52. 3s. White. 1794.

POETRY produces its effect, chiefly, by means of the impression which it makes on the imagination of the reader by calling up forms of nature, or phantoms of fiction, adapted to excite emotion. Unless it awaken some kind of passion or sentiment, resulting from the view of what is grand or beautiful in inanimate nature, or from an interesting sympathy with the manners or situations of animated beings, it leaves the mind in a state of cool contemplation, attended with only a languid perception of pleasure. Hence the necessity, in works of fancy, of attending to the nature of the objects presented before the imagination, as well as to the display of ingenuity, skill, or patient attention in the artist. It is not enough that the copy be exact; it must be the copy of something which will interest the spectator.—Had the author of this descriptive poem, paid a strict attention to these principles, he might perhaps have rendered his performance more pleasing. His descriptions of natural objects are elaborately accurate, and discover a scientific knowledge of nature and a close attention to her various forms:—the changes which take place in woodland tracts, both in the vegetable and animal world, through the several seasons, and at different parts of the day, are marked with nice discrimination:—the language is chosen with the utmost propriety, so as to convey to the mind an exact and full image of the objects which the poet means to describe:—as a copyist of nature, the writer has great merit, in correctly delineating those objects and scenes which he undertakes to describe:—but, after all, it may be regretted that he has relied so entirely on his talents for description, and has not taken more pains to give animation and interest to his performance by a more frequent introduction of sentiment, character, and incident. Of the merit of the poems our readers may form some judgment, from the following specimen, taken from the poet's first walk in spring:

‘ Even yet with ruddy spoils from Autumn won
Loaded, the beech its lengthen’d buds untwines.
Its knotted bloom secured, the ash puts forth
The tardy leaf: the hawthorn wraps its boughs
In snowy mantle: from the vivid greens
That shine around, the holly, winter’s pride,
Recedes abash’d. The willow, in yon vale,
Its silver lining to the breeze upturns,
And rustling alpens shiver by the brook;
While the unfullied stream, from April showers
Refined, each sparkling pebble shews that decks
Its bottom; and each scaly habitant
Quick glancing in the shallows, or in quest

Of plunder slowly failing in the deep:
 Beneath the shadowing canopy the ground
 Glitters with flowery dies; the primrose, first
 In mossy dell returning Spring to greet;
 Pilewort, with varnish'd bloom, and spotted leaf;
 And hooded arum, with its purple club;
 Anemone*, now robed in virgin white,
 Now blushing with faint crimlon; changeful spurge†,
 On redd'n'd stem turgid with milky sap,
 And circled with dark foliage, rearing high
 Its golden head; sorrel‡, whose modest cups
 Midst verdure wan their streaky veins conceal;
 The pendent harebell; and the scentless plant§,
 That with the violet's borrowed form and hue
 The unskilful wanderer in the shade deceives.
 Flutter with wings the branches, and resound
 With notes that suit a forest. Hoarsely screams
 The jay. With shrill and oft repeated cry
 Her angular course, alternate rise and fall,
 The woodpecker pursues; then to the trunk
 Close clinging, with incessant knockings shakes
 The hollow bark; through every cell the stroke
 Echoes; hope glistens on her verdant plumes,
 And brighter scarlet sparkles on her crest.
 Chatters the restless Pie. In sober brown
 Drest, but with nature's tenderest pencil touch'd,
 The wryneck her monotonous complaint
 Continues||; harbinger of her, who doom'd
 Never the sympathetic joy to know
 That warms the mother cowering o'er her young,
 Some stranger robs, and to that stranger's love
 Her egg commits unnatural; the nurse
 Deluded the voracious nestling feeds
 With toil unceasing, and amaz'd beholds
 Its form gigantic and discordant hue.
 Meanwhile the tuneful race their brooding mates
 Cheer, perch'd at hand; or with parental care
 From twig to twig their timid offspring lead;
 Teach them to seize the unwary gnat, to poise
 Their pinions, in short flights their strength to prove,
 And venturous trust the bosom of the air.'

This author, notwithstanding the defects which we have pointed out, is unquestionably entitled to considerable distinction among descriptive poets.

* Wood anemone. *Anemone nemorosa* Linn. † Wood spurge. *Euphorbia amygdaloides* Linn. ‡ Wood sorrel. *Oxalis acetosella* Linn. § Dog's violet. *Viola canina* Linn.'

¶ || The Welsh consider this bird as the forerunner or servant of the cuckoo, and call it *gwás y gog*, or the cuckoo's attendant. The Swedes regard it in the same light. Pennant's *Brit. Zool.* 4th edit. vol. i. p. 238. In the midland counties of England the common people call it the cuckoo's maiden.'

I N D E X

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